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THE ENGLISH RITE

VOLUME II

THE ENGLISH RITE

BEING A SYNOPSIS OF THE SOURCES AND REVISIONS OF THE BOOK OF COMMON PRAYER

WITH AN INTRODUCTION AND AN APPENDIX

BY

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VOLUME II

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¶ In die sancte trinitatis.

Officium.

[Benedicta sit sancta trinitas, atque indiuisa vnitas: confitebimur ei quia fecit nobiscum misericordiam suam (Tob. xii 6): Benedicamus patrem et filium: cum sancto spiritu.]

Oratio.

Omnipotens sempiterne deus: qui dedisti famulis tuis in confessione vere fidei eterne trinitatis gloriam agnoscere: et in potentia maiestatis adorare vnitatem: quesumus vt eiusdem fidei firmitate, ab omnibus semper muniamur aduersis. Qui vi. (*Greg.* 381).

Lectio libri apocalypsis beati Iohannis apostoli. [iiij. ▲

In diebus illis. Vidi ostium apertum in celo: et vox prima quam audiui, tanquam tube loquentis mecum: dicens. Ascende huc: et ostendam tibi que oportet fieri cito post hec. Statim fui in spiritu. Et ecce sedes posita erat in celo: et supra sedem sedens. Et qui sedebat: similis erat aspectui lapidis iaspidis, et sardinis. Et iris erat in circuitu sedis: similis visioni smaragdine. Et in circuitu sedis: sedilia viginti quatuor. Et super

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¶ TRINITIE SONDAY.

¶ At Mattyns.

¶ The first lesson. Gene. xviii. vnto the ende.

¶ The seconde lesson. Math. iii. vnto the ende.

¶ At the Communion.

[Deus misereatur. Psal. lxVii

GOd be merciful vnto vs, & blesse vs, and shewe vs the lyght of his countenaūce, & be mercifull vnto vs.

That thy way may be knowen vpon earth: thy sauing health among all nacions.

Let the people prayse thee, O God: yea lette all the people prayse thee.

O let the nacions reioyce & be glad: for thou shalt iudge the folke righteously, and gouerne the nacions vpō earth.

Lette the people prayse thee, O God: let all the people prayse thee.

Then shall the earth bryng forth her increase: and God, euen our owne God, shall geue vs his blessyng.

God shall blesse us: and all the endes of the worlde shall feare hym.

Glorye be to the father. &c.

As it was in the beginning. &c.

The Collect.

ALmighty and euerlasting god, whiche hast geuen vnto vs thy seruauntes grace by the confession of a true fayth to acknowlege the glory of the eternal trinitie, and in the power of the diuyne maiestie to wurship the vnitie: we beseche thee that through the stedfastnes of this fayth, we may euermore be defended from all aduersitie, whiche liuest and reignest one God, worlde without end.

The Epistle.

[Apoca. iiii.

AFter this I looked, and behold, a doore was open in heauen, & the firste voice which I heard, was as it were of a trompet, talking with me, which sayd: come vp hither, and I wyll shewe thee thinges which must be fulfilled hereafter. And immediatly I was in the spirite: And behold, a seate was sette in heauen, and one sate on the seate. And he that sate, was to looke vpon, lyke vnto a Jasper stone, and a Sardyne stone. And there was a rayne bowe aboute the seate, in sight lyke vnto an Emeraulde. And

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TRINITIE SUNDAIE.

℣ The Collect.

ALmightie & euerlasting god, which hast geuen vnto vs thy seruauntes grace by the confessiō of a true faith to acknowlege the glory of the eternall Trinitie, & in the power of the diuine maiestie to worshippe the vnitie: we beseche thee that through the stedfastnes of thys faythe, we maye euermore be defended from all aduersytie, whych lyueste & reygnest one God, world without ende. *Amen.*

℣ The Epistle.

[Apo. iiii.

AFter this I loked, & behold, a doore was open in heauē, and the first voyce which I heard, was as it were of a trompet, talking with me, which sayd: come vp hither, & I wyl shew thee thinges which muste bee fulfilled hereafter. And immediatlye I was in the spyryte: And beholde, a seat was sette in heauen, and one sate on the seate. And he that sate, was to looke vpon, like vnto a Iasper stone, & a Sardyne stone. And there was a rayne bowe aboute the seate, in syght like vnto an Emeraulde. And

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TRINITY SUNDAY.

The Collect.

Almighty and everlasting God, who hast given vnto vs thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternall Trinity, and in the power of the divine Majesty to worship the Vnity: We beseech thee, that **thou wouldest** [8]**keep vs** stedfast **in** this Faith, **and** evermore defend **vs*** from all Adversities, who livest, and reignest one God, world without end. *Amen.*

[9]**For** the Epistle.

[5]**Rev. 4. 1.**

After this J looked, and behold, a door was opened in heaven and the first voice which J heard, was as it were of a trumpet talking with me; which said, Come vp hither, and J will shew thee things which must be hereafter. And immediatly I was in the spirit: and behold, a throne was set in heaven, and one sate on the throne. And he that sate, was to look vpon like a Jasper, and a Sardine stone: and there was a rainbow round about the throne, in sight like vnto an Emerald. And

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thronos viginti quatuor seniores sedentes, circumamicti vestimentis albis: & in capitibus eorum coronas aureas. Et de throno procedebant fulgura, et voces, et tonitrua. Et septem lampades ardentes ante thronum: qui sunt septem spiritus dei. Et in conspectu sedis: tanquam mare vitreum simile crystallo. Et in medio sedis, et in circuitu sedis: quatuor animalia plena oculis ante et retro. Et animal primum: simile leoni. Et secundum animal simile vitulo. Et tertium animal: habens faciem quasi hominis. Et quartum animal: simile aquile volanti. Et quatuor animalia: singula eorum habebant alas senas. Et in circuitu et intus plena sunt oculis: & requiem non habebant die ac nocte dicentia. Sanctus: sanctus, sanctus, dominus deus omnipotens: qui erat et qui est et qui venturus est. Et cum darent illa animalia gloriam & honorem & benedictionem sedenti super thronum, viuenti in secla seclorum: procidebant viginti quatuor seniores ante sedentem in throno. Et adorabant viuentem in secla seclorum.

Euangelium. Secundum iohannem.

[iii. a

In illo tempore. Erat homo ex phariseis nicodemus nomine: princeps iudeorum. Hic venit ad iesum nocte: et dixit ei. Rabbi, scimus quia a deo venisti magister. Nemo enim potest hec signa facere que tu facis: nisi fuerit deus cum eo. Respondit iesus: et dixit ei. Amen amen dico tibi: nisi quis renatus fuerit denuo: non potest videre regnum dei. Dixit ad eum nicodemus. Quomodo potest homo nasci cum sit senex? Nunquid potest in ventrem matris sue iterato introire, & renasci? Respondit iesus. Amen

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aboute the seate were .xxiiii. seates. And vpon the seates .xxiiii. Elders sitting, clothed in white rayment, and had on their heades crownes of gold. And out of the seate proceded lyghtnynges, and thunderynges, and voyces, and there were .vii. lampes of fyre, burnyng before the seate, whiche are the .vii. spirites of God. And before the seate there was a sea of glasse lyke vnto Christall, and in the myddes of the seate, and rounde about the seate, were .iiii. beastes full of iyes, before and behynde. And the fyrst beast was lyke a Lyon: and the second beast lyke a calfe: and the third beast had a face as a man: and the fourth beast was lyke a flying Egle. And the .iiii. beastes had eche one of them syxe wynges about him, and they were ful of iyes within. And they had no rest day neyther night, saying: Holy, holy, holy, Lord God almighty, which was, and is, and is to come. And when those beastes gaue glorye and honour, and thankes to hym that sate on the seate (whiche lyueth for euer and euer) the .xxiiii. elders fell downe before hym that sate on the throne, and worshypped hym that lyueth for euer, and cast their crounes before the throne, saying: thou art worthy, O Lorde (our God) to receiue glory, and honor, and power, for thou haste created all thinges, and for thy willes sake they are, and were created.

The Gospell.

[Iohn. iii.

THere was a manne of the Phariseis named Nicodemus, a ruler of the Iewes. The same came to Iesus by night, & sayd vnto him: Rabby, we know that thou art a teacher come from God: for no mā coulde doe suche miracles as thou doest, except God were with him. Iesus answered, and sayd vnto him: Verely, verely, I saye vnto thee: except a manne be borne from aboue, he cannot see the kingdome of God. Nicodemus sayed vnto him: howe can a man be borne when he is olde? can he entre into his mothers wombe and bee borne agayne? Iesus answered: verely verely, I saye vnto thee: except

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about the seate were .xxiiii. seates. And vpon the seates .xxiiii. Elders sitting, clothed in whyte rayment, and had on theyr heades crownes of golde. And oute of the seate proceded lightninges, & thunderinges, and voices, and there were .vii. lampes of fyre, burning before the seat, which are the .vii. spirites of God. And before the seat there was a sea of glasse lyke vnto Christall, & in the myddes of the seate, and round about the seate, were .iiii. beastes full of eyes, before & behynde. And the fyrst beast was lyke a Lyon: and the seconde beaste lyke a calfe: & the third beest had a face as a mā: & the fourth beast was lyke a flying Egle. And the .iiii. beastes, had eche of them syxe wynges aboute hym, and they were full of eyes wythin. And they dyd not rest day neyther night, saying: Holy, holy, holy, Lorde God almightye, which was, and is, and is to come. And when those beastes gaue glory, and honoure, and thankes to hym that sate on the seate (which lyueth for euer and euer) the .xxiiii. elders fel downe before hym that sate on the throne, and worshipped hym that lyueth for euer, and cast theyr crounes beefore the throne, saying: thou art worthy, O lord (our god) to receiue glory, and honour, and power, for thou haste created all thynges, and for thy wylles sake they are, and were created.

℣ The Gospel.

[Iohn. iii.

THere was a man of the Phariseis named Nichodemus, a ruler of the Iewes. The same came to Iesus by night, & sayde vnto hī: Rabbi, we knowe that thou arte a teacher come from God: for no man could do suche miracles as thou doest, excepte God were with him. Iesus answered, and sayd vnto him: Verely, verely, I saye vnto thee: excepte a man be borne from aboue, he cannot see the kyngdō of God. Nichodemus sayd vnto him: how can a man be borne when he is olde? can he entre into his mothers wombe and be borne agayne? Iesus aunswered: verely, verely, I saye vnto thee, except

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round about the throne were four and twenty seats; and vpon the seats I saw four and twenty Elders sitting, clothed in white rayment, and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thundrings, and voices: and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like vnto Cristall: and in the midst of the throne, and round about the throne, were four beasts full of Eyes, before, and behind. And the first beast was like a Lion, and the second beast like a Calf, and the third beast had a face as a man, and the fourth beast was like a flying Eagle. And the four beasts had each of them six Wings about him, and they were full of eyes within, and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, who was, and is, and is to come. And when those beasts give glory, and honour, and thanks to him that sate on the throne, who liveth for ever, and ever: The four and twenty Elders fall down before him that sate on the throne, and worship him that liveth for ever, and ever, and cast their crownes before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy pleasure they are, and were created.

The Gospel.

[S^t: Iohn. 3. ^41.

There was a man of the Pharisees, named Nicodemus, a Ruler of the Jews. The same came to Jesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God: For no man can do these miracles that thou doest, except God be with him. Jesus answered, and said vnto him, Verily, verily I say vnto thee, Except a man be born again, he cannot see the Kingdom of God. Nicodemus saith vnto him, How can a man be born when he is old? can he enter the second time into his mothers womb, and be born ? Iesus answered, verily, verily J say vnto thee, Except

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amen dico tibi, nisi quis renatus fuerit ex aqua et spiritu sancto: non potest introire in regnum dei. Quod natum est ex carne, caro est. Et quod natum et ex spiritu: spiritus est. Non mireris quia dixi tibi: oportet vos nasci denuo. Spiritus vbi vult spirat: et vocem eius audis: sed nescis vnde veniat aut quo vadat. Sic est omnis qui natus est ex spiritu. Respondit nicodemus: & dixit ei. Quomodo possunt hec fieri? Respondit iesus: & dixit ei. Tu es magister in israel: & hec ignoras? Amen amen dico tibi: quia quod scimus loquimur et quod vidimus testamur, & testimonium nostrum non accipitis. Si terrena dixi vobis & non creditis: quomodo si dixero vobis celestia, credetis? Et nemo ascendit in celum nisi qui descendit de celo: filius hominis qui est in celo. Et sicut moyses exaltauit serpentem in deserto: ita exaltari oportet filium hominis. Vt omnis qui credit in ipsum non pereat: sed habeat vitam eternam.

℣ Dominica prima post festum trinitatis.

Ad missam. Officium.
[Ps. xii (xiii) 6a, b : 1]

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a man be borne of water, and of the spirite, he cannot entre into the kyngdome of God. That whiche is borne of the fleshe, is fleshe, and that whiche is borne of the spirite, is spirite. Maruayle not thou that I sayed to thee, ye must be borne from aboue. The wynde bloweth where it lusteth, & thou hearest the sounde therof, but canst not tell whence it commeth and whither it goeth: So is euery one that is borne of the spirite. Nicodemus answered, and sayed vnto hym: howe can these thinges be? Iesus answered, and sayd vnto him: art thou a maister in Israel, and knowest not these thinges? Verely, verely, I say vnto thee: we speake that we do knowe, and testifie that we haue seen: and ye receyue not our witnes. If I haue tolde you yearthly thinges, and ye beleue not: howe shall ye beleue yf I tell you of heauenly thynges? And no manne ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of manne whiche is in heauen. And as Moses lift vp the serpent in the wildernes, euen so muste the Sonne of man be lift vp, that whosoeuer beleueth in hym, perishe not, but haue euerlasting lyfe.

℣ THE FIRST SONDAY AFTER TRINITIE SONDAY.

[Beati immaculati. psal. cxix.

BLessed are those that be vndefiled in the way: and walke in the lawe of the Lorde.

Blessed are they that kepe his testimonies: & seke him with theyr whole heart.

For they whiche do no wickednes: walke in his wayes.

Thou haste charged, that we shall diligentlye kepe thy commaundementes: O that my wayes were made so direct, that I myght kepe thy statutes.

So shall I not be confounded: while I haue respect vnto all thy commaundementes.

I will thanke thee with an unfayned heart: when I shall haue learned the iudgementes of thy ryghteousnes.

I will kepe thy ceremonies: O forsake me not vtterly.

Glory be to the father. &c.

As it was in the beginnyng. &c.

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a man be borne of water, & of the spirite, he cannot entre into the kingdō of God. That whiche is borne of the fleshe, is fleshe: And that whyche is borne of the spyryte, is spirite. Maruaile not thou that I sayd to thee, ye must bee borne from aboue. The wynde bloweth where it lusteth, & thou hearest the sound thereof, but thou cāst not tell whence it cometh nor whyther he goeth: So is euery one that is borne of the spyryte. Nichodemus aunswered, and sayd vnto hym: howe can these thinges be? Iesus aunswered, and sayde vnto hym: art thou a mayster in Israel, and knowest not these thinges? Verely, verely, I say vnto thee: we speake that we know, and testyfye that we haue seen: and ye receyue not our wytnesse. Yf I haue tolde you earthly thynges, and ye beleue not: how shal ye beleue yf I tel you of heauēly thinges? And no man ascendeth vp to heauē, but he that came downe from heauen, euen the sonne of man which is in heauē. And as Moses lyft vp the serpent in the wyldernes, euen so must the Sonne of man bee lyfte vp, that whosoeuer beleueth in hym, perishe not, but haue euerlastinge lyfe.

THE FIRST SUNDAIE AFTER TRINITIE SUNDAYE.

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a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit, is spirit. Marvell not that J said vnto thee, Ye must be born again. The winde bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh, and whither it it goeth: so is every one that is born of the spirit. Nicodemus answered, and said vnto him. How can these things be? Jesus answered and said vnto him, Art thou a Master of Jsrael, and knowest not these things? Verily, verily J say vnto thee, We speak that we do know, and testifie that we have seen, and ye receive not our Witness. Jf J have tould you earthly things, and ye believe not: how shall ye believe if J tell you of heavenly things? And no man hath ascended vp to heaven, but he that came down from heaven, even the son of man, who is in heaven. And as Moses lifted vp the serpent in the wilderness: even so must the son of man be lifted vp: That whosoever believeth in him should not perish, but have eternall life.

THE FIRST SUNDAY AFTER TRINITY.

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Oratio.

DEus in te sperantium fortitudo, adesto propitius inuocationibus nostris: & quia sine te nichil potest mortalis infirmitas: presta auxilium gratie tue: vt in exequendis mandatis tuis, & voluntate tibi & actione placeamus. Per. (*Gel.* i 62)

Lectio epistole beati iohannis apostoli. [j. iiij. B

CHarissimi.

Deus charitas est. In hoc apparuit charitas dei in nobis: quoniam filium suum vnigenitum misit deus in mundum, vt viuamus per eum. In hoc est charitas non quasi nos dilexerimus deum: sed quoniam ipse prior dilexit nos: et misit filium suum propitiationem pro peccatis nostris. Charissimi, si deus dilexit nos: & nos debemus alterutrum diligere. Deum nemo vidit vnquam. Si diligamus inuicem, deus in nobis manet: & charitas eius in nobis perfecta est. In hoc cognoscimus quoniam in eo manemus & ipse in nobis: quoniam de spiritu suo dedit nobis. Et nos vidimus & testificamur: quoniam pater misit filium suum saluatorem mundi. Quisquis confessus fuerit quoniam iesus est filius dei: deus in eo manet, et ipse in deo. Et nos cognouimus et credimus charitati: quam habet deus in nobis. Deus charitas est. Et qui manet in charitate in deo manet: et deus in eo. In hoc perfecta est charitas dei nobiscum: vt fiduciam habeamus in die iudicij: quia sicut ille est et nos sumus in hoc mundo. Timor non est in charitate: sed perfecta charitas foras mittit timorem: quoniam timor penam habet. Qui autem timet: non est perfectus in charitate. Nos ergo diligamus deum: quoniam ipse prior dilexit nos. Si quis dixerit quoniam diligo deum & fratrem suum oderit: mendax est. Qui enim non diligit fratrem suum quem videt: deum quem non videt, quomodo potest diligere? Et hoc mandatum habemus a deo: vt

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The Collect.

GOd the strength of all them that truste in thee, mercyfully accepte oure prayers: And because the weakenes of our mortall nature can do no good thing without thee, graunte vs the helpe of thy grace, that in kepyng of thy commaundementes, we may please thee bothe in will and dede: through Iesus Christe our Lorde.

The Epistle. [i. Iohn. iiii.

DEarely beloued, let vs loue one another: for louecommeth of God. And euery one that loueth is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeared the loue of God to vs ward, because that God sent his onlye begotten sonne into the worlde, that we myght lyue through him. Herein is loue, not that we loued God, but that he loued vs, & sent his sonne to be the agremēt for our synnes. Dearely beloued, if God so loued vs, we ought also to loue one another. No mā hath seen God at any time. If we loue one another, God dwelleth in vs and his loue is perfecte in vs. Hereby knowe we that we dwell in hym and he in vs: because he hath geuen vs of his spirite. And we haue seen, and do testifie, that the father sent the sonne to be the sauiour of the worlde: whosoeuer confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleued the loue that God hath to us. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we should haue truste in the day of iudgemēt. For as he is, euen so are we in this world. There is no feare in loue, but perfect loue casteth out feare: for feare hath painefulnes. He that feareth, is not perfect in loue. We loue him, for he loued vs first. If a man saye: I loue God, & yet hate his brother, he is a lyar. For howe canne he that loueth not hys brother, whome he hath seen, loue God whome he hath not seen? And this commaundement haue we of him: that

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℣ The Collecte.

God the strength of al them that trust in the, mercyfully accept our prayers: And because the weakenes of our mortal nature can do no good thing without thee, graunt vs the help of thy grace, that in kepinge of thy cōmaundementes, we may please thee both in wil and dede: through Iesus Christ our Lorde.

℣ The Epistle.

[i. Ioh. iiii

DEarely beloued, let vs loue one another: for loue cometh of God. And euerye one that loueth is borne of God, & knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs ward, because that God sente hys onely begotten sonne into the worlde, that we myghte lyue throughe hym. Herein is loue, not that we loued God, but that he loued vs, and sent hys sonne to be the agrement for our synnes. Dearely beloued, yf GOD so loued vs, we oughte also one to loue another. No man hathe seen God at anye tyme. Yf we loue one another, God dwelleth in vs, and hys loue is perfect in vs. Hereby knowe we that we dwell in hym and he in vs: because he hath geuen vs of hys spyryte. And we haue seen, and do testifye that the father sent the sonne to be the sauiour of the world: who soeuer cōfesseth that Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleued the loue that god hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, & God in him. Herein is the loue perfect in vs, that we should truste in the daye of iudgement. For as he is, euen so are we in thys worlde. There is no feare in loue, but perfect loue casteth out feare: for feare hath paynefulnes. He that feareth, is not perfit in loue. We loue him, for he loued vs fyrst. Yf a man say: I loue God, & yet hate hys brother, he is a lyar. For how can he that loueth not hys brother, whom he hathe seen, loue God whom he hath not seen? And thys commaundemente haue we of hym: that

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The Collect.

O God, the strength of al them that put their trust in thee, mercifully accept our prayers: and because through the weakness of our mortall nature, we can do no good thing without thee, grant vs the help of thy grace, that in keeping of thy Commandments, we may please thee, both in will and deed, through Jesus Christ our Lord. ℟Amen.

The Epistle.

[j. S^t: Iohn. 4. 47.

Beloved, let vs love one another: for love is of God; and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. Jn this was manifested the love of God towards vs, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved vs, and sent his son, to be the propitiation for our sins. Beloved, if God so loved vs, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in vs, and his love is perfected in vs. Hereby know we that we dwell in him, and he in vs, because he hath given vs of his Spirit. And we have seen, and do testifie, that the Father sent the Son, to be the Saviour of the world. Whosoever shall confess that Jesus is the son of God, God dwelleth in him, and he in God. And we have known, and believed the love that God hath to vs. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of Judgement: because as he is, so are we in this world. There is no fear in love, but perfect love casteth out fear: because fear hath torment: he that feareth, is not made perfect in love. We love him: because he first loved vs. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this Commandment have we from him, that

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qui diligit deum, diligat & fratrem suum.

Secundum lucam.

[xvj. E

IN illo tempore Dixit iesus discipulis suis parabolam hanc. Homo quidam erat diues, et induebatur purpura et bysso: et epulabatur quotidie splendide. Et erat quidam mendicus nomine lazarus, qui iacebat ad ianuam eius vlceribus plenus, cupiens saturari de micis que cadebant de mensa diuitis: et nemo illi dabat. Sed et canes veniebant: et lingebant vlcera eius. Factum est autem vt moreretur mendicus: & portaretur ab angelis in sinum abrahe. Mortuus est autem et diues: et sepultus est in inferno. Eleuans autem oculos suos cum esset in tormentis: vidit abraham a longe, & lazarum in sinu eius. Et ipse clamans: dixit. Pater abraham miserere mei, et mitte lazarum vt intingat extremum digiti sui in aquam, vt refrigeret linguam meam: quia crucior in hac flamma. Et dixit illi abraham. Fili, recordare quia recepisti bona in vita tua: et lazarus similiter mala. Nunc autem hic consolatur: tu vero cruciaris. Et in his omnibus inter nos & vos chaos magnum firmatum est: vt hi qui volunt hinc transire ad vos non possint, neque inde huc transmeare. Et ait. Rogo ergo te pater: vt mittas eum in domum patris mei (habeo enim quinque fratres) vt testetur illis ne et ipsi veniant in hunc locum tormentorum. Et ait illi abraham. Habent moysen & prophetas: audiant illos. At ille dixit. Non pater abraham, sed si quis ex mortuis ierit ad eos: penitentiam agent. Ait autem illi. Si moysen et prophetas non audiunt: neque si quis ex mortuis resurrexerit credent.

℔ Dominica .ij. post trinitatem.

Officium.

[Ps. xvii (xviii) 19a, 20: 2, 3a]

1549

he whiche loueth God, should loue his brother also.

The Gospell.

[Luc. xVi.

THere was a certaine riche man, whiche was clothed in purple and fyne white, & fared deliciously euery day: And there was a certaine begger, named Lazarus, which lay at his gate full of sores, desiring to bee refreshed with the crummes which fel from the ryche mans borde, and no man gaue vnto hym. The dogges came also & licked his sores. And it fortuned, that the begger dyed, and was caried by the Angels into Abrahams bosome. The riche man also dyed and was buried. And being in hell in tormentes, he lift vp his iyes & sawe Abraham a farre of, and Lazarus in hys bosome, and he cryed & sayd: father Abraham, haue mercy on me: and send Lazarus, that he may dippe the tippe of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham sayed: Sonne, remembre that thou in thy lyfe tyme, receiuedst thy pleasure: & contraryewise, Lazarus receiued payne: But nowe is he comforted and thou art punished. Beyond all this, betwene vs and you there is a great space set, so that they which would go frō hence to you cannot: neither may come from thence to vs. Then he sayd: I pray thee therfore father, sende hym to my fathers house (for I haue fyue brethren) for to warne them, leste they also come into this place of tormēt. Abrahā sayd vnto him: they haue Moses and the Prophetes, let them heare them. And he sayd: nay father Abraham, but if one come vnto them from the dead, they will repent. He sayd vnto him: If they heare not Moses and the Prophetes, neither will they beleue, though one rose from death agayne.

℔ THE SECOND SONDAY.

[In quo corrigit. psal. cxix.

WHerwithal shal a yong man clense his waye? euen by rulyng himselfe after thy worde.

With my whole heart haue I sought

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he whyche loueth God, shoulde loue hys brother also.

℄ The Gospel.

[Luk. xvi

THere was a certayne ryche mā, which was clothed in purple & fyne whyte, & fared deliciouslye euery day: And there was a certayne begger, named Lazarus, whiche laye at hys gate full of sores, desiringe to bee refreshed with the crūmes which fell frō the ryche mannes boarde, & no man gaue vnto hym. The dogges came also & licked his sores. And it fortuned, that the begger dyed, and was caryed by the Aungels into Abrahams bosome. The ryche manne also dyed and was buryed: And beynge in hell in tormentes, he lyfte vp his eyes & sawe Abraham a farre of, and Lazarus in hys bosome, and he cryed & sayd: father Abraham haue mercy on me: & send Lazarus, that he maydippe the tippe of hys finger in water, and coole my tonge, for I am tormented in thys flame. But Abraham sayd: Sonne, remembre that thou in thy lyfe time, receyuedst thy pleasure: and contrarywyse Lazarus receyued payne: But now he is comforted and thou art punished.
Beyond al thys, betwene vs and you there is a great space set, so that they which would goe frō hence to you cannot: nether may come from thence to vs. Then he sayde: I praye thee therfore father,
send him to my fathers house (for I haue fiue brethren) for to warne them, lest they come also into thys place of torment. Abraham sayde vnto hym: they haue Moyses and the Prophetes, let them heare them. And he sayd: nay father Abraham, but yf one come vnto them from the dead, they wyll repent. He sayd vnto hym: Yf they heare not Moyses and the Prophetes, neyther wyll they beleue, though one rose from death agayne.

THE SECOND SUNDAIE.

1661

he who loveth God, love his brother also.

The Gospel.

[St: Luke. 16. 19.

There was a certein rich man, who was clothed in Purple, and fine linen, and fared sumptuously every day. And there was a certein begger named Lazarus, who was layd at his gate, full of sores, and desiring to be fed with the Crumbs which fell from the rich mans table:
more over the dogs came and licked his sores. And it came to pass that the begger died, and was carried by the Angels into Abrahams bosom: the rich man also died, and was buried. And in hell he lift vp his Eyes being in torments, and seeth Abraham a farr off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for J am tormented in this flame. But Abraham said, Son, remember, that thou in thy life time receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented. And besides all this, between vs, and you, there is a great gulf fixed, so that they who would pass from hence to you, cannot, neither can they pass to vs, that would come from thence. Then he said, J pray thee therefore Father, that thou wouldest send him to my Fathers house: For J have five brethren, that he may testifie vnto them, lest they also come into this place of torment. Abraham saith vnto him, They have Moses, and the Prophets, let them hear them. And he said, Nay, Father Abraham: but if one went vnto them from the dead, they will repent. And he said vnto him, Jf they hear not Moses, and the Prophets, neither will they be perswaded, though one rose from the dead .

THE SECOND SUNDAY AFTER TRINITY.

SOURCES 1549

thee : O let me not goe wrong out of thy commaundementes.

Thy wordes haue I hyd within my heart : that I should not sinne against thee.

Blessed art thou, O Lorde : O teache me thy statutes.

With my lippes haue I been tellyng: of all the iudgementes of thy mouthe.

I haue had as great delite in the way of thy testimonies as in all maner of ryches.

I will talke of thy commaundementes : and haue respect vnto thy wayes.

My delite shalbe in thy statutes : and I will not forget thy worde.

Glorye be to the father. &c.

As it was in the beginning. &c.

Oratio.

SANCTI nominis tui domine timorem pariter et amorem fac nos habere perpetuum : quia nunquam tua gubernatione destituis, quos in soliditate tue dilectionis instituis.

The Collect.

LORDE make vs to haue a perpetuall feare and loue of thy holy name : for thou neuer failest to helpe and gouerne them, whom thou doest bring vp in thy stedfast loue :

Per. (*Gel.* i 65)

Graunt this. &c.

Lectio epistole beati iohannis apostoli.

[i. iii. c

CHARISSIMI. Nolite mirari, si odit vos mundus. Nos scimus quoniam translati sumus de morte ad vitam : quoniam diligimus fratres. Qui non diligit : manet in morte. Omnis qui odit fratrem suum : homicida est. Et scitis quoniam omnis homicida : non habet vitam eternam in se manentem. In hoc cognoscimus charitatem dei, quoniam ille pro nobis animam suam posuit : & nos debemus pro fratribus animas ponere. Qui habuerit substantiam huius mundi, & viderit fratrem suum necessitatem patientem, et clauserit viscera sua ab eo : quomodo charitas dei manet in eo? Filioli mei, non diligamus verbo neque lingua : sed opere & veritate.

The Epistle.

[i. Iohn. iii.

MARueile not my brethren, though the worlde hate you. We knowe that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abideth in deathe. Whosoeuer hateth his brother is a manslear. And ye know that no manslear hathe eternall lyfe abydyng in hym. Hereby perceyue we loue , because he gaue his lyfe for vs : and we ought to geue oure lyues for the brethren. But whoso hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from him : howedwelleth the loue of God in him? My babes let vs not loue in worde, neither in tonge : but in dede and in veritie. Hereby we knowe that we are of the veritie, and canne quiet oure heartes before hym. For yf oure hearte condemne vs, God is greater then our heart, and knoweth al thinges. Derely beloued, if oure heart condemne vs not,

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¶ The Collect.

LOrde, make vs to haue a perpetuall feare and loue of thy holye name: for thou neuer faylest to helpe and gouerne them, whome thou doeste brynge vp in thy stedfaste loue:

Graunt thys. &c.

¶ The Epistle.

[i. Ioh. iii.

MAruayle not my brethren, thoughe the world hate you. We know that we are trāslated from death vnto lyfe, because we loue the brethrē. He that loueth not his brother, abydeth in death. Whosoeuer hateth hys brother, is a manslear. And ye know that no manslear hath eternal lyfe abyding in him. Hereby perceyue we loue , because he gaue his lyfe for vs: & we oughte to geue oure lyues for the brethren. But who so hath this worldes good, & seeth his brother haue nede, & shutteth vp his cōpassion from him: how dwelleth the loue of god in him? My babes, let vs not loue in worde, nether in tonge: but in dede & in veritie. Hereby we know that we are of the verytie and can quiet our heartes before him. For yf our heart condemne vs, God is greater thē our heart, & knoweth al thinges. Derely beloued, yf our heart condemne vs not,

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The Collect.

O Lord,

who never failest to help and govern them, whom thou dost bring vp in thy stedfast **fear, and** love: **Keep vs, we beseech thee, vnder the protection of thy good providence, and** make vs to have a perpetual fear, and love of thy holy name, **through Jesus Christ our Lord. Amen.**

The Epistle.

[j. 8ᵛ: Iohn. 3. 13.

Marvell not my brethren, if the world hate you. We know that we have passed from death vnto life, because we love the brethren: he that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternall life abiding in him. Hereby perceive we the love of God, because he laid down his life for vs: and we ought to lay down our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth vp his bowels of compassion from him; how dwelleth the love of God in him? My little children, let vs not love in word, neither in tongue; but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn vs, God is greater then our heart, and knoweth all things.
Beloved, if our heart condemn vs not,

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then haue we trust to Godwarde: and whatsoeuer we aske, we receyue of hym, because we kepe his commaundementes, and doe those thinges which are pleasaunt in hys syght. And thys is hys commaundement, that we beleue on the name of hys sonne Iesus Christ, and loue one another as he gaue commaundement. And he that kepeth hys commaundementes, dwelleth in him, and he in him: and hereby we knowe that he abydeth in vs, euen by the spirite whiche he hathe geuen vs.

Euangelium. Secundum lucam.

[xiiii. D

IN illo tempore Dixit iesus discipulis suis parabolam hanc. Homo quidam fecit cenam magnam: & vocauit multos. Et misit seruum suum hora cene dicere inuitatis vt venirent: quia iam parata sunt omnia. Et ceperunt simul omnes excusare. Primus dixit illi. Villam emi: et necesse habeo exire, & videre illam. Rogo te: habe me excusatum. Et alter dixit. Iuga boum emi quinque: & eo probare illa. Rogo te habe me excusatum. Et alius dixit. Vxorem duxi: & ideo non possum venire. Et reuersus seruus nunciauit hec domino suo. Tunc iratus paterfamilias: dixit seruo suo. Exi cito in plateas & vicos ciuitatis: & pauperes ac debiles, cecos et claudos introduc huc. Et ait seruus. Domine, factum est vt imperasti: et adhuc locus est. Et ait dominus seruo. Exi in vias et sepes: ↄt compelle intrare: vt impleatur domus mea. Dico autem vobis quod nemo virorum illorum qui vocati sunt: gustabit cenam meam.

The Gospell.

[Luc. xiiii.

A certaine man ordayned a great supper, & bade many, and sent his seruaunt at supper time, to saye to them that were bidden, come: for all thinges are now ready. And they al at once began to make excuse. The first sayd vnto him: I haue bought a farme, and I must nedes go and se it, I pray thee haue me excused. And another sayed, I haue bought v. yoke of Oxen, and I go to proue them, I pray thee haue me excused. And another sayd: I haue maried a wyfe, and therfore I cannot come. And the seruaunte returned and brought his maister woorde agayne therof. Then was the good manne of the house displeased, and sayed to hys seruaunt: goe out quickely into the stretes and quarters of the citie, and bring in hither the poore, and the feble, and the halte and the blinde. And the seruaunte sayde: Lorde it is doone as thou haste commaunded, and yet there is roume. And the Lorde sayd to the seruaunt: goe out vnto the hye wayes and hedges, and compell them to come in, that my house may be filled. For I saye vnto you that none of those men whiche were bidden, shall taste of my supper.

℣ Dominica tertia post trinitatem. Officium.

[Ps. xxiv (xxv) 16, 18: 1, 2]

THE THIRD SONDAY.

[Retribue seruo tuo. psal. cxix

O DOe wel vnto thy seruaunt: that I may liue and kepe thy worde.

Open thou myne eyes: that I may se the wonderous thinges of thy lawe.

I am a straunger vpon yearthe: O hyde not thy commaundementes from me.

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then haue we trust to Godward: and whatsoeuer we aske, we receyue of him, because we kepe hys commaundementes, & doe those thinges whiche are pleasaunt in his sight. And this is his commaundement, that we beleue on the name of his sonne Iesus Christ, and loue one another as he gaue cōmaundement. And he that kepeth his cōmaundementes, dwelleth in him, and he in hym: and hereby we knowe that he abydeth in vs, euen by the spyryte which he hath geuen vs.

℣ The Gospell.

[Luk. xiiii

A certayne mā ordeyned a great supper, & bad many, & sent his seruaunt at supper time, to saye to thē that were biddē, come: for al thinges are now ready. And they al at once began to make excuse. The first saide vnto hym: I haue bought a farme, and I must nedes go and see it, I praye thee haue me excused. And another sayde: I haue bought .v. yoke of Oxen, and I goe to proue them, I praye thee haue me excused. And another sayd: I haue maried a wyfe, and therfore I cannot come. And the seruaunt returned & brought his mayster worde agayne therof. Thē was the good man of the house displeased, and sayd to hys seruaunt: go out quickly into the stretes and quarters of the citie, and bringe in hyther the poore, and feble, & the halte, and blynde. And the seruaunt sayde: Lord, it is done as thou hast commaunded, and yet there is rowme. And the Lorde sayde vnto the seruaunte: goe out vnto the hye wayes and hedges, and compel them to come in, that my house maye be fylled. For I say vnto you, that none of those men whych were byddē, shal taste of my supper.

THE THIRDE SUNDAIE.

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then have we confidence towards God. And whatsoever we aske, we receive of him, because we keepe his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his son Jesus Christ, and love one another as he gave vs commandement. And he that keepeth his cōmandments, dwelleth in him, and he in him: and hereby we know, that he abideth in vs, by the spirit which he hath given vs.

The Gospell.

[S^t^: Luke. 14. 16.

A certein man made a great supper, and bad many: And sent his servant at supper time, to say to them that were bidden, Come, for all things are now ready. And they all with one consent, began to make excuse: The first said vnto him, I have bought a peece of ground, and I must needs go and see it: J pray thee have me excused. And another said, J have bought five yoke of oxen, and J go to prove them: J pray thee have me excused. And another said, J have married a Wife, and therefore I cannot come: So that servant came, and shewed his Lord these things. Then the Master of the house being angry said to his servant, Go out quickly into the Streets, and lanes of the City, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is don as thou hast commanded, and yet there is roome. And the Lord said vnto the servant, Go out into the high wayes, and hedges, and compell them to come in, that my house may be filled, For J say vnto you that none of those men which were bidden shall tast of my supper.

THE THIRD SUNDAY AFTER TRINITY

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My soule breaketh out for the very feruent desyre : that it hath alway vnto thy iudgementes.

Thou hast rebuked the proude : and cursed are they that doe erre from thy commaundementes.

O turne from me shame and rebuke : for I haue kept thy testimonies.

Princes also did sit and speake againste me : but thy seruaunt is occupyed in thy statutes.

For thy testimonies are my delite : and my counsaylours.

Glory be to the father, and to the sonne : and to the holy goste.

As it was in the beginning, is nowe, and euer shalbe : worlde without ende. Amen.

Oratio.

DEprecationem nostram quesumus domine benignus exaudi: et quibus supplicandi prestas affectum, tribue defensionis auxilium. Per do. (*Greg.* 44)

The Collect.

LOrde, we beseche thee mercifully to heare vs, and vnto whom thou hast geuen an heartie desyre to pray: graũt that by thy mightie ayde we may be defended:

through Iesus Christe our Lorde.

Lectio epistole beati petri apostoli.

[vj. c.

CHarissimi. Humiliamini sub potenti manu dei: vt vos exaltet in tempore visitationis. Omnem solicitudinem vestram proijcientes in eum: quoniam ipsi cura est de vobis. Sobrii estote & vigilate: quia adversarius vester diabolus tanquam leo rugiens circuit, querens quem deuoret. Cui resistite fortes in fide: scientes eandem passionem ei que in mundo est, vestre fraternitati fieri. Deus autem omnis gratie qui vocauit vos in eternam suam gloriam: in xp̄o iesu modicum passos ipse perficiet, confirmabit, solidabitque. Ipsi gloria et imperium: in secula seculorum.

The Epistle.

[i. Peter. V.

SUbmit your selues euery man one to an other: knit youre selues together in lowlinesse of mynde. For God resysteth the proude, and geueth grace to the humble. Submit your selues therefore vnder the myghtie hand of god, that he may exalt you when the time is come. Cast al your care vpon him: for he careth for you. Be sober, and watche: for your aduersary the deuil, as a roaring Lyon, walketh about, seeking whome he may deuour: whome resiste stedfast in the fayth, knowing that the same affliccions are appoynted vnto youre brethren, that are in the worlde. But the God of all grace which hath called vs vnto his eternall glory by Christ Iesu, shall his owne selfe (after that ye haue suffered a lytle affliccion) make you perfect, settle, strengthe, and stablyshe you. To hym bee glory and dominion for euer and euer.

Secundum lucam.

IN illo tempore. Erant appropinquantes ad iesum publicani & peccatores: vt audirent illum. Et murmurabant scribe et pharisei dicentes:

The Gospell.

[Luc. xV.

THen resorted vnto him, all the Publicanes and sinners for to heare hym. And the Phariseis and Scribes murmured, saying. He receyueth

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℣ The Collect.

LOrd, we beseche thee mercifully to heare vs, and vnto whom thou haste geuen an hartie desyre to pray: graunte that by thy myghtye ayde we maye be defended:

throughe Iesus Christe oure Lorde.

℣ The Epistle.

[i. Pet. v.

SUbmyt youre selues euery man one to another: knytte your selues together in lowlinesse of mynde. For God resisteth the proude, & geueth grace to the hũble. Submit your selues therfore vnder the myghtye hande of God, that he maye exalt you whē the time is come. Cast al your care vpon hym: for he careth for you. Be sober, and watch: for your aduersary the deuil, as a roaryng Lyon, walketh aboute, seekynge whom he may deuoure: whom resiste stedfaste in the fayth, knowing that the same affliccions are appointed vnto your brethren, that are in the world. But the god of al grace whiche hath called vs vnto his eternal glory by Chryst Iesu, shall hys owne self (after that ye haue suffered a litle affliccion) make you perfect, settle, strength, and stablishe you. To hym be glory and dominion for euer and euer. Amen.

℣ The Gospell.

[Luk. xv.

THen resorted vnto hym, all the Publicans and sinners for to heare him. And the Phariseis and Scribes murmured, saying. He receiueth

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The Collect.

O Lord, we beseech thee mercifully to hear vs; and grant that we to whom thou hast given an hearty desire to pray, may by thy mighty aid be defended, **and comforted in all dangers, and adversities,** through Jesus Christ our Lord. [6]**Amen.**

The Epistle.

[j. Pet. 5. [45].

All of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble your selves therefore vnder the mighty hand of God, that he may exalt you in due time. Casting all your care vpon him, for he careth for you: Be sober, be vigilant: because your Adversary the devil, as a roaring lion walketh about, seeking whom he may devour. Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called vs into his eternall glory by Christ Jesus, after that ye have suffered a while make you perfect, stablish, strengthen, setle you. To him be glory and dominion for ever, and ever. Amen.

The Gospel.

[St: Luke. 15. [1].

Then drew near vnto him all the Publicans, and sinners for to hear him; and the Pharisees, and Scribes murmured, saying, this man receiveth

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quia hic peccatores recipit et manducat cum illis. Et ait ad illos parabolam istam: dicens. Quis ex vobis homo qui habet centum oues: & si perdiderit vnam ex illis: nonne dimittit nonaginta nouem in deserto, et vadit ad illam que perierat donec inueniat illam? Et cum inuenerit eam: imponit in humeros suos gaudens. Et veniens domum conuocat amicos & vicinos: dicens illis. Congratulamini michi: quia inueni ouem meam que perierat. Dico vobis quia ita gaudium erit in celo super vno peccatore penitentiam agente: quam super nonaginta nouem iustis qui non indigent penitentia. Aut que mulier habens drachmas decem: & si perdiderit drachmam vnam, nonne accendit lucernam: et euertit domum: et querit diligenter donec inueniat eam? Et cum inuenerit: conuocat amicas & vicinas dicens. Congratulamini michi quia inueni drachmam quam perdideram. Ita dico vobis: gaudium erit coram angelis dei super vno peccatore penitentiam agente.

Dominica .iiij. post trinitatem.

Officium.

[Ps. xxvi (xxvii) 1 2 : 3a]

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sinners, and eateth with them. But he put furth thys parable vnto them, saying: What man among you hauing an hundreth shepe (if he lose one of them) doth not leaue nintie and nine in the wildernes, and goeth after that whiche is lost, vntill he fynde it? And when he hath found it, he layeth it on his shoulders with ioye. And assone as he cūmeth home he calleth together hys louers and neighbours, saying vnto thē: Reioyce with me, for I haue founde my shepe, which was lost. I say vnto you, that likewise ioy shalbe in heauen ouer one sinner that repenteth, more then ouer nintye and nine iust persons, which nede no repentaunce. Either what woman hauing ten grotes, (if she lose one) doeth not light a candle, and swepe the house, and seke diligently till she find it? And when she hath founde it, she calleth her louers and her neighbours together, saying: Reioyce with me, for I haue founde the grote whiche I had lost. Likewise, I saye vnto you, shall there be ioye in the presence of the Aungels of god, ouer one sinner that repenteth.

℄ THE FOURTH SONDAY.

℄ At the Communion.

[Adhesit pauimento anima ps. cxix.

MY soule cleaueth to the dust: O quickē thou me according to thy woorde.

I haue knowledged my wayes, and thou heardest me: O teache me thy statutes.

Make me to vnderstand the waye of thy commaundmentes: and so shal I talke of thy wonderous workes.

My soule melteth away for very heauines: comfort thou me according vnto thy woorde.

Take from me the way of lying: and cause thou me to make muche of thy lawe.

I haue chosen the way of trueth: and thy iudgementes haue I layde before me.

I haue sticken vnto thy testimonies: O Lorde confound me not.

I wil runne the waye of thy commaundementes: when thou hast set my heart at libertie.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

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sinners & eateth wyth them. But he put foorth this parable vnto them, saying; What man among you hauing an hundreth shepe (if he lose one of them) dooeth not leaue ninetie and nine in the wildernes, and goeth after that which is lost, vntil he finde it? And when he hath found it, he laieth it on his shoulders with ioye. And assone as he cometh home, he calleth together his louers & neighbours, saying vnto them: Reioyce with me, for I haue founde my shepe which was lost. I say vnto you, that likewise ioy shalbe in heauen ouer one synner that repenteth, more then ouer ninetie and nine iust persons, which nede no repentaunce. Either what woman hauing ten grotes (if she lose one) doth not light a candle and swepe the house, and seke diligently til she find it? And whē she hath founde it, she calleth her louers and her neighbours together, saying: Reioyce with me, for I haue founde the grote which I lost. Likewise, I say vnto you, shal there be ioye in the presence of the Aungels of god, ouer one synner that repenteth.

THE FOURTH SUNDAIE.

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sinners, and eateth with them. And he spake this parable vnto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, vntill he finde it? And when he hath found it he layeth it on his shoulders, rejoycing. And when he cometh home, he calleth together his freinds and neighbours, saying vnto them, Rejoyce with me, for J have found my sheep, which was lost. J say vnto you, that likewise ioy shall be in heaven over one sinner that repenteth, more then over ninety and nine iust persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a Candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her freinds, and her neighbours together, saying, Rejoyce with me, for J have found the Piece which J had lost. Likewise, J say vnto you, There is ioy, in the presence of the Angels of God, over one sinner that repenteth.

THE FOURTH SUNDAY [3]AFTER TRINITY.

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Oratio.

PROtector in te sperantium deus sine quo nichil est validum: nichil sanctum: multiplica super nos misericordiam tuam: vt te rectore te duce sic transeamus per bona temporalia, vt non amittamus eterna. per. (*Greg.* 166)

Ad romanos.

[viij. D

FRatres Existimo enim quod non sunt condigne passiones huius temporis: ad futuram gloriam que reuelabitur in nobis. Nam expectatio creature reuelationen filiorum dei expectat. Vanitati enim creatura subiecta est, non volens: sed propter eum qui subiecit eam in spe. Quia et ipsa creatura liberabitur a seruitute corruptionis: in libertatem glorie filiorum dei. Scimus enim quod omnis creatura ingemiscit: & parturit vsque adhuc. Non solum autem illa: sed et nosipsi primitias spiritus habentes, & ipsi intra nos gemimus adoptionem filiorum dei, expectantes redemptionem corporis nostri. In xp̄o iesu: domino nostro.

Secundum lucam.

[vi. F

IN illo tempore. Dixit iesus discipulis suis. Estote misericordes: sicut et pater vester misericors est. Nolite iudicare: et non iudicabimini. Nolite condemnare: & non condemnabimini. Dimittite: et dimittemini. Date: et dabitur vobis. Mensuram bonam & confertam et coagitatam et supereffluentem: dabunt in sinum vestrum. Eadem quippe mensura qua mensi fueritis: remetietur vobis. Dicebat autem illis et similitudinem. Nunquid potest cecus cecum ducere? Nonne ambo in foueam cadunt? Non est discipulus super magistrum. Perfectus autem omnis erit si sit sicut magister eius. Quid autem vides festucam in oculo fratris tui: trabem

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The Collect.

God, the Protector of all that truste in thee, withoute whome nothing is strong, nothyng is holye: increase and multiply vpon vs thy mercy, that thou being our ruler and guide, we may so passe through thinges temporal, that we finally loose not the thynges eternall: Graunt this heauenly father, for Iesu Christes sake our Lorde.

The Epistle.

[Roma. Viii.

I suppose that the afflicciōs of this life, are not worthye of the glory which shalbe shewed vpon vs. For the feruent desyre of the creature abideth, loking when the sonnes of god shal appeare, because the creature is subdued to vanitie against the will therof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bōdage of corrupcion, into the glorious libertie of the sonnes of GOD. For we knowe that euery creature groneth with vs also, and trauayleth in payne, euen vnto thys tyme: not onely it, but we also whiche haue the first fruites of the spirite, mourne in our selues also, & waite for the adopcion (of the children of GOD) euen the deliueraunce of our bodies.

The Gospell.

[Luc. Vi.

BE ye mercifull as youre father also is mercifull. Iudge not and ye shall not be iudged: condemne not, and ye shall not be condemned. Forgeue and ye shal be forgeuen. Geue and it shalbe geuen vnto you, good measure and pressed downe, and shaken together, and running ouer, shall men geue into your bosomes. For with the same measure that ye mete withal, shal other men mete to you agayne. And he put furth a similitude vnto them. Can the blynd leade the blynd? doe they not both fall into the diche? The disciple is not aboue hys maister: Euery man shal be perfect, euen as his maister is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owen eye?

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¶ The Collect.

God, the Protector of al that trust in the, without whō nothing is strong, nothing is holye: encrease and multiplye vpon vs thy mercye, that thou being our ruler and guide, we may so passe through thinges temporall, that we finally loose not the thinges eternall: Graunte thys heauenly father, for Iesu Christes sake our Lorde.

The Epistle.

[Ro. viii.

I Suppose that the afflicciōns of this life, are not woorthye of the glorye which shalbe shewed vpon vs. For the feruent desyre of the creature abydeth, looking when the sonnes of God shal appeare, because the creature is subdued to vanitie agaynst the will therof, but for hys will whiche hath subdued the same in hope. For thesame creature shalbe deliuered from the bondage of corrupcion, into the glorious libertie of the sonnes of God. For we knowe that euery creature groneth with vs also, and trauayleth in payne, euen vnto this tyme: not onely it, but we also whiche haue the fyrst fruites of the spirite, mourne in our selues also, and wayte for the adopcion (of the chyldren of GOD) euen the deliueraunce of our bodies.

¶ The Gospel.

[Luke. vi.

BE ye merciful as your father also is merciful. Iudge not, and ye shal not be iudged: cōdemne not, and ye shall not be condemned. Forgeue and ye shalbe forgeuen. Geue and it shal be geuen vnto you, good measure and pressed downe, and shaken together, and running ouer, shal men geue into youre bosomes. For wyth the same measure that ye mete withal, shall other men mete to you agayne. And he put furth a similitude vnto thē. Can the blind leade the blynde? doe thei not both fall into the diche? The disciple is not aboue his maister: Euery man shalbe perfecte, euen as his maister is. Why seest thou a mote in thy brothers eie, but considerest not the beame that is in thine own eye

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The Collect.

O God, the Protectour of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercy, that thou being our ruler and guide, we may so pass thorow things temporall, that we finally lose not the things eternall: Grant this, O heavenly Father, for Jesus[1a] Christs sake our Lord. [6]**Amen.**

The Epistle.

[Rom. 8. [4]18.

J reckon that the Sufferings of this present time are not worthy to be compared with the glory which shall be revealed in vs. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Becausethe creature it selfe also shall be delivered from the bondage of corruption into the glorious liberty of the children of God For we know that the whole creation groneth, and travaileth in pain together vntill now. And not only they, but our selves also, which have the first fruits of the spirit, even we our selves grone within our selves, wayting for the adoption,
to wit, the redemption of our body.

The Gospel.

[8[t]: Luke. 6. [4]36.

Be ye therefore mercifull, as your Father also is mercifull. Judge not, and ye shall not be iudged; condemn not, and ye shall not be condemned: forgive, and ye shall be given vnto you: Give, and it shall be given vnto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosome. For with the same measure that ye mete withall, it shall be measured to you again. And he spake a Parable vnto them, Can the blinde lead the blinde? shall they not both fall into the ditch? The disciple is not above his Master: but every one that is perfect, shall be as his Master. And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own Eye?

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autem que in oculo tuo est, non consideras? Aut quomodo potes dicere fratri tuo, frater sine eijciam festucam de oculo tuo ipse in oculo tuo trabem non vides? Hypocrita, eijce primum trabem de oculo tuo: et tunc perspicies vt educas festucam: de oculo fratris tui.

℣ Dominica .v. post trinitatem.
Officium.
[Ps. xxvi (xxvii) 7a, 9b : 1a]

Oratio.

Da nobis quesumus domine vt et mundi cursus pacifice nobis tuo ordine dirigatur, et ecclesia tua tranquilla deuotione letetur. Per dominum. (*Leon.* 379 : *Greg.* 166)

Lectio epistole beati Petri apostoli.
[i. iii. a

Charissimi. Omnes vnanimes in oratione estote: compatientes, fraternitatis amatores, misericordes, modesti, humiles. Non reddentes malum pro malo: vel maledictum pro maledicto: sed econtrario benedicentes. Quia in hoc vocati estis: vt benedictionem

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Either howe canste thou say to thy brother? Brother, let me pul out the mote that is in thyne eye, when thou seest not the beame that is in thine owne eye. Thou ypocrite, caste out the beame out of thyne owne eye firste, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

℣ THE .V. SONDAY.
[Legem pone psal. cxix.

TEache me, O Lorde, the waye of thy statutes : and I shall kepe it vnto the ende.

Geue me vnderstandyng, and I shall kepe thy lawe : yea, I shall kepe it with my whole hearte.

Make me to goe in the path of thy commaundementes : for therein is my desyre.

Encline my heart vnto thy testimonies : and not to couetousnes.

O turne away myne eyes, lest they beholde vanitie : and quicken thou me in thy waye.

O stablish thy worde in thy seruaunt : that I may feare thee.

Take away the rebuke that I am afrayd of : for thy iudgementes are good.

Beholde, my delite is in thy commaundementes : O quicken me in thy righteousnes.

Glory be to the father, and to sonne. &c.

As it was in the beginning. &c.

The Collect.

GRaunte Lorde, wee beseche thee, that the course of thys world may be so peaceably ordred by thy gouernaunce: that thy congregacion may ioyfully serue thee in all godly quietnes: thorough Iesus Christ our Lorde.

The Epistle.
[i. peter. iii.

BE you al of one mynde, and of one heart, loue as brethren, be pitifull, be courteous (meke) not rendring euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that ye are therunto called, euen that ye shoulde bee heyres of the blessyng. For he that doeth long after lyfe, and

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Eyther how canst thou saye to thy brother? Brother, let me pul out the mote that is in thine eye, when thou seest not the beame that is in thine own eie? fyrst thou ypocrite, cast out the beame out of thine own eye, then shalt thou see perfectly to pull oute the mote that is in thy brothers eye.

THE FIFTH SUNDAIE.

¶ The Collect.

GRaunt Lord, we beseche thee, that the course of thys world may be so peaceably ordred by thy gouernaunce: that thy congregaciō may ioyfully serue thee in all Godly quyetnes: throughe Iesus Christ oure Lorde.

¶ The Epistle.

[i. Pet. iii.

BE you al of one mind, and of one heart, loue as brethrē, be pietifull, be curteous, (meke) not rendring euil for euill, or rebuke for rebuke: but cōtrariwise blesse, knowing that ye are thereunto called, euē that ye should be heyres of the blessing. For he that dooeth long after life and

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Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine Eye, when thou thy selfe beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see cleerly to pull out the mote that is in thy brothers Eye.

THE FIFTH SUNDAY [3]AFTER TRINITY.

The Collect.

Grant o Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy [8]Church may ioyfully serve thee in all godly quietness, through Jesus Christ our Lord. [6]Amen.

The Epistle.

[j. St: Pet. 3. 48.

Be ye all of one mind, having compassion one of another, love as brethren, be pittifull, be courteous: Not rendring evil, for evil; or railing, for railing: but contrariwise blessing, knowing that ye are therevnto called, that ye should inherit a blessing. For he that will love life, and

hereditate possidestis. Qui enim vult vitam diligere, et cupit videre dies bonos: coherceat linguam suam a malo: et labia eius ne loquantur dolum. Declinet autem a malo et faciat bonum: inquirat pacem et sequatur eam. Quia oculi domini super iustos: et aures eius ad preces eorum. Vultus autem domini: super facientes mala. Et quis est qui vobis noceat: si boni emulatores fueritis? Sed et si quid patimini propter iustitiam: beati. Timorem autem eorum ne timueritis: vt non conturbemini. Dominum autem xp̄m sanctificate: in cordibus vestris.

Euangelium. Secundum lucam.

[v. A

In illo tempore. Cum turbe irruerent ad iesum vt audirent verbum dei: et ipse stabat secus stagnum genezareth. Et vidit duas naues stantes secus stagnum: piscatores autem descenderant, & lauabant retia. Ascendens autem in vnam nauim que erat simonis: rogauit eum vt a terra reduceret pusillum. Et sedens, docebat de nauicula turbas. Vt cessauit autem loqui: dixit ad simonem. Duc in altum: et laxate retia vestra in capturam. Et respondens simon: dixit illi. Preceptor: per totam noctem laborantes nichil cepimus: in verbo autem tuo laxabo rete. Et cum hoc fecissent: concluserunt piscium multitudinem copiosam. Rumpebatur autem rete eorum: & annuerunt socijs qui erant in alia naui, vt venirent et adiuuarent eos. Et venerunt & impleuerunt ambas nauiculas: ita vt pene mergerentur. Quod cum videret simon petrus: procidit ad genua iesu dicens. Exi a me domine: quia homo peccator sum. Stupor enim circumdederat eum: & omnes qui cum illo erant in captura piscium quam ceperant. Similiter autem iacobum et iohannem filios zebedei: qui erant socij simonis. Et ait ad simonem iesus. Noli timere: ex hoc iam homines eris capiens. Et subloueth to see good dayes, let hym refrayne his tongue from euil, and his lippes that they speake no guile. Let him eschewe euil and dooe good: let him seeke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, and hys eares are open vnto theyr prayers. Agayne, the face of the lord is ouer them that doe euill. Moreouer, who is it that will harme you, if ye folowe that whiche is good? yea, happie are ye, if any trouble happen vnto you for ryghteousnes sake. Be not ye afrayde for any terrour of them, neyther bee ye troubled, but sanctifye the Lorde God in your heartes.

The Gospell.

[Luc. V.

It came to passe that (when the people preased vpon hym, to heare the worde of God) he stode by the lake of Genezareth, & saw two shippes stand by the lakes side, but the fishermen were gone out of them, & were washing their nettes. And he entred into one of the shippes (which pertained to Simō) & praied him that he would thrust out a litle frō the land. And he sate down & taught the people out of the ship.

When he had left speaking, he sayde vnto Simon: launche out into the depe, & let slip youre nettes to make a draught. And Simon aunswered, and sayde vnto him: Maister, we haue labored all night, and haue taken nothing. Neuertheles, at thy commaundement, I will looce furth the net. And when they had this done, they inclosed a greate multitude of fishes. But theyr net brake, and they beckened to theyr felowes (whiche were in the other ship) that they shoulde come and helpe them. And they came and fylled bothe the shippes, that they sonke agayn. When Simon Peter sawe this, he fell downe at Iesus knees, saying: Lorde, goe from me, for I am a sinful man. For he was astonied and al that were with him, at the draught of fishes which they had taken: & so was also Iames and Iohn the sonnes of Zebede, which were parteners with Simon. And Iesus sayde vnto Simon: feare not, from hencefoorthe thou shalte catche men. And

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loueth to see good dayes: let him refrayne his tong from euill, and his lippes that they speake no guyle. Let hym eschewe euill and doe good: let hym seke peace, and ensue it. For the eyes of the Lorde are ouer the righteous, and his eares are opē vnto theyr prayers. Again, the face of the Lord is ouer them that doe euil. Moreouer, who is it that will harme you, if ye folow that whiche is good? yea, happy are ye if any trouble happen vnto you for righteousnes sake. Be not ye afrayd for anye terrour of them, neither bee ye troubled, but sanctifye the Lorde God in your heartes.

The Gospell.

[Luke. v

IT came to passe that (when the people preaced vpon him, to heare the word of God) he stode by the lake of Genezareth, and sawe two shippes stande by the lakes syde, but the fishermen were gone out of them, and were washing theyr nettes. And he entred into one of the shippes (which pertayned to Simon) and prayed hym that he woulde thrust out a litle from the land. And he sate down, and taught the people out of the ship.

When he had left speaking, he sayd vnto Simon: launch out into the depe, and lette slippe your nettes to make a draughte. And Simon aunswered, and sayde vnto him: Maister, we haue laboured all nyghte, and haue taken nothing. Neuerthelesse, at thy commaundemente, I will loocefoorth the nette. And when he had thus doone, they inclosed a greate multitude of fysshes. But theyr nette brake, and they beckened to theyr felowes (whiche were in the other shippe) that they shoulde come and helpe them. And they came and fylled both shyppes, that they sonke agayne. When Simon Peter sawe this, he fell downe at Iesus knees, saying: Lorde, goe from me, for I am a sinnefull manne. For he was astonied and all that were with hym, at the draughte of fyshes whiche they hadde taken: and so was also Iames and Iohn the sonnes of Zebede, which were partners wyth Simon. And Iesus sayde vnto Simon: feare not, from hencefoorth thou shalte catche men. And

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see good dayes; let him refrain his tongue from evil, and his lips, that they speak no guile. Let him eschew evil, and do good: let him seek peace and ensue it. For the Eyes of the Lord are over the righteous, and his ears are open vnto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But, and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terrour, neither be troubled. But sanctifie the Lord God in your hearts.

The Gospel.

[St. Luke. 5. 1.

Jt came to pass, that as the people pressed vpon him to hear the word of God, he stood by the lake of Genesareth; And saw two ships standing by the lake: but the Fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simons, and prayed him that he would thrust out a little from the land: and he sate down, and taught the people out of the ship. Now when he had left speaking he said vnto Simon, Lanch out into the deep, and let down your nets for a draught. And Simon answering, said vnto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word, J will let down the net. And when they had this don, they inclosed a great multitude of Fishes, and their net brake; And they beckned vnto their partners which were in the other ship, that they should come and help them. And they came, and filled both their ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus knees, saying, Depart from me, for J am a sinfull man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: And so was also James and John the Sons of Zebedee, who were partners with Simon. And Jesus said vnto Simon, Fear not, from henceforth thou shalt catch men. And when

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ductis ad terram nauibus: relictis omnibus, secuti sunt eum.

℔ Dominica .vj. post trinitatem.
officium.
[Ps. xxvii (xxviii) 8, 9 : 1]

Oratio.

DEus qui diligentibus te bona inuisibilia preparasti, infunde cordibus nostris tui amoris affectum, vt te in omnibus et super omnia diligentes, promissiones tuas que omne desiderium superant consequamur. Per. (*Gel.* iii 1)

Ad romanos.

[vi. A

FRatres. Quicumque baptizati sumus in xp̄o iesu, in morte ipsius baptizati sumus. Consepulti enim sumus cum illo per baptismum in mortem, vt quomodo xp̄s surrexit a mortuis per gloriam patris, ita et nos in nouitate vite ambulemus. Si enim complantati facti sumus similitudini mortis eius, simul & resurrectionis erimus. Hoc scientes quia vetus homo noster simul crucifixus est, vt destruatur corpus peccati, vt vltra non seruiamus peccato. Qui enim mortuus est, iustificatus est a peccato. Si autem mortui

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they brought the shippes to lande, and forsooke all and folowed him.

℔ THE .VI. SONDAY.

[Et Veniat super me. psal. cxix.

LEt thy louing mercy come also vnto me, O lorde : euen thy saluacion, according vnto thy woorde.

So shall I make aunswere vnto my blasphemers : for my trust is in thy woorde.

O take not the woord of trueth vtterly out of my mouth : for my hope is in thy iudgementes.

So shall I alway kepe thy lawe : yea, for euer and euer.

And I will walke at libertie : for I seeke thy commaundementes.

I will speake of thy testimonies also, euen before kinges : and will not be ashamed.

And my delight shalbe in thy commaundementes : which I have loued.

My handes also will I lyfte vp, vnto thy commaundementes which I haue loued : and my study shall bee in thy statutes.

Glory be to the father. &c.

As it was in the beginning. &c.

The Collect.

GOd, whiche hast prepared to them that loue thee, suche good thinges as passe al mans vnderstanding : Powre into our heartes such loue toward thee, that we louīg thee in all thinges, may obteyne thy promises, whiche excede al that we can desire : Through Iesus Christe our Lorde.

The Epistle.

[Roma. Vi.

KNowe ye not, that all we whiche are baptised in Iesu Christe, are baptised to dye with hym? We are buried then with hym by baptisme for to dye: that lykewyse as Christe was raysed from deathe, by the glory of the father, euen so we also shoulde walke in a newe lyfe. For if we bee graft in deathe lyke vnto hym : euen so shall we bee partakers of the resurreccion : Knowyng thys, that our olde manne is crucified with hym also, that the body of sinne, myght vtterly be destroyed, that hēce furth we should not be seruaūtes vnto sinne. For he that is dead, is iustified

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they brought the shyppes to lande, and forsoke all and folowed hym.

THE SIXTH SUNDAIE.

¶ The Collect.

GOd whiche hast prepared to them that loue thee, suche good thinges as passe all mannes vnderstanding: Powre into our heartes such loue toward thee, that we louing thee in all thynges, may obtayne thy promises, whiche exceade all that we can desyre: through Iesus Christ our Lorde.

¶ The Epistle.

[Rom. vi.

KNOwe ye not, that all we whiche are baptised in Iesus Christe, are baptised to dye with hym? We are buried then with hym by baptisme for to dye; that likewyse as Christ was raysed from death by the glorye of the father, euen so we also should walke in a new lyfe. For yf we be graft in death like vnto hym: euen so shal we be partakers of the holy resurreccion: Knowing this, that our olde man is crucified with him also, that the body of synne myght vtterly be destroyed, that hencefurth we should not be seruauntes vnto synne. For he that is dead, is iustified

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they had brought their ships to Land, they forsook all, and followed him.

THE SIXTH SUNDAY [a]AFTER TRINITY.

The Collect.

[a]O God, who hast prepared for* them that love thee, such good things as pass mans vnderstanding, pour into our hearts, such love toward thee, that we loving thee above all things, may obtein thy promises, which exceed all that we can desire, through Jesus Christ our Lord [a]Amen.

The Epistle.

[Rom. 6. 3.

Know ye not, that soe many of vs as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised vp from the dead by the glory of the Father; even so we also should walk in newness of life. For if we have been planted together in the likeness of his death: we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed

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sumus cum xp̄o, credimus quia simul etiam viuemus cum illo. Scientes quod xp̄s resurgens ex mortuis iam non moritur, mors illi vltra non dominabitur. Quod enim mortuus est peccato, mortuus est semel. Quod autem viuit, viuit deo. Ita et vos existimate vos mortuos quidem esse peccato, viuentes autem deo. In christo iesu domino nostro.

from sinne. Wherfore, yf we be dead with Christe, we beleue that we shal also liue with hym, knowing that Christ being raysed from deathe, dyeth no more. Deathe hathe no more power ouer him. For as touchyng that he died, he died concerning sinne once. And as touching that he liueth, he liueth vnto God: Lykewyse consider ye also, that ye are dead, as touchyng synne, but are a lyue vnto God, throughe Iesus Christe our Lorde.

Secundum matheum.

[v. o

In illo tempore. Dixit iesus discipulis suis. Amen dico vobis: quia nisi abundauerit iustitia vestra plusquam scribarum & phariseorum, non intrabitis in regnum celorum. Audistis quia dictum est antiquis: non occides. Qui autem occiderit: reus erit iudicio. Ego autem dico vobis: quia omnis qui irascitur fratri suo, reus erit iudicio. Qui autem dixerit fratri suo racha: reus erit consilio. Qui autem dixerit fatue: reus erit gehenne ignis. Si ergo offers munus tuum ad altare, & ibi recordatus fueris quia frater tuus habet aliquid aduersum te: relinque ibi munus tuum ante altare, et vade prius reconciliari fratri tuo. Et tunc veniens: offeres munus tuum.

The Gospell.

[Mat. V.

Iesus sayd vnto his disciples: excepte your ryghteousnes excede the righteousnes of the Scribes and Phariseis, ye can not enter into the kingdom of heauen. Ye haue hearde that it was sayed vnto them of the olde tyme. Thou shalt not kyll: whosoeuer kylleth, shall be in daunger of iudgement. But I saye vnto you: that whosoeuer is angrye with his brother (vnaduysedly) shall be in daunger of iudgemente. And whosoeuer saye vnto hys brother, Racha, shalbe in daunger of a coūsel. But whosoeuer saith, thou foole, shalbe in daūger of hel fier. Therfore, if thou offerest thy gifte at the altare, and there remembrest that thy brother hath ought against thee, leaue there thyne offryng before the alter, and goe thy waye firste, and be reconciled to thy brother, and then come and offer thy gifte. Agree with thyne aduersary quickely, whiles thou art in the way with him, leste at any tyme the aduersary delyuer thee to the iudge, and the iudge delyuer thee to the minister, and then thou be cast into prison. Verely I say vnto thee: thou shalt not come out thēce, til thou haue payed the vttermost farthing.

℣ Dominica septima post trinitatem.

Officium.

[Ps. xlvi (xlvii) 2 : 4]

℣ THE .VII. SONDAY.

[Memor esto psal. cxix.

O Thinke vpō thy seruaunte, as concerning thy word: wherin thou hast caused me to put my trust.

The same is my cumfort in my trouble: for thy worde hath quickened me.

The proude haue had me excedingly

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from synne. Wherfore, yf we be dead with Christ, we beleue that we shal also liue with hym, knowing that Christe beeing raysed from death, dyeth nomore. Death hath no more power ouer hym. For as touching that he died, he died concernyng sine once: And as touching that he lyueth, he lyueth vnto god. Likewise cōsider ye also, that ye are dead, as touching sinne, but are alyue vnto god, throughe Iesus Christ our Lorde.

¶ The Gospell.

[Mat. v.

IEsus said vnto his disciples: except youre ryghteousnes excede the righteousnes of the Scribes and Phariseis, ye cannot enter into the kyngdom of heauen. Ye haue heard that it was sayd vnto them of olde time. Thou shalt not kyl: whosoeuer killeth, shalbe in daunger of iudgement. But I saye vnto you: that whosoeuer is angry with his brother (vnaduisedly) shalbe in daunger of iudgement. And whosoeuer saye vnto hys brother: Racha, shall bee in daunger of a counsell. But whosoeuer sayeth, thou foole, shal bee in daunger of hel fier. Therefore, if thou offereste thy gifte at the altare, and there remembrest that thy brother hath oughte agaynste thee, leaue there thyne offrynge beefore the altar, and goe thy way fyrst and bee reconcyled to thy brother, and then come and offre thy gyft. Agree with thyne aduersary quickly, whyles thou art in the waye wyth hym, lest at any tyme the aduersary delyuer thee to the iudge, and the iudge delyuer thee to the minister, and then thou bee cast into prieson. Verely I saye vnto thee: thou shalte not come oute thence, tyll thou haue payed the vttermost farthynge.

THE .VII. SUNDAIE,

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from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing, that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died vnto sin once: but in that he liveth, he liveth vnto God. Likewise reckon ye also your selves to be dead indeed vnto sin: but alive vnto God through Jesus Christ our Lord.

The Gospel

[St. Math. 5. 20.

Jesus said vnto his disciples, Except your righteousnes shall exceed the righteousness of the Scribes, and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou shalt not kill: and whosoever shall kill, shall be in danger of the Iudgement. But J say vnto you that whosoever is angry with his brother without a cause, shall be in danger of the Judgement: and whosoever shall say to his brother, Racha, shall be in danger of the Councel: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there remembrest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. Agree with thine Adversary quickly, whiles thou art in the way with him: lest at any time the adversary deliver thee to the Judge, and the Judge deliver thee to the officer, and thou be cast into prison. Verily, I say vnto thee, thou shalt by no means come out thence, till thou hast paid the vttermost farthing.

THE SEAVENTH SUNDAY AFTER TRINITY

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Oratio.

DEus virtutum cuius est totum quod est optimum, insere pectoribus nostris amorem tui nominis: et presta in nobis religionis augmentum: vt que sunt bona nutrias: ac pietatis studio que sunt nutrita custodias. Per dominum. (*Gel.* iii 2)

Ad romanos.

[vj. D

FRatres. Humanum dico propter infirmitatem carnis vestre. Sicut enim exhibuistis membra vestra seruire immunditie et iniquitati ad iniquitatem: ita nunc exhibete membra vestra seruire iustitie in sanctificationem. Cum enim serui essetis peccati: liberi fuistis iustitie. Quem ergo fructum habuistis tunc in illis in quibus nunc erubescitis? Nam finis illorum mors est. Nunc vero liberati a peccato, serui autem facti deo: habetis fructum vestrum in sanctificationem: finem vero vitam eternam. Stipendia enim peccati, mors: gratia autem dei vita eterna. In xp̄o iesu: domino nostro.

Secundum marcum.

[viij. A

IN illo tempore. Cum turba multa esset cum iesu nec haberent quod manducarent: conuocatis discipulis ait illis. Misereor super turbam quia ecce

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in derision: yet haue I not shrynked from thy lawe.

For I remembred thine euerlasting iudgementes, O lord: and receyued comfort.

I am horribly afrayde: for the vngodly, that forsake thy lawe.

Thy statutes haue bene my songes: in the house of my pilgrimage.

I haue thought vpon thy name, O Lorde, in the nyght season: and haue kept thy lawe.

This I hadde: because I kepte thy cōmaundementes.

Glory be to the father, and to the sonne: and to the holy goste.

As it was in the beginning, is nowe, and euer shalbee: worlde without ende. Amen.

The Collect.

LOrd of al power and might, which art the author and geuer of all good thinges: graffe in our heartes the loue of thy name, increase in vs true religion, nourishe vs with all goodnesse, and of thy great mercy kepe vs in the same: Through Iesus Christ our Lorde.

The Epistle.

[Roma. vi.

I Speake grosly, because of the infirmitye of your fleshe.

As ye haue geuen youre membres seruauntes to vnclennesse, and to iniquitie (from one iniquitie to an other:) euen so nowe geue ouer your membres seruauntes vnto righteousenes, that ye maye bee sanctifyed. For when ye were the seruauntes of sinne, ye were void of righteousnes. What fruite had you thē in those thinges, wherof ye are now ashamed? for the ende of those thynges is death. But nowe are ye deliuered from synne, and made the seruauntes of God, and haue your fruite to bee sanctifyed, and the ende euerlastyng lyfe. For the rewarde of sinne is death: but eternall lyfe is the gifte of God: Through Iesus Christ our Lorde.

The Gospell.

[Mar. viii.

IN those dayes, when there was a verye great companye, and had nothyng to eate: Iesus called hys Disciples vnto hym, and sayde vnto them: I haue

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℄ The Collect.

LOrde of al power and myght, which art the auctour and geuer of al good thinges: graffe in our heartes the loue of thy name, increase in vs true religion, nourish vs with al goodnesse, and of thy greate mercye, kepe vs in the same: Through Iesus Christ oũr Lorde.

℄ The Epistle.

[Rom. vi.

I Speake grosly, because of the infirmitie of youre fleshe. As ye haue geuen youre membres seruauntes to vnclennes, and to iniquitie (from one iniquitie to another:) euē so nowe geue ouer your members seruauntes vnto ryghteousnesse, that ye may be sanctifyed. For whē ye were the seruaũtes of synne, ye were voyde of righteousnesse: What fruite had you then in those thinges, whereof ye are now ashamed? for the ende of those thinges is death. But nowe are ye delyuered from synne, and made the seruauntes of God, and haue youre fruite to bee sanctyfyed, and the ende euerlastynge lyfe. For the rewarde of synne is death: but eternall lyfe is the gyft of God: through Iesus Christ our Lorde.

℄ The Gospel.

[Mat. viii.

IN those dayes, when there was a very great cōpany, and had nothing to eate: Iesus called his disciples vnto hym, & sayed vnto them: I haue

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The Collect.

Lord of all power and might, who art the author and giver of all good things; graft in our hearts the love of thy name, increase in vs true religion, nourish vs with all goodness, and of thy great mercy keep vs in the same, through Jesus Christ our Lord. [6]**Amen.**

The Epistle.

[Rom. 6. 19.

I speake after the manner of men, because of the infirmity of your flesh: for as ye have yeilded your members servants to vncleanness, and to iniquity, vnto iniquity, even so now yeild your members, servants to righteousness, vnto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit vnto holiness, and the end everlasting life. For the wages of Sin is death: but the gift of God is eternal life through Jesus Christ our Lord.

The Gospel.

[St. Mar. 8. 1.

Jn those dayes the multitude being very great; and having nothing to eat; Iesus called his disciples vnto him and saith vnto them, J have

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iam triduo sustinent me, nec habent quod manducent. Et si dimisero eos ieiunos in domum suam: deficient in via. Quidam enim ex eis de longe venerunt. Et responderunt ei discipuli sui. Vnde istos poterit quis hic saturare panibus in solitudine? Et interrogauit eos. Quot panes habetis. Qui dixerunt. Septem. Et precepit turbe: discumbere super terram. Et accipiens septem panes: gratias agens fregit & dabat discipulis suis, vt apponerent. Et apposuerunt turbe. Et habebant pisciculos paucos: & ipsos benedixit et iussit apponi. Et manducauerunt: & saturati sunt. Et sustulerunt quod superauerat de fragmentis: septem sportas. Erant autem qui manducauerant quasi quatuor milia: & dimisit eos.

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compassyon on the people, because they haue nowe bene with me three dayes, and haue nothyng to eate: And if I sende them awaye fastyng to theyr owne howses, they shall faint by the way: for diuerse of them came from farre. And his disciples aunswered hym; where shoulde a manne haue bread here in the wildernes, to satysfye these? And he asked them, how many loaues haue ye? They sayde, seuen. And he cōmaunded the people to sit downe on the ground. And he tooke the seuen loaues: And when he had geuen thankes, he brake and gaue to hys disciples, to sette before them. And they did set thē before the people. And they had a fewe small fishes. And when he had blessed, he commaunded them also to be set before them. And they dyd eate and were suffysed. And they tooke vp of the broken meate that was left, seuen baskettes full. And they that dyd eate, were about foure thousande. And he sente them awaye.

℄ Dominica .viij. post trinitatem.

Ad missam. Officium.

[Ps. xlviii (xlviii) 10, 11 :2]

℄ THE EIGHT SONDAY AFTER TRINITIE SONDAY.

℄ At the Communion.

[Portio mea domine. psal. cxix.

THou arte my porcion, O Lorde: I haue promised to kepe thy lawe.

I made mine humble peticion in thy presence with my whole heart: O be mercifull vnto me according vnto thy woorde.

I call mine owne waies to remembraunce: and turne my feete into thy testimonies.

I made hast: and prolonged not the tyme to keepe thy commaundementes.

The congregacions of the vngodly haue robbed me: but I haue not forgotten thy lawe.

At midnight will I ryse, to geue thankes vnto thee: because of thy righteous iudgementes.

I am a companyon of all them that feare thee: and kepe thy commaundementes.

The earth, O Lorde, is full of thy mercye: O teache me thy statutes.

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compassion on the people, because they haue bene now with me three dayes, and haue nothing to eate: And if I sende them awaye fastyng to their own houses, they shal faint by the waye: for diuerse of them came from farre. And his disciples aunswered hym: where shoulde a man haue bread here in the wildernes, to satysfye these? And he asked them, how many loaues haue ye? Thei said, seuen. And he commaũded the people to sit down on the groũd. And he toke the seuen loaues: And when he had geuen thankes, he brake and gaue to his disciples to set before them. And thei did set them before the people. And thei had a few smal fishes. And whē he had blessed, he commaunded them also to be set before them. And they did eate, and were suffysed. And they tooke vp of the broken meate that was lefte, seuen baskettes full. And thei that did eate, were aboue foure thousande. And he sente them awaye.

THE EIGHT SUNDAIE.

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compassion on the multitude, because they have now been with me three dayes, and have nothing to eat: And if J send them away fasting to their own houses they will faint by the way: for divers of them came from farr. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he tooke the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them: and they did sett them before the people. And they had a few smal fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: And they took vp of the broken meat that was left, seaven baskets . And they that had eaten were about four thousand, and he sent them away.

THE EIGHTH SUNDAY AFTER TRINITY.

SOURCES

Oratio.

DEus cuius prouidentia in sui dispositione non fallitur: te supplices exoramus: vt noxia cuncta submoueas: & omnia nobis profutura concedas. Per dominum (*Gel.* iii 3)

Ad romanos.

[viij. c

FRatres. Debitores sumus: non carni vt secundum carnem viuamus. Si enim secundum carnem vixeritis: moriemini. Si autem spiritu facta carnis mortificaueritis: viuetis. Quicunque enim spiritu dei aguntur: hi sunt filij dei. Non enim accepistis spiritum seruitutis iterum in timore: sed accepistis spiritum adoptionis filiorum dei in quo clamamus, abba pater. Ipse enim spiritus: testimonium reddit spiritui nostro quod sumus filij dei. Si autem filii: & heredes. Heredes quidem dei: coheredes autem xp̄i.

Secundum matheum.

[vij. c

IN illo tempore. Dixit iesus discipulis suis. Attendite a falsis prophetis qui veniunt ad vos in vestimentis ouium: intrinsecus autem sunt lupi rapaces. A fructibus eorum cognoscetis eos. Nunquid colligunt de spinis vuas: aut de tribulis ficus? Sic omnis arbor bona: fructus bonos facit. Mala autem arbor: fructus malos facit. Non potest arbor bona fructus malos facere: neque arbor mala fructus bonos facere. Omnis arbor que non facit fructum bonum excidetur: et in ignem mittetur. Igitur ex fructibus eorum: cognoscetis eos. Non omnis qui dicit michi domine domine, intrabit in regnum celorum: sed qui facit voluntatem patris mei qui in celis est: ipse intrabit in regnum celorum.

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Glory be to the father, and to the sonne : & to the holy gost.

As it was in the begynnyng, is nowe, and euer shalbe : world without ende. Amen.

The Collect.

GOd, whose prouidēce is neuer deceiued , we humbly beseche thee that thou wilt put away from vs all hurtful thinges, and geue those thinges which be profitable for vs: Through Iesus Christe our Lorde.

The Epistle.

[Roma. viii.

BRethren, we are debters, not to the fleshe, to liue after the flesh. For if ye liue after ye flesh, ye shal dye. But if ye through the spirite doe mortifye the deedes of the body, ye shall liue. For as many as are led by the spirite of god, they are the sonnes of God. For ye haue not receyued the spirite of bondage to feare anye more, but ye haue receyued the spirite of adopcion, wherby we crye: Abba father. The same spirite certifieth our spirite, that we are the sonnes of God. If we be sonnes, then are we also heyres, the heires I meane of god, & heires annexed with Christ: if so be that we suffre with hym, that we maye bee also glorifyed together with hym.

The Gospell.

[Math. vii.

BEware of false Prophetes, whiche come to you in shepes clothing, but inwardely they are rauening wolues. Ye shal know thē by their fruites. Do men gather Grapes of thornes? Or Figges of Thistles? Euen so euerye good tree bryngeth furth good fruites. But a corrupte tree, bringeth furth euill fruites. A good tree cannot bryng furth bad fruites: neyther can a bad tree bring foorthe good fruites. Euerye tree that bringeth not foorth good fruite, is hewen downe and caste into the fyer. Wherefore, by theyr fruites ye shall knowe them. Not euerye one that sayeth vnto me, Lorde, Lorde, shall enter into the kingdome of heauen: but he that doeth the will of my father whiche is in heauen, he shall entre into the kingdome of heauen.

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℣ The Collect.

GOD whose pro-
uidence is neuer deceyued
: we humbly be-
sechethee, that thou wilt put awaye from
vs all hurtfull thinges, and geue
those thynges which be profitable for
vs: Throughe Iesus Christe oure Lorde.

℣ The Epistle.

[Rom. viii

BRethren, we are debters, not to the flesh to lyue after the fleshe. For yf ye liue after ye fleshe, ye shal die. But yf ye through the spirite doe mortify the dedes of the body, ye shall lyue. For as many as are led by the spirite of God, they are the sonnes of God. For ye haue not receaued the spirite of bondage to feare any more, but ye haue receiued the spirite of adopcion, wherby ye crye: Abba father. The same spiryte certyfyeth our spiryte, that we are the sōnes of God. If we be sōnes, then are we also heires, the heires I meane of god, and heires annexed with Christ: if so bee that we suffre with hym, that we may be also gloryfyed together with hym.

℣ The Gospell.

[Math. vii

BEware of false prophetes, which come to you in shepes clothing, but inwardly they are rauening wolues. Ye shall know them by their fruites. Doe men gather Grapes of thornes? Or Figges of Thistles? Euen so euery good tree bringeth furth good fruites. But a corrupte tree, bringeth furth euil fruites. A good tree cannot bring furth bad fruites: neyther can a bad tree brynge forth good fruites. Euery tree that bryngeth not forth good fruit, is hewen downe and cast into the fyer. Wherefore, by theyr fruites ye shal knowe them. Not euery one that sayeth vnto me, Lorde, Lord, shal enter into the kingdom of heauen: but he that doeth the wyl of my father, whiche is in heauen, he shal entre into the kingdom of heauen.

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The Collect.

O God, whose never **fayling** providence **ordereth all things both in heaven and earth**; we humbly beseech thee **to** put away from vs all hurtfull things, and **to** give vs[1b] those things which be profitable for vs, through Jesus Christ our Lord. [6]**Amen.**

The Epistle.

[Rom. 8. [4]12.

Brethren, we are debters, not to the flesh, to live after the flesh: For if ye live after the flesh, ye shall die: but if ye through the spirit, do mortifie the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the Spirit of bondage, again to fear: but ye have received the Spirit of Adoption, whereby we cry, Abba, Father. The Spirit it selfe beareth witness with our spirit, that we are the children of God. And if children, then heirs, heirs of God, and ioynt heirs with Christ: if so be that we suffer with him, that we may be also glorified together .

The Gospel.

[8[t]: Mat. 7. [4]15.

Beware of false Prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits: Do men gather grapes of thornes, or figs of thistles. Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit: neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewen down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith vnto me, Lord Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father who is in heaven.

SOURCES

℣ Dominica .ix. post trinitatem.

Officium.

[Ps. liii (liv) 6, 7 : 3]

Oratio.

LArgire nobis quesumus domine semper spiritum cogitandi que recta sunt propitius et agendi: vt qui sine te esse non possumus, secundum te viuere valeamus. per. (*Leon.* 434: *Gel.* iii 4)

Ad corinthios.

[i. x. B

FRatres.

Non simus concupiscentes malorum: sicut et illi concupierunt. Neque idolatre efficiamini, sicut quidam ex ipsis: quemadmodum scriptum est.

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℣ THE IX SONDAY.

[Bonitatem. psal. cxix.

O Lord, thou hast delt graciously with thy seruaunt: according vnto thy woorde.

O learne me true vnderstandyng, and knowledge: for I haue beleued thy commaundementes.

Before I was troubled I went wrong: but now I haue kept thy woorde.

Thou art good and gracious: O teache me thy statutes.

The proude haue imagined a lye agaynst me: but I will kepe thy commaundementes with my whole hearte.

Theyr hearte is as fatte as braune: but my delyte hath bene in thy lawe.

It is good for me that I haue beene in trouble: that I may learne thy statutes.

The lawe of thy mouthe is dearer vnto me: then thousandes of golde and siluer.

Glory be to the father, & to the sonne: and to the holy gost.

As it was in the begynnyng, is nowe, and euer shalbe: world without ende. Amen.

The Collect.

GRaunt to vs lord, we beseche thee, the spirite to thinke, and doe alwayes suche thynges as be ryghtefull: that we, which cannot be without thee, may by thee be hable to lyue accordyng to thy will: Throughe Iesus Christe oure Lorde.

The Epistle.

[i. Cor. x.

BRethren, I woulde not that ye should be ignoraunt, how that our fathers were al vnder the cloude: and all passed through the sea, and were al baptised vnder Moses in the cloude, & in the sea, and dyd all eate of one spirituall meate, and did all drinke of one spirituall drynke. And they dranke of the spirituall rocke that folowed them, whiche Rocke was Christ. But in many of them had God no delight. For they were ouerthrowen in the wildernesse.

These are ensaumples to vs, that we should not luste after euil thinges, as they lusted. And that ye should not be worshippers of images, as were some of them,

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THE IX. SUNDAIE.

¶ The Collect.

GRaunt to vs lord we beseche thee, the spirite to thynke and dooe alwayes suche thynges as bee ryghtfull: that we, whiche cannot bee without thee, may by thee be hable to liue accordinge to thy will. Through Iesu Christe our Lorde.

¶ The Epistle.

[i. Cor. x

BRethrē, I would not that ye should be ignoraunt, how that our fathers wer al vnder the cloude: & all passed throughe the sea, and were all baptised vnder Moses in ye cloude, and in the sea, and did all eate of one spirituall meate, and dyd all drinke of one spirituall drinke. And they dranke of the spirituall Rocke that folowed them, whiche Rocke was Christ. But in many of thē had god no delyght. For they wer ouerthrowen in the wildernesse. These are ensaumples to vs, that we shoulde not luste after euill thinges, as they lusted. And that ye shoulde not be worshippers of ymages, as were some of them,

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THE NINTH SUNDAY ²AFTER TRINITY.

The Collect.

Grant to vs, Lord, we beseech thee the Spirit to thinke and do alwayes such things, as be rightfull: that we who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will, through Jesus Christ our Lord. ⁶Amen.

The Epistle.

[1 Cor. 10. ⁴1.

Brethren, J would not, that ye should be ignorant, how that all our Fathers were vnder the cloud, and all passed through the sea: And were all baptized vnto Moses in the cloud, and in the sea: And did all eat the same spiritual meat. And did all drink the same spiritual drink: (for they drank of that spiritual Rock that followed them: and that Rock was Christ): But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye Jdolaters, as were some of them,

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Sedit populus manducare et bibere: & surrexerunt ludere. Neque fornicemur, sicut quidam ex ipsis fornicati sunt: et ceciderunt vna die viginti tria milia. Neque tentemus xp̄m: sicut quidem eorum tentauerunt et a serpentibus perierunt. Neque murmuraueritis, sicut quidam eorum murmurauerunt: & perierunt ab exterminatore. Hec autem omnia in figura contingebant illis. Scripta autem sunt hec ad correptionem nostram: in quos fines seculorum deuenerunt. Itaque qui se existimat stare: videat ne cadat. Tentatio vos non apprehendat: nisi humana. Fidelis autem deus est, qui non patietur vos tentari supra id quod potestis: sed faciet cum tentatione etiam prouentum: vt possitis sustinere.

accordyng as it is written: The people sate downe to eate, and drynke, and rose vp to playe. Neyther let vs bee defiled with fornycacion, as some of them were defyled with fornicacion, and fel in one daye three and twentie thousande. Neyther lette vs tempt Christ, as some of them tempted, and were destroyed of Serpentes. Neyther murmure ye, as some of them murmured, & were destroyed of the destroyer. All these thinges happened vnto them for ensaumples: But are written to putte vs in remembraunce, whome the endes of the worlde are come vpon. Wherefore lette hym that thynketh he standeth, take hede lest he fall. There hath none other temptacion taken you, but suche as foloweth the nature of man. But God is faythful, which shall not suffer you to be tempted aboue your strength: but shal in the middes of the temptacion make a waye , that ye may be hable to beare it.

Secundum lucam. The Gospell.

[vi. c [Luc. xvi.

In illo tempore. Dixit iesus discipulis suis parabolam hanc. Homo quidam erat diues qui habebat villicum: et hic diffamatus erat apud illum, quasi dissipassat bona ipsius. Et vocauit illum: et ait illi. Quid hoc audio de te? Redde rationem villicationis tue: iam enim non poteris villicare. Ait autem villicus intra se. Quid faciam: quia dominus meus aufert a me villicationem? Fodere non valeo: mendicare erubesco. Scio quid faciam, vt cum amotus fuero a villicatione: recipiant me in domos suas. Conuocatis itaque singulis debitoribus domini sui: dicebat primo. Quantum debes domino meo? At ille dixit. Centum cados olei. Dixitque illi. Accipe cautionem tuam et sede: cito scribe quinquaginta. Deinde alio dixit. Tu vero quantum debes? Qui ait. Centum choros tritici. Ait illi. Accipe literas tuas: et scribe octoginta. Et laudauit dominus villicum iniquitatis: quia pru-

Iesus sayde vnto hys disciples: There was a certayne ryche manne, whiche had a Stewarde, and the same was accused vnto hym, that he hadde wasted his goodes. And he called hym, and sayde vnto hym: howe is it that I heare thys of thee? Geue accomptes of thy Stewardship, for thou mayst be no longer Stewarde. The Stewarde sayde within hymselfe: what shal I doe? For my maister taketh away from me the Stewardship. I can not dygge, and to begge I am ashamed. I wote what to do, that when I am put out of the Stewardship, they may receiue me into theyr houses.

So when he had called all hys Maisters debters together, he sayed vnto the first: how much owest thou vnto my Maister? And he sayed: an hundred tunnes of oyle. And he sayde vnto him: take thy Bill, and sitte downe quickely, and wryte fiftie. Then sayde he to an other: howe muche owest thou? And he sayde: an hundred quarters of wheate. He sayde vnto him: take thy bill and write foure skore. And the Lorde commended the vniuste Stewarde, because he had done

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accordynge as it is written: The people sate downe to eate, and drynke, and rose vp to playe. Neyther lette vs bee defyled with fornicacion, as some of them wer defiled with fornicacion, and fell in one day three and twenty thousande. Neither let vs tempte Christe, as some of them tempted, and were destroyed of serpētes. Neither murmure ye, as some of them murmured, & wer destroyed of the destroyer. Al these thinges happened vnto them for ensaumples: But are written to put vs in remembraunce, whō the endes of the worlde are come vpon. Wherfore, lette hym that thynketh he standeth take hede lest he fal. There hath none other temptacion taken you, but suche as folowed the nature of man. But God is faythfull, whiche shall not suffer you to be tempted aboue your strength: but shal in the middes of temptacion make a way , that ye may be hable to beare it.

℄ The Gospel.

[Luk. xvi

IEsus sayed to his disciples: There was a certayne ryche man, whiche had a Stewarde, and thesame was accused vnto hym, that he had wasted his goodes. And he called him, & said vnto him: how is it that I heare this of thee? Geue acoumptes of the Stewardship, for thou mayste bee no longer Stewarde. The Stewarde sayed within himselfe: what shal I doe? For my maister taketh a way from me the Stewardship. I cannot dygge, and to begge I am ashamed. I wote what to doe, that when I am put out of the Stewardship, they maye receiue me into theyr houses.-

-So when he had called all hys Maisters debters together, he sayd vnto the first: how much oweste thou vnto my Maister? And he sayed: an hundred tunnes of oyle. And he sayd vnto hym: take thy Byll, and sit down quickely and write fiftie. Then sayed he to an other: how much owest thou? And he sayed: an hundred quarters of wheate. He sayd vnto hym: take thy Byll and wryte foure skore. And the Lorde commended the vniuste Stewarde, because he had done

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as it is written, The people sate down, to eat and drink, and rose vp to play. Neither let vs cōmitt fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them also tempted, and were destroyed of Serpents. Neither murmure ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened vnto them for ensamples: and they are written for our admonition, vpon whom the ends of the world are come. Wherefore, let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as is common to man: but God is faithfull, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel.

[St. Luke. 16. 1.

Iesus said vnto his disciples, There was a certein rich man, who had a steward, and the same was accused vnto him, that he had wasted his goods. And he called him, and said vnto him, How is it, that I hear this of thee? give an account of thy Stewardship: for thou mayest be no longer Steward. Then the steward said within himself, What shall I do? for my Lord taketh away from me the Stewardship: I cannot dig, to beg I am ashamed. I am resolved what to do, that when I am put out of the Stewardship, they may receive me into their houses.-

-So he called every one of his Lords debters vnto him, and said vnto the first, How much owest thou vnto my Lord? And he said An hundred measures of oyl. And he said vnto him, Take thy Bill, and sitt down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said vnto him, Take thy bill, and write fourscore. And the Lord commended the vnjust steward, because he had don

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denter fecisset: quia filij huius seculi prudentiores filijs lucis in generatione sua sunt. Et ego vobis dico. Facite vobis amicos de mammona iniquitatis: vt cum defeceritis: recipiant vos in eterna tabernacula.

wisely. For the children of this world are in their nacion wyser then the children of lyghte. And I saye vnto you: Make you frendes of the vnryghteous Mammon, that when ye shall haue nede, they may receyue you into euerlasting habitacions.

℣ Dominica .x. post trinitatem.

Ad missam. Officium.

[Ps. liv (lv) 17a, 18b, 19a, 20, 23: 2, 3a]

THE .X. SONDAY.

[Manus tue psal. cxix.

THy handes haue made me and fashioned me: O geue me vnderstandyng, that I may learne thy commaundementes.

They that feare thee will be glad, when they see me: because that I haue put my truste in thy woorde.

I know, O Lorde, that thy iudgementes are ryghte: and that thou of very faithfulnes, hast caused me to be troubled.

O let thy mercifull kindnes be my coumfort: Accordyng to thy woorde vnto thy seruaunt.

O let thy louing mercies, come vnto me, that I may liue: for thy lawe is my delighte.

Let the proude be confounded, for they goe wickedly aboute to destroye me: But I will bee occupyed in thy commaundementes.

Let suche as feare thee, and haue knowen thy testymonies: be turned vnto me.

O let my hearte bee sounde in thy statutes: that I bee not ashamed.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

Oratio.

PAteant aures misericordie tue domine precibus supplicantium: & vt petentibus desiderata concedas: fac eos que tibi placita sunt postulare. Per dominum nostrum. (*Gel.* iii *b*)

The Collect.

LEt thy merciful eares, O Lorde, be open to the prayers of thy humble seruauntes: and that they maye obteyne theyr peticions, make them to aske suche thynges as shall please thee: Through Iesus Christ our Lorde.

Ad corinthios.

[i. xij. a

The Epistle.

[i. Cor. xii.

FRatres. Scitis quoniam cum gentes essetis: ad simulachra muta prout ducebamini euntes. Ideo notum vobis facio quod nemo in spiritu dei loquens: dicit anathema iesu. Et nemo potest

CONcerning spirituall thynges (brethren) I wouldenot haue you ignoraunte. Ye knowe that ye were Gentiles, and wente youre wayes vnto dumme ymages, euen as ye were led. Wherefore I declare vnto you, that no man speaking by the spirite of God,

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wisely. For the children of thys worlde are in their nacion wiser thē the childrē of light. And I say vnto you: Make you frendes of the vnrighteous Mammō, that when ye shall haue nede, they maye receiue you into euerlasting habitacions.

THE TENTH SUNDAIE.

¶ The Collect.

LEt thy mercifull eares, O Lorde, bee open to the prayers of thy humble seruauntes: and that they may obtayne theyr peticions, make them to aske suche thynges as shall please thee: through Iesus Christ our Lorde.

¶ The Epistle.

[i. Cor. xii

Concerninge spirituall thynges (brethren) I would not haue you ignoraunt. Ye know that ye wer Gentiles, and went your wayes vnto dumme ymages, euen as ye wer led. Wherfore I declare vnto you, that no man, speaking by the spirite of god,

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wisely: for the children of this world are in their generation wiser then the children of light. And J say vnto you, Make to your selves freinds of the Mammon of vnrighteousness, that when ye fail, they may receive you into everlasting habitations.

THE TENTH SUNDAY [3]AFTER TRINITY.

The Collect.

Let thy mercifull Ears, O Lord, be open to the prayers of thy humble servants: And that they may obtein their petitions, make them to aske such things as shall please thee through Jesus Christ our Lord. [6]Amen.

The Epistle.

[1 Cor. 12. [41.

Concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles carried away vnto these dumb Jdols, even as ye were led. Wherefore I give you to vnderstand that no man speaking by the spirit of God,

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dicere dominus iesus: nisi in spiritu sancto. Diuisiones vero gratiarum sunt: idem autem spiritus. Et diuisiones ministrationum sunt: idem autem dominus. Et diuisiones operationum sunt: idem vero deus qui operatur omnia in omnibus. Vnicuique autem datur manifestatio spiritus: ad vtilitatem. Alij quidem per spiritum datur sermo sapientie: alij autem sermo scientie secundum eundem spiritum. Alteri fides in eodem spiritu: alij gratia sanitatum in vno spiritu. Alij operatio virtutum, alij prophetia, alij discretio spirituum, alij genera linguarum, alij interpretatio sermonum. Hec autem omnia operatur vnus atque idem spiritus: diuidens singulis prout vult.

Secundum lucam.

[xix. B

In illo tempore. Cum appropinquasset iesus hierusalem: videns ciuitatem fleuit super illam dicens. Quia si cognouisses: & tu. Et quidem in hac die tua, que ad pacem tibi: nunc autem abscondita sunt ab oculis tuis. Quia ecce venient dies in te: et circundabunt te inimici tui vallo. Et circundabunt te & coangustabunt te vndique, & ad terram prosternent te: et filios tuos qui in te sunt. Et non relinquent in te lapidem super lapidem: eo quod non cognoueris tempus visitationis tue. Et ingressus in templum cepit eijcere vendentes in illo & ementes dicens illis. Scriptum est, quia domus mea domus orationis est. Vos autem fecistis illam: speluncam latronum. Et erat docens: quotidie in templo.

℣ Dominica .xj. post trinitatem.

Officium.

[Ps. lxvii (lxxviii) 6b, 7a, 36b : 1]

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defyeth Iesus. Also no manne can say that Iesus is the Lorde, but by the holy Goste. There are diuersities of giftes, yet but one spirite. And there are differences of administracyons, and yet but one lorde. And there are diuerse maners of operacions, and yet but one God, whiche woorketh all in all. The gifte of the spirite is geuen to euery man, to edifye with all. For to one is geuen through the spirite, the vtteraunce of wisedome: To an other is geuen the vtteraũce of knowlege, by the same spirite. To an other is geuen faythe, by the same spirite. To an other the gifte of healyng, by the same spirite. To an other, power to doe miracles. To an other prophecie. To an other iudgemente to dyscerne spirites. To an other diuerse tongues. To an other the interpretacion of tongues: But these all worketh euen the selfe same spirite, deuyding to euery man a seuerall gifte, euen as he will.

The Gospell.

[Luc. xix.

And when he was come nere to Hierusalem, he behelde the citie, and wept on it, saying: If thou hadst knowen those thinges, which belong vnto thy peace, euen in this thy day thou wouldest take hede. But nowe are they hyd from thyne eyes. For the dayes shall come vpon thee, that thy enemies also shall caste a banke aboute thee, and compasse thee rounde, and keepe thee in on euerye syde, and make thee euen with the ground, and thy children whiche are in thee. And they shall not leaue in thee one stone vpon an other, because thou knoweste not the tyme of thy visitacyon. And he went into the Temple, and began to caste out them that solde therin, and them that bought, saying vnto them: It is written, my house is the house of prayer: but ye haue made it a denne of theues. And he taughte dayelye in the Temple.

The .xi. Sonday.

[Defecit. psal. cxix.

My soule hath longed for thy saluacion: and I haue a good hope, because of thy woorde.

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defyeth Iesus. Also no manne can say that Iesus is the Lorde, but by the holy goste. There are diuersities of gyftes, yet but one spirite. And there are dyfferences of administracions, and yet but one Lorde. And there are diuerse maners of operacions, and yet but one God, which woorketh all in all. The gyfte of the spirite is geuen to euerye man, to edifye withall. For to one is geuen through the spirite, the vtteraunce of wisedom: To an other is geuen the vtterance of knowledge, by thesame spirite. To an other is geuen fayth by y^e^same spirit. To another the gift of healing by y^e^same spirit. To another power to do miracles. To another to prophecie. To another iudgemēt to discerne spirites. To another dyuerse tongues. To another the interpretacion of tongues: But these all worketh the selfe same spyryte, deuydinge to euery man a seuerall gyfte, euen as he wyll.

℄ The Gospel.

[Luk. xix

AND when he was come nere to Hierusalē, he behelde the citie, & wepte on it, saying: Yf thou hadst knowē those thinges, which belōg vnto thi peace, euen in this thy daye thou wouldest take hede. But now are they hyd frō thyne eyes. For the dayes shal come vnto thee, that thy enemies shall cast a banke aboute thee, and compasse thee round, & kepe thee in on euery syde, and make thee euen wyth the grounde, & thy children which are in thee. And they shal not leaue in thee one stone vpon another, because thou knowest not the tyme of thy vysytacion. And he went into the Temple, and began to cast out them that solde therein, and them that bought, saying vnto thē: It is wrytten, my house is the house of prayer, but ye haue made it a denne of theues. And he taught dayly in the temple.

THE .XI. SUNDAIE.

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calleth Jesus accursed: and that no man can say, that Iesus is the Lord, but by the holy Ghost. Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to every man to profitt withall. For to one is given by the Spirit the word of Wisdom, to another the word of knowledge by the same spirit: To another faith by the same spirit: to another the gifts of healing by the same Spirit. To another the working of miracles, to another prophesy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. But all these worketh that one, and the selfe same Spirit, dividing to every man severally as he will.

The Gospel.

[St: Luke. 19. 41.

And when he was come near, he beheld the City, and wept over it, saying, Jf thou hadst known, even thou, at least in this thy day, the things which belong vnto thy peace! But now they are hid from thine eyes. For the dayes shall come vpon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone vpon another, because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought. Saying vnto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. And he taught dayly in the temple.

THE ELEAVENTH SUNDAY ^3^AFTER TRINITY.

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Oratio.

Deus qui omnipotentiam tuam parcendo maxime & miserando manifestas, multiplica super nos gratiam tuam: vt ad tua promissa currentes: celestium bonorum facias esse consortes. Per dominum. (*Gel.* iii 6)

Ad corinthios. [xv. A.

Fratres. Notum vobis facio euangelium quod predicaui vobis: quod et accepistis: in quo et statis: per quod & saluamini. Qua ratione predicauerim vobis si tenetis: nisi frustra credidistis. Tradidi enim vobis in primis quod & accepi: quoniam xp̄s iesus mortuus est pro peccatis nostris secundum scripturas. Et quia sepultus est: & quia resurrexit tertia die secundum scripturas. Et quia visus est cephe: & post hec vndecim. Deinde visus est plusquam quingentis fratribus simul: ex quibus multi manent vsque adhuc, quidam autem dormierunt. Deinde

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Myne eyes long soore for thy woorde, saying: O when wilt thou coumfort me?

For I am become lyke a bottle in the smoke: yet doe I not forget thy statutes.

Howe many are the dayes of thy seruaunte? when wilte thou be auenged of them that persecute me?

The proude haue dygged pyttes for me: whiche are not after thy lawe.

All thy commaundementes are true. They persecute me falsely, O be thou my helpe.

They had almost made an ende of me vpon earth: but I forsoke not thy commaundementes.

O quicken me after thy louyng kyndenes: and so shall I kepe the testimonies of thy mouth.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

God whiche declarest thy almightie power, most chiefly in shewing mercy and pitie: Geue vnto vs aboundaūtly thy grace, that we running to thy promises, may be made partakers of thy heauenly treasure: through Iesus Christe our Lorde.

The Epistle. [i. Cor. xv.

BRethren, as perteining to the gospel, which I preached vnto you, which ye haue also accepted, and in the which ye continue, by ye which also ye are saued: I doe you to wete after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne. For first of all I delyuered vnto you that whiche I receyued, howe that Christ dyed for our synnes, agreeyng to the scriptures: and that he was buried, & that he arose agayne the thirde daye, accordyng to the scriptures: And that he was seene of Cephas, then of the .xii. After that was he seene of mo thē fiue hundreth brethren at once, of whiche many remayne vnto this daye, and many are fallen a slepe. After that appeared he to Iames, then to all the Apostles. And last of al he was seene of me,

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¶ The Collect.

God which declarest thy almighty power, most chiefly in shewing mercy and pitie: Geue vnto vs aboundauntly thy grace, that we runninge to thy promyses, maye be made partakers of thy heauēly treasure: through Iesus Christ our Lord.

¶ The Epistle.

[i. Cor. xv

BRethren, as pertayninge to the gospell whiche I preached vnto you, whiche ye haue also accepted, and in the whiche ye cōtinue, by the which ye are also saued: I doe you to wete after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in vayne. For firste of all I delyuered vnto you that which I receiued, how that Christ dyed for our sinnes, agreeing to the scriptures: and that he was buryed, and that he arose againe the thirde daie, accordyng to the scriptures: And that he was seen of Cephas, then of the .xii. After that was he seen of moe than fyue hundreth brethrē at once, of which many remayne vnto this day, and many are fallen a slepe. After that appeared he to Iames, thē to al the Apostles. And last of all he was seen of me,

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The Collect.

[8]O God, who* declarest thy Allmighty power, most chiefly in shewing mercy, and pity: **mercifully grant** vnto vs **such a measure of** thy grace, that we running **the way of thy Commandments**, may **obtein** thy **gracious** promises, **and** be made partakers of thy heavenly treasure, through Jesus Christ our Lord. [6]**Amen.**

The Epistle.

[1 Cor. 15. [4]1.

Brethren, I declare vnto you the gospel which I preached vnto you, which also you have received, and wherein ye stand. By which also ye are saved, if ye keep in memory what J preached vnto you; vnless ye have believed in vain. For I delivered vnto you first of all, that which J also received, how that Christ died for our sins according to the scriptures: And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once: of whom the greater part remain vnto this present, but some are faln asleep. After that he was seen of James, then of all the Apostles. And last of all, he was seen of me

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visus est iacobo: deinde apostolis omnibus. Nouissime autem omnium tanquam abortiuo: visus est & michi. Ego enim sum minimus apostolorum qui non sum dignus vocari apostolus: quoniam persecutus sum ecclesiam dei. Gratia autem dei sum id quod sum: & gratia eius in me vacua non fuit.

Secundum lucam.

[xviii. B

In illo tempore Dixit iesus ad quosdam qui in se confidebant tanquam iusti, & aspernabantur: ceteros parabolam istam dicens. Duo homines ascenderunt in templum vt orarent: vnus phariseus & alter publicanus. Phariseus autem stans: hec apud se orabat. Deus gratias ago tibi quia non sum sicut ceteri hominum: raptores, iniusti, adulteri, velut etiam hic publicanus. Ieiuno bis in sabbato: decimas do omnium que possideo. Et publicanus a longe stans: nolebat nec ad celum oculos leuare, sed percutiebat pectus suum dicens. Deus propitius esto michi peccatori. Amen dico vobis: descendit hic iustificatus in domum suam ab illo. Quia omnis qui se exaltat, humiliabitur: & qui se humiliat exaltabitur.

℣ Dominica .xij. post trinitatem.

Officium.

[Ps. lxix (lxx) 2, 3: 4a]

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as of one that was borne out of due time. For I am the least of the apostles, which am not worthy to be called an Apostle, because I haue persecuted the congregacion of God. But by the grace of God, I am that I am. And his grace whiche is in me, was not in vayne. But I laboured more aboundauntly then they al: yet not I, but the grace of God whiche is with me. Therefore, whether it wer I or they, so we preached, and so ye haue beleued.

The Gospell.

[Luc. xviii.

CHrist tolde thys parable vnto certayne whiche trusted in themselues that they were perfect, & despised other. Two men wente vp into the temple to pray, the one a Pharise, and the other a Publican. The Pharise stoode and prayed thus with hymselfe. God, I thanke thee that I am not as other men are, extorcioners, vniuste, adulterers, or as this Publican. I fast twise in the weke: I geue tythe of all that I possesse. And the Publican, stãding a farre of, woulde not lift vp hys eyes to heauen, but smote vpon his breste, saying: God bee mercifull to me a synner. I tell you, this manne departed home to hys house iustifyed more then the other. For euery man that exalteth hymselfe shalbe brought lowe: And he that humbleth hymselfe shalbe exalted.

THE .XII. SONDAY.

[In eternum Domine. psal. cxix.

O Lorde, thy woorde endureth for euer in heauen.

Thy trueth also remayneth from one generaciõ to another: thou haste layde the foundacyon of the earth, and it abydeth.

They continue thys day, according to thyne ordinaunce: for all thinges serue thee.

If my delyte had not beene in thy lawe: I shoulde haue perished in my trouble.

I will neuer forgette thy commaundementes: for with them thou haste quickened me.

I am thyne, Oh saue me: For I haue soughte thy commaundementes.

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as of one that was borne out of due tyme. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the cōgregacion of god. But by the grace of God, I am that I am. And his grace whiche is in me, was not in vayne. But I laboured more aboundauntlye then they all: yet not I, but the grace of God which is with me. Therfore, whether it were I or they, so we preached, and so ye haue beleued.

¶ The Gospell.

[Lu. xviii.

CHriste tolde this parable vnto certayne whiche trusted in themselues that they were perfecte, and despised other. Two men wente vp into the Temple to pray, the one a Pharise, and the other a Publycane. The Pharyse stode and prayed thus with himselfe. God, I thanke thee that I am not as other men are, extorcioners, vniuste, adulterers, or as this Publicā. I fast twise in the weke: I geue tithe of al that I possesse. And the Publicā standing a farre of, would not lift vp his eyes to heauen, but smote hys brest, saying: God be merciful to me a sinner. I tel you, this man departed home to hys house iustified more then the other. For euery man that exalteth hymselfe shalbe brought lowe: And he that humbleth hymself shalbe exalted.

THE .XIJ. SUNDAIE.

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also, as of one born out of due time. For J am the least of the Apostles, that am not meet to be called an Apostle, because I persecuted the church of God. But by the grace of God, J am what J am: and his grace which was bestowed vpon me, was not in vain: but J laboured more abundantly then they all; yet not I, but the grace of God which was with me: Therefore whether it were I, or they, so we preach, and so ye believe.

The Gospel.

[St: Luke. 18. 9.

Jesus spake this parable vnto certain which trusted in themselves that they were righteous, and despised others: Two men went vp into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee stood, and prayed thus with himselfe, God J thank thee, that J am not as other men are, extortioners, vniust, adulterers, or even as this publican. I fast twice in the week, J give tythes of all that J possess. And the publican standing a far off, would not lift vp so much as his eyes vnto heaven, but smote vpon his breast, saying, God be mercifull to me a sinner. J tell you this man went down to his house iustified, rather then the other: for every one that exalteth himselfe, shall be abased; and he that humbleth himselfe shall be exalted.

THE TWELFTH SUNDAY AFTER TRINITY.

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Oratio.

Omnipotens sempiterne deus: qui abundantia pietatis tue et merita supplicum excedis et vota, effunde super nos misericordiam tuam: vt dimittas que conscientia metuit: et adijcias quod oratio non presumit. Per. (*Gel.* iii. 7)

The vngodly layde wayte for me to destroy me: but I wil consider thy testimonies.

I see that all thinges come to an ende: but thy commaundementes are exceding broade.

Glory be to the father, and to the sonne: and to the holy gost.

As it was in the begynning, is nowe, and euer shalbe: world without ende. Amen.

The Collect.

ALmightie and euerlastyng God, whiche arte alwayes more ready to heare then we to praye: And arte wonte to geue more then eyther we desyre or deserue: Powre down vpon vs the aboundance of thy mercy, forgeuing vs those thinges wherof our conscience is afraide, and geuyng vnto vs that that our prayer dare not presume to aske: through Iesus Christ our Lorde.

Ad corinthios.

[ii. iii. B

Fratres. Fiduciam talem habemus per xp̄m ad deum, non quod sufficientes simus cogitare aliquid a nobis quasi ex nobis: sed sufficientia nostra ex deo est. Qui et idoneos nos fecit ministros noui testamenti: non litera, sed spiritu. Litera enim occidit: spiritus autem viuificat. Quod si ministratio mortis literis deformata in lapidibus fuit in gloria: ita vt non possent intendere filij israel in faciem moysi, propter gloriam vultus eius que euacuatur: quomodo non magis ministratio spiritus erit in gloria? Nam si ministratio damnationis in gloria est: multo magis abundat ministerium iustitie in gloria.

The Epistle.

[ii. Cor. iii.

SUche trust haue we through Christ to Godwarde, not that we are sufficiente of our selues to thynke any thing, as of our selues, but if we be hable vnto any thing, the same cummeth of god, whiche hath made vs hable to minister the new testament, not of the letter but of the spirite. For the letter killeth, but the spirite geueth lyfe. If the ministracion of death, through the letters figured in stones, was glorious, so that the childrē of Israel could not beholde the face of Moses, for the glory of his countenaūce (whiche glory is done away:) why shall not the ministracion of the spirite be much more glorious? for if the ministracion of condemnacyon be gloryous, muche more dooeth the ministracion of righteousnes excede in glory.

Secundum marcum.

[vii. D

In illo tempore Exiens iesus de finibus tyri: venit per sidonem ad mare galilee inter medios fines decapoleos. Et adducunt ei surdum et mutum: et deprecabantur eum, vt imponat illi manum. Et apprehendens

The Gospell.

[Mar. vii.

IEsus departed from the coastes of Tyre and Sydon, and came vnto the sea of Galile throughe the middes of the Coastes of the .x. cityes. And they broughte vnto hym one that was deaffe, and hadde an impedimente in his speche, and they prayed hym to

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¶ The Collect.

ALmightie and euerlasting god, which art alwayes more readye to heare then we to praye: And art wont to geue more then either we desire or deserue: Powre down vpon vs the aboundaunce of thy mercy, forgeuing vs those thynges wherof our conscience is afrayd, and geuing vnto vs, that that our prayer dare not presume to aske: through Iesus Chryst our Lord.

¶ The Epistle. [ii. Cor. iii

SUche trust haue we throughe Christe to Godwarde, not that we are sufficiente of our selues to thynke anye thynge, as of oure selues, but yf we be hable vnto any thīg, thesame cūmeth of god, which hath made vs hable to minister the new testamēt, not of the letter but of the spirit. For the letter killeth, but ye spirit geueth life. If the ministraciō of death through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the glory of his countenaunce (which glory is done awaye:) why shall not the ministracion of the spirite be much more gloryous? for if the ministracion of condemnacion be gloryous, much more doth the ministracion of ryghteousnes excede in glory.

¶ The Gospel. [Mar. vii.

IEsus departed from the coastes of Tyre and Sidon, and came vnto the see of Galile throughe the middes of the Coastes of the .x. cities. And thei broughte vnto hym one that was deaffe, and had an impediment in his speche, and they prayed hym to

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The Collect.

Almighty and everlasting God, who[s] art alwayes more ready to hear, then we to pray, and art wont to give more then either we desire, or deserve: pour down vpon vs the abundance of thy mercy, forgiving vs those things whereof our conscience is afraid, and giving vs **those good things which we are** not **worthy** to ask, **but** through **the merits and mediation of** Jesus Christ **thy son** our Lord. [6]**Amen.**

The Epistle. [2 Cor. 3. [4.

Such trust have we through Christ to Godward. Not that we are sufficient of our selves to think any thing as of our selves: but our sufficiency is of God. Who also hath made vs able ministers of the new testament; not of the letter but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death written and ingraven in Stones, was glorious; so that the children of Jsrael could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be don away: How shall not the ministration of the Spirit, be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in Glory.

The Gospel. [8t: Mar. 7: [31:

Jesus departing from the coasts of Tyre and Sidon, came vnto the Sea of Galilee, through the midst of the coasts of Decapolis. And they bring vnto him one that was deaf, and had an impediment in his speech; and they beseech him to

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eum de turba seorsum, misit digitos suos in auriculas eius: et expuens tetigit linguam eius. Et suspiciens in celum: ingemuit & ait illi. Effeta: quod est adaperire. Et statim aperte sunt aures eius: et solutum est vinculum lingue eius, & loquebatur recte. Et precepit illis: ne cui dicerent. Quanto autem eis magis precipiebat: tanto plus predicabant: et eo amplius admirabantur, dicentes. Bene omnia fecit: et surdos fecit audire, et mutos loqui.

℣ Dominica .xiij. post trinitatem.

Officium.

[Ps. lxxiii (lxxiv) 20a, 19b, 22a, 23a : 1]

Oratio.

Omnipotens et misericors deus, de cuius munere venit vt tibi a fidelibus tuis digne & laudabiliter seruiatur: tribue nobis quesumus, vt ad promissiones tuas sine offensione curramus. Per dominum. (*Leon.* 371 : *Gel.* iii 8)

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put hys hande vpon hym. And when he had taken hym asyde frō the people, he put his fingers into his eares: & did spyt, and touched his tongue, and looked vp to heauen, & sighed and sayde vnto him: Ephata, that is to say: be opened. And straightway his eares were opened, and the stryng of his tongue was looced, and he spake playne. And he commaūded them that they should tell no man. But the more he forbad them, so muche the more a great deale they published,

saying: He hath dooneallthynges well, he hath made both the deaffe to heare, and the dumme to speake.

THE .XIII. SONDAY.

[Quomodo dilexi. psalm .cxix.

LOrde, what loue haue I vnto thy lawe? all the day long is my study in it.

Thou thorough thy cōmaundementes hast made me wyser then mine enemies: for they are euer with me.

I haue more vnderstandyng then my teachers: for thy testimonies are my study.

I am wiser then the aged: because I kept thy commaundementes.

I haue refrayned my feete from euery euill waye: that I may kepe thy woorde.

I haue not shrinked from thy iudgementes: for thou teachest me.

O how swete are thy woordes vnto my throte? yea sweter then hony vnto my mouth.

Throughe thy commaundementes I gette vnderstandyng: therfore I hate all wicked wayes.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

ALmightie and mercyfull God, of whose onelye gyfte it cummeth, that thy faythefull people dooe vnto thee true and laudable seruyce: graunt we beseche thee, that we may so runne to thy heauenly promises, that we fayle not finally to attayne the same: Throughe Iesus Christe our Lorde.

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put his hande vpon hym. And when he had taken hym asyde frō the people, he put hys fingers into his eares, and did spit, and touched his tongue, and loked vp to heauen and sighed, and sayd vnto hym: Ephata, that is to say: be opened. And strayghtway his eares were opened, and the stryng of hys tongue was looced, and he spake playne. And he commaunded them that they should tel no man. But the more he forbad thē, so much the more a great deale they published,

saying: He hath done all thinges well, he hath made both the deaffe to heare, and the dumme to speake.

THE .XIIJ. SUNDAIE.

¶ The Collect.

ALmightie and merciful god, of whose onely gyfte it cummeth, that thy faythful people doe vnto thee true and laudable seruice: graūte we beseche thee, that we may so runne to thy heauēly promyses, that we fayle not finally to attayne the same: Through
Iesus Christ our Lorde.

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put his hand vpon him. And he tooke him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue. And looking vp to heaven, he sighed, and saith vnto him, Ephphatha, that is
, Be opened. And straitway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them, that they should tell no man: but the more he charged them, so much the more a great deal they published it. And were beyond measure astonished, saying, He hath don all things well he maketh both the deaf to hear, and the dumb to speak.

THE .XIIJ^TH SUNDAY [3]AFTER TRINITY.

The Collect.

Almighty, and mercifull God, of whose only gift it cometh, that thy faithfull people do vnto thee true and laudable service: grant we beseech thee, that we may so **faithfully serve thee in this life,** that we fail not finally to attain thy heavenly promises, through **the merits of** Jesus Christ our Lord. [6]**Amen.**

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Ad galathas.

[iii. a

FRatres. Abrahe dicte sunt promissiones: & semini eius. Non dicit et seminibus quasi in multis: sed quasi in vno et semini tuo, qui est xp̄s. Hoc autem dico testamentum confirmatum a deo: que post quadringentos et triginta annos facta est lex, non irritum facit ad euacuandam promissionem. Nam si ex lege esset hereditas: iam non ex repromissione. Abrahe autem per repromissionem donauit Deus. Quid igitur lex? Propter transgressores posita est: donec veniret semen cui promiserat, ordinata per angelos in manu mediatoris. Mediator autem vnius non est: deus autem vnus est. Lex ergo aduersus promissa dei? Absit. Si enim data esset lex que posset viuificare: vere ex lege esset iustitia. Sed conclusit scriptura omnia sub peccato: vt promissio ex fide iesu xp̄i, daretur credentibus.

Secundum lucam.

[x. b

IN illo tempore. Dixit iesus discipulis suis. Beati oculi qui vident que vos videtis. Dico enim vobis quod multi prophete & reges voluerunt videre que vos videtis et non viderunt: & audire que auditis et non audierunt. Et ecce quidam legisperitus surrexit: tentans illum et dicens. Magister quid faciendo vitam eternam possidebo? At ille dixit ad eum. In lege quid scriptum eum? Quomodo legis? Ille autem respondens: dixit. Diliges dominum deum tuum ex toto corde tuo: & ex tota anima tua: & ex omnibus viribus tuis: & ex omni mente tua: & proximum tuum sicut teipsum. Dixitque illi. Recte respondisti. Hoc fac: & viues. Ille autem volens iustificare seipsum:

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The Epistle.

[Gala. iii.

TO Abraham and his sede were the promises made. He sayeth not in the seedes, as manye: but in thy seede, as of one, whiche is Christe.
This I say, that the lawe whiche began afterward, beyonde .iiii. C. and .xxx. yeres, doeth not disanul the testament that was confirmed afore of God vnto Christeward, to make the promyse of none effect. For if the inheritaunce come of the lawe, it cummeth not now of promise. But god gaue it to Abraham by promyse. Wherfore then serueth the lawe? The lawe was added because of transgression (til the sede came, to whom the promyse was made) and it was ordayned by Aungels in the hande of a mediator. A mediator is not a mediator of one: But God is one. Is the lawe then agaynst the promise of God? God forbydde. For if there had beene a lawe geuen whiche coulde haue geuen lyfe: then no doubt righteousnes shoulde haue come by the lawe. But the scripture concludeth all thinges vnder sinne, that the promise by the faythe of Iesus Christe, shoulde bee geuen vnto them that beleue.

The Gospell.

[Luc. x.

HAppy are the eyes which se the thinges that ye se. For I tel you that many prophetes and kinges haue desired to se those thinges which ye se, & haue not sene them, and to heare those thinges whiche ye heare, and haue not heard them. And beholde, a certayne lawier stoode vp and tempted him, saying: Master, what shall I dooe to inherite eternall lyfe? he saide vnto him: what is written in the lawe? howe readest thou? and he aunswered, and sayd: Loue the Lorde thy God with all thy hearte, and with all thy soule, and with all thy strength, and with all thy mynd: and thy neighbour as thy selfe. And he sayed vnto him: Thou hast aunswered right. This doe, and thou shalt liue: but he willing to iustifye hymselfe, sayde vnto Iesus: And who is my neighbour?
Iesus aunswered and sayde. A cer-

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℣ The Epistle.

[Galat. iii

TO Abraham & his sede wer the promises made. He sayth not in his seedes, as many: but in thy sede, as of one, which is Christe.
This I say, that the law which began afterward, beyonde .iiii. C. and .xxx. yeres, doth not disanul the testament that was confirmed afore of God vnto Christe ward, to make the promyse of none effecte. For yf the inheritaũce come of the law, it cometh not now of promyse. But God gaue it to Abrahã by promise. Wherefore thẽ serueth the law? The law was added because of transgressiõ (til the sede came, to whõ the promesse was made) & it was ordayned by Angels in the hand of a mediator. A mediator is not a mediator of one: But God is one. Is the law then agaynst the promise of God? God forbid. For yf there had been a law geuẽ which could haue geuen lyfe: then no doubt righteousnes should haue come by the lawe. But the scripture concludeth all thinges vnder synne, that the promyse by the fayth of Iesus Christe, should be geuen to them that beleue.

℣ The Gospel.

[Luke. x.

HAppye are the eyes whyche see the thīges that ye see. For I tel you that many Prophetes and Kynges haue desired to see those thinges which ye see, and haue not seen them: and to heare those thynges which ye heare, and haue not heard thẽ. And behold, a certayne lawier stode vp and tempted hym, saying: Mayster, what shal I doe to inherite eternall lyfe? he sayde vnto hym: what is wrytten in the lawe? howe readest thou? and he aunswered, and sayde: Loue the Lorde thy God wyth all thy hearte, and wyth all thy soule, and wyth al thy strength, and wyth al thy mind: and thy neyghboure as thy selfe. And he sayde vnto hym: Thou hast answered righte. Thys doe and thou shalte lyue. But he wyllinge to iustifye hymself, sayde vnto Iesus: And who is my neyghboure? Iesus aunswered, and sayde: A cer-

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The Epistle.

[Gal. 3. 16.

To Abraham and his Seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this J say that the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disanul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the Seed should come, to whom the promise was made, and it was ordeined by angels in the hand of a mediatour. Now a mediatour is not a mediatour of one, but God is one. Js the law then against the promises of God? God forbid: for if there had been a law given, which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all vnder Sin; that the promise by faith of Jesus Christ, might be given to them that beleeve.

The Gospel.

[St. Luke. 10. 23.

Blessed are the Eyes which see the things that ye see; For J tell you that many Prophets, and Kings have desired to see those things which ye see, and have not seen them: and to hear those things which ye hear, and have not heard them. And behold a certein Lawyer stood vp and tempted him, saying, Master, what shall J do to inherit eternall life? He said vnto him, What is written in the law? how readest thou? And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy Strength, and with all thy mind; and thy neighbour as thy selfe. And he said vnto him, Thou hast answered right: this do, and thou shalt live. But he willing to iustifie himselfe, said vnto Jesus. And who is my neighbour? And Jesus answering, said, A cer-

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dixit ad iesum. Et quis est meus proximus? Suspiciens autem iesus: dixit. Homo quidam descendebat ab hierusalem in hierico: & incidit in latrones. Qui etiam despoliauerunt eum: et plagis impositis abierunt, semiuiuo relicto. Accidit autem vt sacerdos quidam descenderet eadem via: & viso illo preterijt Similiter & leuita cum esset secus locum & videret eum: pertransijt. Samaritanus autem quidam iter faciens venit secus eum: et videns eum, misericordia motus est. Et appropians alligauit vulnera eius: infundens oleum et vinum. Et imponens illum in iumentum suum: duxit in stabulum et curam eius egit. Et altera die protulit duos denarios: et dedit stabulario & ait. Curam illius habe, et quodcunque supererogaueris: ego cum rediero reddam tibi. Quis horum trium videtur tibi proximus fuisse illi qui incidit in latrones? At ille dixit. Qui fecit misericordiam in illum. Et ait illi iesus. Vade: et tu fac similiter.

℣ Dominica xiiij. post trinitatem.
Ad missam. Officium.
[Ps. lxxxiii (lxxxiv) 10, 11a : 2, 3a]

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tayne man descended from Ierusalem to Hierico, and fell among theues, whiche robbed him of his rayment, and wounded him, and departed, leauing hym halfe dead. And it chaunced that there came downe a certayne Prieste that same waye, and when he sawe him, he passed by . And lykewyse a Leuite, when he went nye to the place, came and loked on him, and passed by . But a certayne Samaritane as he iourneyed, came vnto him: and when he saw him, he had compassion on him, and went to , and bounde vp his woundes, and powred in oyle and wine, and set him on his owne beast, and brought him to a commō inne, and made prouision for him. And on the morowe, when he departed, he toke out two pence, and gaue them to the hoste, and sayde vnto him: Take cure of hym, & whatsoeuer thou spendest more, when I come agayn, I wil recompence thee. Which now of these three thinkest thou was neighbour vnto hym that fel among the theues? and he sayde : he that shewed mercye on hym. Then sayde Iesus vnto him: goe, and doe thou lykewyse.

THE .XIIII. SONDAY.
[Lucerna pedibus meis. psal. cxix.

THy worde is a Lanterne vnto my feete: and a light vnto my pathes.

I have sworne, and am stedfastlye purposed: to kepe thy righteous iudgementes.

I am troubled aboue measure: quicken me, O Lorde, according vnto thy woorde.

Let the freewill offerynges of my mouth please thee, O Lorde: and teache me thy iudgementes.

My soule is alway in my hande: yet doe not I forget thy lawe.

The vngodlye haue layed a snare for me: but yet swarued not I from thy commaundementes.

Thy testimonies haue I claymed as myne heritage for euer: and why? they are the very ioy of my heart.

I haue applyed my heart to fulfill

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tayne man descended from Ierusalem to Hierico, and fell amonge theues, whyche robbed hym of hys raymente, and wounded hym, and departed, leauinge hym halfe dead. And it chaunced that there came downe a certayne Prieste that same waye, and when he sawe hym, he passed by . And lykewyse a Leuite, when he wente nye to the place, came and loked on hym, and passed by . But a certayne Samaritane as he iourneyed, came vnto hym: and when he sawe hym, he had compassion on hym, and wente to , and bounde vp hys woundes, and powred in oyle and wyne, and set him on hys owne beast, & broughte hym to a common inne, and made prouision for hym. And on the morowe, when he departed, he tooke oute two pence, and gaue them to the hoste, and sayd vnto hym: Take cure of hym, and whatsoeuer thou spendeste more, when I come agayne, I wyll recompence thee. Whyche nowe of these three thinkeste thou was neyghboure vnto hym that fell amonge the theues? and he sayde vnto him: he that shewed mercy on him. Then sayde Iesus to hym: goe, and doe thou lykewyse.

THE .XIIIJ. SUNDAIE.

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tein man went down from Ierusalem to Iericho, and fell among thieves, which stripped him of his rayment, and wounded him, and departed, leaving him half dead. And by chance there came down a certein Priest that way, and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certein Samaritan as he journied, came where he was: and when he saw him, he had compassion on him. And went to him, and bound vp his wounds, pouring in oyle, and wine, and set him on his own beast, and brought him to an Jnn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said vnto him, Take care of him, and whatsoever thou spendest more, when J come again J will repay thee. Which now of these three; thinkest thou, was neighbour vnto him that fell among the thieves? And he said , He that shewed mercy on him. Then said Jesus vnto him, Go, and do thou likewise.

THE XIV. SUNDAY AFTER TRINITY.

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Oratio.

Omnipotens sempiterne deus, da nobis fidei spei & charitatis augmentum: et vt mereamur assequi quod promittis: fac nos amare quod precipis. Per dominum. (*Leon.* 374: *Gel.* iii 9)

Ad galathas.

[v. o

Fratres. Spiritu ambulate: & desideria carnis non perficietis. Caro enim concupiscit aduersus spiritum: spiritus autem aduersus carnem. Hec enim sibi inuicem aduersantur: vt non quecunque vultis, illa faciatis. Quod si spiritu ducimini: non estis sub lege. Manifesta autem sunt opera carnis: que sunt fornicatio, immunditia, auaritia, impudicitia, luxuria, idolorum seruitus, veneficia: inimicitie, contentiones, emulationes, ire, rixe, dissensiones, secte: inuidie. homicidia, ebrietates, comessationes, et his similia. Que predico vobis sicut predixi: quoniam qui talia agunt, regnum dei non consequentur. Fructus autem spiritus est: charitas, gaudium, pax, patientia, longanimitas, bonitas, benignitas, mansuetudo, fides, modestia, continentia, castitas, Aduersus huiuscemodi: non est lex. Qui autem sunt christi: carnem suam crucifixerunt, cum vitijs & concupiscentijs.

Evangelium.

℣ Secundum lucam.

In illo tempore. Cum iret iesus in hierusalem: transibat per mediam samariam et galileam. Et cum ingrederetur quoddam castellum: occurrerunt ei decem viri leprosi. Qui steterunt a longe: & leuauerunt vocem, dicentes. Iesu preceptor: miserere nostri. Quos vt vidit, dixit. Ite, ostendite vos sacerdotibus. Et factum est dum

thy statutes alwaye: euen vnto the ende.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

ALmightye and euerlastyng God, geue vnto vs the increase of faythe, hope, and charitie, and that wee maye obteyne that whiche thou doeste promyse: make vs to loue that whiche thou doest commaunde, through Iesus Christ our Lorde.

The Epistle.

[Gala. v.

I Say , walke in the spirite, and fulfill not the luste of the fleshe. For the fleshe lusteth contrarye to the spirite, and the spirite contrarye to the fleshe: these are contrary one to the other, so that ye cannot doe whatsoeuer ye woulde. But and if ye bee led of the spirite, then are ye not vnder the lawe. The dedes of the fleshe are manifest, whiche are these, adultry, fornicacyon, vnclennes, wantonnesse, wurshipping of images, witchecrafte, hatred, variaũce, zele, wrath, stryfe, sedicyons, sectes, enuying, murder, dronkennes, gluttony, and suche lyke, of the whiche I tell you before, as I haue tolde you in tymes past, that they whiche commyt suche thynges, shall not bee inheritors of the kyngdome of God. Contrarilye, the fruite of the spirite is loue, ioy, peace, long suffering, gentlenes, goodnes, faithfulnes, mekenes, temperaunce. Agaynste suche there is no lawe. They truelye that are Christes, haue crucifyed the fleshe with the affeccions and lustes.

The Gospell.

[Luc. xvii.

AND it chaunsed as Iesus wente to Ierusalem, that he passed throughe Samaria and Galile. And as he entred into a certayne towne, there met hym .x. men that were lepers. Whiche stode afarre of, and put furth theyr voyces, and sayd. Iesu Maister haue mercye vpon vs. When he sawe them, he sayed vnto them: goe shewe your selues vnto the Priestes. And it came to passe,

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℄ The Collect.

ALmightie & euerlastinge God, geue vnto vs the increase of faythe, hope, and charitie, and that we may obtayne that which thou doest promyse: make vs to loue that whiche thou doest commaunde, through Iesus Christe our Lorde.

℄ The Epistle.

[Gala. v.

I say , walke in the spirite, & fulfil not the luste of the fleshe. For the fleshe lusteth contrary to the spirit, and the spirite cõtrary to the fleshe: these are contrary one to the other, so that ye cānot do whatsoeuer ye would. But & yf ye be led of the spyryte, then are ye not vnder the lawe. The dedes of the flesh are manifest, which are these, adultery, fornicacion, vnclēnes, wantonnes, worshypping of ymages, witchecraft, hatred, variaunce, zele, wrath, stryfe, sedicions, sectes, enuyinge, murder, dronkennes, gluttony, and suche lyke: of the whiche I tell you before, as I haue tolde you in tymes past, that they which cōmit suche thinges, shal not be inheritors of the kingdom of God. Contrarily, the fruyte of the spirite is loue, ioye, peace, longe sufferinge, gentylnes, goodnes, faythfulnes, mekenes, temperaunce. Agaynst suche there is no lawe. They truely that are Christes, haue crucified the fleshe with the affections and lustes.

℄ The Gospell.

[Lu. xvii.

AND it chaunsed as Iesus wēt to Ierusalem, that he passed throughe Samaria & Galile. And as he entered into a certayne towne, there met him .x. men that were lepers. Whiche stode afarre of, and put forthe theyr voyces, and sayd: Iesus Master haue mercy vpon vs. When he sawe them, he sayde vnto thē: go shew your selues vnto the Priestes. And it came to passe,

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The Collect.

Almighty and everlasting God, give vnto vs the increase of faith, hope, and charity: and that we may obtein that which thou dost promise, make vs to love that which thou dost command, through Jesus Christ our Lord. [6]**Amen.**

The Epistle.

[Gal. 5. [4]16.

J say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led by the Spirit, ye are not vnder the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, vncleanness, lasciviousness, Jdolatry, Witchcraft, hatred, Variance, emulations, wrath, Strife, Seditions, heresies, Envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also tould you in time past, that they who do such things, shall not inherit the kingdom of God. But the fruit of the Spirit is Love, ioy, peace, long-suffering, gentleness, goodness, faith , meekness, temperance: against such there is no law. And they that are Christs have crucified the flesh with the affections, and lusts.

The Gospel.

[St. Luke. 17. [4]11.

And it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria, and Galilee. And as he entred into a certain village there met him ten men—that were lepers, who stood a far off: And they lifted vp their voices, and said, Jesus Master, have mercy on vs; And when he saw them, he said vnto them, Go shew your selves vnto the priests. And it came to pass,

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irent: mundati sunt. Vnus autem ex illis vt vidit quia mundatus est: regressus est cum magna voce magnificans deum. Et cecidit in faciem ante pedes eius: gratias agens. Et hic erat samaritanus. Respondens autem iesus: dixit. Nonne decem mundati sunt? Et nouem vbi sunt? Non est inuentus qui rediret et daret gloriam deo: nisi hic alienigena? Et ait illi. Surge et vade: quia fides tua te saluum fecit.

℣ Dominica .xv. post trinitatem.

Ad missam. Officium.

[Ps. lxxxv (lxxxvi) 1a, 2b, 3 : 4]*

Oratio.

Cvstodi quesumus domine ecclesiam tuam propitiatione perpetua: et quia sine te labitur humana mortalitas, tuis semper anxilijs & abstrahatur a noxijs, et ad salutaria dirigatur. Per dominum. (*Gel.* iii. 10)

Ad galathas.

[vi. a

[Gal. v 25-vi 10]

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that as they wente they were clensed. And one of them, when he sawe that he was clensed, turned backe agayn, & with a loude voice praysed God, and fel downe on his face at his feete, & gaue him thankes. And the same was a Samaritane. And Iesus aunswered, and sayde: Are there not .x. clensed? but where are those ix? There are not found that returned agayne to geue God prayse, saue onely this straungier. And he sayde vnto hym: Aryse, go thy way, thy fayth hath made thee whole.

THE .XV. SONDAY.

[Iniquos odio habui. psal. cxix.

I HATE them that imagyne euill thinges: but thy lawe doe I loue.

Thou arte my defence and shylde: and my trust is in thy woorde.

Away fro me ye wicked: I wil kepe the commaundementes of my God.

O stablishe me accordyng vnto thy woorde, that I may liue: and let me not be disapoynted of my hope.

Holde thou me vp, and I shalbe safe: yea my delyte shall euer be in thy statutes.

Thou haste troden downe all them that departe from thy statutes: for they imagine but deceipte.

Thou puttest awaye all the vngodly of the earthe lyke drosse: therfore I loue thy testimonies.

My fleshe trembleth for feare of thee: and I am afrayde of thy iudgementes.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

KEpe we beseche thee, O Lorde, thy Churche with thy perpetuall mercye, and because the frayltye of man, without thee, can not but fall: Kepe vs euer by thy helpe

, and leade vs to all thynges profitable to our saluacion: through Iesus Christ our Lorde.

The Epistle.

[Gala. vi.

YE see howe large a letter I haue written vnto you with myne owne hande. As manye as desyre with outwarde appearaunce to please carnally,

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that as they wente they were clensed. And one of thē, when he saw that he was clensed, turned backe agayne, & with a loude voyce praysed God, & fel downe on his face at his fete, & gaue him thākes. And the same was a Samaritane. And Iesus answered, & sayd: Are there not .x. clēsed? but where are those nine? There are not found that returned agayne to geue God prayse, saue onely this straūger. And he said vnto him: Aryse, goe thy waye, thy faythe hathe made thee whole.

THE .XV. SUNDAIE.

¶ The Collect.

KEpe we beseche thee, O Lorde, thy Churche wyth thy perpetuall mercye, and because the frayltie of man, without thee, cannot but fal: Kepe vs euer by thy helpe , and leade vs to all thinges profitable to our saluacion: through Iesus Christ our Lorde. *Amen.*

¶ The Epistle.

[Galat. vi.

YE see how large a letter I haue written to you wyth myne owne hande. As manye as desyre with outwarde appearaunce to please carnallye,

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that as they went, they were clensed. And one of them, when he saw that he was healed, turned back , and with a loud voice glorified God, And fell down on his face, at his feet, giving him thanks: and he was a Samaritan. And Jesus answering, said, Were there not ten clensed? but where are the nine? There are not found that returned to give glory to God, save this Stranger. And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

THE XV. SUNDAY AFTER TRINITY.

The Collect.

Keep we beseech thee, O Lord, thy Church with thy perpetual, mercy. And because the frailty of man without thee cannot but fall, keep vs ever by thy help **from all things hurtfull**, and lead vs to all things profitable to our Salvation, through Jesus Christ our Lord. *Amen.*

The Epistle.

[Gal. 6. 11.

Ye see how large a letter I have written vnto you with mine own hand. As many as desire to make a fair shew in the flesh,

Secundum matheum.

[vi. c

In illo tempore. Dixit iesus discipulis suis. Nemo potest duobus dominis seruire Aut enim vnum odio habebit & alterum diliget: aut vnum sustinebit et alterum contemnet. Non potestis deo seruire, et mammone. Ideo dico vobis: ne soliciti sitis anime vestre quid manducetis: neque corpori vestro, quid induamini. Nonne anima plus est quam esca: & corpus plusquam vestimentum? Respicite volatilia celi, quoniam non serunt, neque metunt, neque congregant in horrea: & pater vester celestis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cogitans, potest adijcere ad staturam suam cubitum vnum? Et de vestimento: quid soliciti estis? Considerate lilia agri: quomodo crescunt. Non laborant: neque nent. Dico autem vobis: quoniam nec salomon in omni gloria sua coopertus est sicut vnum ex istis. Si autem fenum agri, quod hodie est, et cras in clibanum mittitur, deus sic vestit: quanto magis vos modice fidei? Nolite ergo soliciti esse, dicen-

the same constrayne you to be circūcised, onely lest they should suffer persecuciō for the crosse of Christ. For they thēselues which are circūcised kepe not the lawe, but desyre to haue you circumcised, that they might reioyce in your fleshe. God forbid that I should reioyce, but in ye crosse of our lord Iesu Christ, wherby the world is crucified vnto me, & I vnto the world. For in Christ Iesu neither circumcision auaileth any thing at all, nor vncircumcisyon: but a newe creature. And as many as walke according vnto this rule, peace be on them, and mercye, and vpon Israell that perteyneth to God. From hencefurth, lette no manne put me to busines: for I beare in my body the markes of the Lorde Iesu. Brethren, the grace of our Lorde Iesu Christe, bee with your spirite. Amen.

The Gospell.

[Math. vi.

No man can serue two Maisters: for eyther he shall hate the one and loue the other, or elles leane to the one, and despise the other: ye cannot serue God and Mammō. Therfore I say vnto you: be not careful for your life, what ye shal eate or drinke: nor yet for your body, what raimēt ye shal put on. Is not the lyfe more worth thē meat? & the body more of value then raiment? Behold the foules of the ayre, for they sowe not, neither doe they reape, nor cary into the barnes: and your heauenly father feedeth them. Are ye not muche better then they? Whiche of you (by takyng carefull thoughte) can adde one cubite vnto hys stature? And why care ye for rayment? Consider the Lilies of the fielde, howe they growe. They labour not: neyther do they spynne. And yet I saye vnto you, that euen Salomon in all hys royaltie, was not clothed lyke one of these. Wherefore, if God so clothe the grasse of the fielde (whiche though it stande to day, is to morow cast into the fornace:) shall he not muche more doe the same for you, O ye of lytle fayth? Therefore take no thoughte, saying: what shall wee eate, or what shall we drinke, or wherwith shall wee be clothed? after al these thinges

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the same constrayne you to be circumcysed, onely lest they should suffer persecution for the crosse of Christe. For they thē selues which are circūcised kepe not the law, but desyre to haue you circumcised, that thei might reioyce in your fleshe. God forbid that I shoulde reioyce but in the crosse of our Lord Iesu Christ, whereby the world is crucified vnto me, & I vnto the world. For in Christ Iesu nether circūcisiō auayleth any thing at al, nor vncircūcisiō: but a new creature. And as many as walke according vnto this rule, peace be on thē, & mercy, & vpon Israel that pertayneth to God. Frō henceforth, let no man put me to busynes: for I beare in my body the markes of the lord Iesu. Brethrē, the grace of our Lord Iesu Christ, be with your spirite. Amen.

℣ The Gospel.

[Math. vi.

NO man can serue two Maisters: for ether he shal hate the one and loue the other, or elles leane to the one, & despyse the other: ye cannot serue God & Mammon. Therefore I saye vnto you: be not carefull for your lyfe, what ye shall eate or drinke: nor yet for your body, what raymente you shall put on. Is not the lyfe more worth thē meate? & the body more of value then raymēt? Beholde the foules of the ayre, for they sowe not, neither do they reape, nor carie into the barnes: & your heauenly father fedeth them. Are ye not muche better then they? Whiche of you (by takynge carefull thought) can adde one cubite vnto his stature. And why care ye for rayment? Consydre the Lilies of the fielde, how they grow. They labour not: nether do they spinne. And yet I saye vnto you, that euen Salomō in al his royaltie, was not clothed like one of these. Wherfore, yf god so clothe the grasse of the field (which though it stand to day, is to morowe cast into the fornace:) shall he not muche more doe the same for you, O ye of lytle fayth? Therefore take no thought, sayinge: what shall we eate, or what shall we drinke, or wherewith shal we be clothed? after al these thinges

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they constrain you to be circumcised: onely lest they should Suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Iesus Christ, by whom the world is crucified vnto me, and I vnto the world. For in Christ Jesus neither circumcision availeth any thing, nor vncircumcision, but a new creature. And as many as walk according to this rule peace be on them, and mercy, and vpon the Jsrael of God. From henceforth let no man trouble me, for J bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your Spirit. Amen.

The Gospel.

[St: mat: 6. 24.

No man can serve two masters: for either he will hate the one, and love the other; or els he will hold to the one, and despise the other. Ye cannot serve God, and Mammon. Therefore J say vnto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on: Is not the life more then meat, and the body then rayment? Behold the fowles of the aire: for they sow not, neither do they reap, nor gather into barns: yet your heavenly Father feedeth them: Are ye not much better then they? Which of you by taking thought, can add one Cubit vnto his Stature? And why take ye thought for rayment? Consider the Lilies of the Field, how they grow: they toil not, neither do they spin. And yet J say vnto you that even Solomon in all his glory, was not araied like one of these. Wherefore if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven; shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or what shall we drink,? or wherewith all shall we be clothed? (For after all these things

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tes. quid manducabimus, aut quid bibemus, aut quo operiemur? Hec enim omnia: gentes inquirunt. Scit enim pater vester: quia his omnibus indigetis. Querite ergo primum regnum dei, & iustitiam eius: & hec omnia adijcientur vobis.

℣ Dominica .xvj. post trinitatem.

Officium.

[Ps. lxxxv (lxxxvi) 3, 5 : 1]

Oratio.

Ecclesiam tuam quesumus domine, miseratio continuata mundet et muniat: & quia sine te non potest salua consistere, tuo semper munere gubernetur. Per dominum. (*Gel.* iii 11)

Ad ephesios.

[iij. c

FRatres. Obsecro vos ne deficiatis in tribulationibus meis pro vobis: que est gloria vestra. Huius rei gratia flecto genua mea ad patrem domini

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doe the gentiles seke. For your heauenlye father knoweth that ye haue neede of all these thinges. But rather seeke ye firste the kyngdome of God, and the righteousnes thereof, and all these thynges shalbe minystred vnto you. Care not then for the morowe: for the morowe day shall care for it selfe: sufficiente vnto the daye is the trauail therof.

THE. XVI. SONDAY AFTER TRINITIE SONDAY.

℣ At the Communion.

[Feci iudiciū psal. cxix.

I Deale with the thing that is lawful and right: O geue me not ouer vnto myne oppressoures.

Make thou thy seruaunte to delyte in that which is good: that the proud do me no wrong.

Myne eyes are wasted awaye with looking for thy health: and for the woorde of thy righteousnes.

O deale with thy seruaunte according vnto thy louyng mercy: and teache me thy statutes.

I am thy seruaunte: O graunte me vnderstandyng, that I may knowe thy testimonies.

It is time for thee Lorde, to laye to thyne hande: for they haue destroyed thy lawe.

For I loue thy commaundementes: aboue golde and precious stone.

Therfore holde I straighte all thy commaundementes: and all false wayes I vtterly abhorre.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

LOrde we beseche thee, let thy continuall pitie clense and defende thy congregacyon: and beecause it can not continue in safetie withoute thy succoure, preserue it euermore by thy helpe and goodnes: through Iesus Christe our Lorde.

The Epistle.

[Ephes. iii.

I Desyre that you faynt not because of my tribulacions that I suffer for youre sakes: whiche is youre prayse. For thys cause I bowe my knees vnto the father of our Lorde Iesus Christe,

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doe the Gētiles seke. For your heauenly father knoweth that ye haue nede of all these thinges. But rather seeke ye fyrst the kyngdom of God, & the righteousnes therof, & al these thinges shal be ministred vnto you. Care not then for the morow: for to morowe day shal care for it selfe: sufficient vnto the daye is the trauayle therof.

THE .XVI. SUNDAIE.

¶ The Collect.

LOrde we beseche thee, let thy continuall pitie clense and defend thy congregation: & because it cannot continue in safetie withoute thy succoure, preserue it euermore by thy helpe and goodnes: through Iesus Christe our Lorde.

¶ The Epistle.

[Ephe. iii.

I DEsyre that you faynte not because of my tribulacions that I suffre for youre sakes: whyche is youre prayse. For thys cause I bowe my knees vnto the Father of oure Lorde Iesus Christe,

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do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added vnto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of it self: sufficient vnto the day is the evil thereof.

THE XVI. SUNDAY [3]AFTER TRINITY.

The Collect.

O Lord we beseech thee let thy continual pity cleanse and defend thy [5]church: and because it cannot continue in Safety without thy Succour, preserve it evermore, by thy help and goodness, through Jesus Christ our Lord. [6]Amen.

The Epistle.

[Eph. 3. [4]13.

J desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees vnto the Father of our Lord Jesus Christ,

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nostri iesu christi: ex quo omnis paternitas in celis et in terra nominatur. Vt det vobis secundum diuitias glorie sue virtutem corroborari per spiritum eius in interiori homine: xp̄m habitare per fidem in cordibus vestris. In charitate radicati et fundati: vt possitis comprehendere cum omnibus sanctis que sit latitudo, longitudo, et sublimitas, et profundum. Scire etiam supereminentem scientie charitatem christi: vt impleamini in omnem plenitudinem dei. Ei autem, qui potens est omnia facere superabundanter quam petimus aut intelligimus: secundum virtutem̄, que operatur in nobis. Ipsi gloria in ecclesia & in xp̄o. iesu: in omnes generationes, seculi seculorum amen.

Sequentia sancti euangelij: secundum lucam. [vii. B

In illo tempore Ibat iesus in ciuitatem que vocatur naim: & ibant cum eo discipuli eius & turba copiosa Cum autem appropinquaret porte ciuitatis: ecce defunctus efferebatur filius vnicus matris sue. Et hec vidua erat: et turba ciuitatis multa cum illa. Quam cum vidisset dominus: misericordia motus super eam, dixit illi. Noli flere. Et accessit: et tetigit loculum. Hi autem qui portabant: steterunt. Et ait. Adolescens: tibi dico surge. Et resedit qui erat mortuus et cepit loqui: & dedit illum matri sue. Accepit autem omnes timor: et magnificabant deum dicentes. Quia propheta magnus surrexit in nobis: et quia deus visitauit plebem suam.

℣ Dominica .xvij. post trinitatem.

Officium.

[Ps. cxviii (cxix) 137, 124a: 1]

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whiche is father ouer all that is called, father in heauē and in yearth, that he woulde graunt you, according to the riches of hys glory, that ye may be strengthed with might by his spirite in the inner manne: that Christe maye dwell in your heartes by fayth that ye being rooted and grounded in loue, might be able to comprehend with al saintes, what is the bredth and length, depth and heigth, and to knowe the excellent loue of the knowledge of Christe, that ye myghte be fulfilled with all fulnes, which commeth of God. Vnto hym that is able to do exceadyng aboundantlye aboue all that wee aske or thinke, according to the power that worketh in vs, be praise in the congregacion by Christ Iesus, throughout all generacions from tyme to tyme. Amen.

The Gospell.

[Luc. vii.

AND it fortuned that Iesus wente into a Cytie called Naim, and manye of hys dyscyples wente with hym, and muche people. When he came nye to the gate of the Cytye, beholde, there was a dead man caryed out, which was the only sonne of hys mother, and she was a wedowe, & muche people of the Cytie was with her. And when the Lorde sawe her, he had compassion on her, and sayde vnto her: wepe not. And he came nye and touched the coffen, and they that bare him stode styll. And he sayde: yong man, I saye vnto thee, aryse. And he that was dead, sate vp, and began to speake. And he delyuered hym to hys mother. And there came a feare on them all. And they gaue the glory vnto God, saying: A great Prophet is rysen vp among vs, and God hath visited hys people. And this rumor of him wēt forth throughout all Iewrye, and throughout al the regions which lye round about.

℣ THE .XVII. SONDAYE.

[Mirabilia. psal. cxix.

THy testimonies are wonderfull: therfore doeth my soule kepe them. When thy worde goeth forth: it

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whyche is Father of all that is called father in heauen and in yearth, that he would graunt you, according to the ryches of his glorye, that ye may be strengthed with might by his spirite in the inner man: that Christ maye dwel in youre heartes by fayth, that ye beyng rooted & grounded in loue, might be hable to comprehende with all saintes, what is the bredth, lengthe, depth and heigthe, and to knowe the excellent loue of the knowlege of Christe, that ye myght be fulfylled with all fulnes, which commeth of God. Vnto him that is hable to do exceadinge aboundantlye aboue all that we aske or thinke, according to the power that worketh in vs, be prayse in the congregacion by Christ Iesus, throughout al generacions from tyme to tyme. Amen.

℄ The Gospell.

[Luke. vii

AND it fortuned, that Iesus wēt into a Citie called Naim, & many of hys disciples wente with him, and much people. When he came nye to the gate of the citie: beholde, there was a dead man caried out which was the onely-sonne of his mother, and she was a wedow, & muche people of the citie was with her. And whē the Lord saw her, he had compassiō on her, and said vnto her: wepe not. And he came nye and touched the coffen, & they that bare hym stode styll. And he sayde: yonge man, I saye vnto thee, aryse And he that was dead, sate vp, & began to speake. And he delyuered hym to hys mother. And there came a feare on them all. And they gaue the glorye vnto God, sayinge: A greate Prophete is rysen vp among vs, and God hath visited his people. And thys rumour of hym went forth throughoute all Iewrye, and throughoute all the regions whiche lye round aboute.

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of whom the whole family in heaven, and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit, in the inner man: That Christ may dwel in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height: And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now vnto him that is able to do exceeding abundantly, above all that we aske or think, according to the power that worketh in vs, vnto him be glory in the Church by Christ Jesus, throughout all Ages, world without end. Amen.

The Gospel.

[S^t: Luke. 7. ^11.

And it came to pass the day after, that Jesus went into a City called Naim; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the City, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the City was with her. And when the Lord saw her, he had compassion on her, and said vnto her, Weep not. And he came and touched the biere (and they that bare him stood still) and he said, Young man J say vnto thee, Arise. And he that was dead, sate vp, and began to speak: and he delivered him to his mother. And there came a fear on all, and they glorified God, Saying, That a great Prophet is risen vp among vs, and that God hath visited his people. And this rumour of him went forth throughout all Judea, and throughout all the region round about.

THE XVIJ. SUNDAY ^3AFTER TRINITY

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geueth lyghte and vnderstandyng euen vnto the symple.

I opened my mouth and drewe in my breath : for my delite was in thy commaundementes.

O looke thou vpon me, and be mercyfull vnto me : as thou vsest to do vnto those that loue thy name.

Order my steppes in thy worde : and so shall no wyckednes haue dominion ouer me.

O deliuer me from the wrongfull dealinges of menne : and so shall I kepe thy commaundementes.

Shewe the light of thy countinaunce vpon thy seruaunt : and teache me thy statutes.

Myne iyes gushe out with water : because men kepe not thy lawe.

Glory be to the father, and to the sonne : and to the. &c.

As it was in the begynnyng, is nowe and euer. &c.

Oratio.

Tua nos domine quesumus gratia semper preueniat & sequatur : ac bonis operibus iugiter prestet esse intentos. Per dominum nostrum. (*Greg.* 172)

The Collect.

LOrde, we praye thee that thy grace maye alwayes preuent and folowe vs, and make vs continually to be geuen to all good workes : through Iesus Christ our Lorde.

Ad ephesios.

[iiij. a

FRatres. Obsecro vos ego vinctus in domino : vt digne ambuletis vocatione qua vocati estis. Cum omni humilitate & mansuetudine, cum patientia, supportantes inuicem in charitate : soliciti seruare vnitatem spiritus in vinculo pacis. Vnum corpus et vnus spiritus : sicut vocati estis in vna spe vocationis vestre. Vnus dominus, vna fides, vnum baptisma. Vnus deus et pater omnium : qui est super omnes, et per omnia, et in omnibus nobis. Qui est benedictus in secula seculorum amen.

The Epistle.

[Ephe. iiii.

I (whiche am a prysoner of the Lordes) exhorte you, that ye walke worthy of the vocacion wherwyth ye are called, with all lowlynes and mekenes, with humblenes of mynd, forbearyng one another through loue, and be dilygente to kepe the vnytie of the spirite through the bonde of peace, being one body and one spirite, euen as ye are called in one hope of youre callyng. Let there be but one Lorde, one faith, one baptisme, one God and father of all, whiche is aboue all, and through all, and in you all.

Secundum lucam.

[xiiij. a

IN illo tempore Cum introisset iesus in domum cuiusdam principis phariseorum sabbato manducare panem : et ipsi obseruabant eum. Et ecce homo quidam hydropicus : erat ante illum. Et respondens iesus : dixit ad legisperitos et phariseos dicens. Si

The Gospell.

[Luc. xiiii.

IT chaunced that Iesus wente into the house of one of the chiefe Phariseis, to eate bread, on the Sabboth daye : and they watched hym. And beholde, there was a certayne manne before him, whiche had the dropsye. And Iesus aunswered, and spake vnto the lawiers and Phariseis, saying. Is it lawefull to heale on the Sabboth daye? And they

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¶ The Collect.

Lorde, we praye thee that thy grace maye alwayes preuent and folowe vs, and make vs continually to be geuen to all good workes: thorough Iesu Christ our Lord.

¶ The Epistle.

[Ephe. iiii.

I (which am a prysoner of the lordes) exhorte you, that ye walke worthy of the vocation wherewyth ye are called, with al lowelynes and mekenes, with humblenes of mynde, forbearinge one another through loue: and be diligente to kepe the vnitie of the spirite, through the bonde of peace, being one body and one spirite, euen as ye are called in one hope of youre callinge. Lette there be but one Lorde, one fayth, one baptisme, one God and father of all, whiche is aboue all, and through all, and in you all.

¶ The Gospell.

[Lu. xiiii.

IT chaũced that Iesus went into the house of one of the chiefe Phariseis, to eate bread, on the Sabbothe daye: and they watched hym. And beholde, there was a certayne man before hym whyche had the dropsye. And Iesus aunswered, and spake vnto the lawiers and Phariseis, sayinge. Is it lawefull to heale on the Sabbothe daye? And they

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The Collect.

Lord we pray thee, that thy Grace may alwayes prevent, and follow vs; and make vs continually to be given to all good works through Jesus Christ our Lord. ℣**Amen.**

The Epistle.

[Ephe. 4. ¶1.

I therefore the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness, and meekness, with long-suffering, forbearing one another in love. Endeavouring to keep the Vnity of the spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling.

One Lord, one faith, one baptism. one God, and Father of all, who is above all, and through all, and in you all.

The Gospel.

[℟: Luke: 14. ¶1.

It came to pass, as Jesus went into the house of one of the chief Pharisees, to eat bread on the Sabbath-day, that they watched him. And behold, there was a certain man before him, who had the dropsy. And Iesus answering, spake vnto the lawyers, and Pharisees, saying, Is it lawfull to heal on the Sabbath-day. And they

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licet sabbato curare? At illi tacuerunt. Ipse vero apprehensum sanauit eum: ac dimisit. Et respondens ad illos: dixit. Cuius vestrum asinus aut bos in puteum cadet, & non continuo extrahet illum die sabbati? Et non poterant ad hec respondere illi. Dicebat autem & ad inuitatos parabolam, intendens quomodo primos accubitus eligerent: dicens ad illos. Cum inuitatus fueris ad nuptias, non discumbas in primo loco: ne forte honoratior te sit inuitatus ab illo, et veniens is qui te et illum vocauit dicat tibi. Da huic locum. Et tunc incipias cum rubore: nouissimum locum tenere. Sed cum vocatus fueris, vade recumbe in nouissimo loco: vt cum venerit qui te inuitauit dicat tibi. Amice, ascende superius. Tunc erit tibi gloria: coram simul discumbentibus. Quia omnis qui se exaltat humiliabitur: et qui se humiliat, exaltabitur.

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helde theyr peace. And he toke hym and healed hym, and let hym go: and answered them, saying: which of you shall haue an Asse or an Oxe fallen into a pyt, and wyll not strayght way pul hym out on the Sabboth daye? And they coulde not aunswere him againe to these thinges. He put furth also a symilitude to the geastes, when he marked howe they preaced to be in the hiest roumes, & sayd vnto them: when thou arte biddē of any man to a wedding, sit not doune in the highest roume, lest a more honorable man then thou be bidden of hym, and he (that bad hym and thee) come and saye to thee: geue this man roume: and thou then begyn with shame to take the lowest roume. But rather when thou art bidden, go and sit in the lowest roume, that whē he that bad thee commeth, he may say vnto thee: frend sit vp hier. Then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shalbe brought lowe, and he that humbleth himselfe, shalbe exalted.

℄ Dominica .xviij. post trinitatem.

Officium.

[Ecclus. xxxvi 18: Ps. cxxi (cxxii) 1]

℄ THE .XVIII. SONDAYE.

[Iustus es dñe psal. cxix.

RIghteous art thou, O Lorde: and true is thy iudgement.

The testimonies that thou hast cōmaunded: are exceading righteous and true.

My zeale hath euen consumed me: because myne enemyes haue forgotten thy wordes.

Thy worde is tried to the vttermost: and thy seruaunt loueth it.

I am small and of no reputacion: yet do not I forgette thy commaundementes.

Thy ryghteousnes is an euerlastyng righteousnes: and thy lawe is the trueth.

Trouble and heauynes haue taken holde vpon me: yet is my delyght in thy commaundementes.

The ryghteousnes of thy testymonies is euerlastyng: O graunt me vnderstandyng and I shall lyue.

Glory be to the father. &c.

As it was in the begynning. &c.

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helde theyr peace. And he tooke hym and healed hym, and let hym goe: and answered them, saying: which of you shal haue an asse or an Oxe fallē into a pyt, and wyll not straygh waye pull hym oute on the Sabboth daye? And they coulde not aunswere hym agayne to these thinges. He put forth also a similitude to the geastes, when he marked how they preaced to be in the hyest roumes, and sayd vnto thē: whē thou arte bidden to a weddinge of any man, sytte not downe in the hyghest roume, leste a more honourable man then thou be bidden of him, and he (that bad him and thee) come and say to thee: geue this man roume: and thou begin with shame to take the lowest roume. But rather when thou arte bydden, goe and syt in the lowest roume, that when he that bad thee commeth, he maye saye vnto thee: frend, syt vp hyer. Then shalt thou haue worship in the presence of them that syt at meate wyth thee. For whosoeuer exalteth hymselfe, shalbe brought lowe, and he that humbleth hymselfe, shalbe exalted.

THE .XVIIJ. SUNDAIE

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held their peace. And he tooke him, and healed him, and let him go: And answered them saying, Which of you shall have an Ass, or an Ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? And they could not answer him again to these things. And he put forth a Parable to those who were bidden, when he marked how they chose out the chief rooms; saying vnto them, When thou art bidden of any man to a wedding, sit not down in the highest roome, lest a more honourable man then thou be bidden of him: And he that bad thee and him, come, and say to thee, Give this man place: and thou begin with shame to take the lowest roome. But when thou art bidden, go and sit down in the lowest roome, that when he that bad thee cometh, he may say vnto thee, Friend, go vp higher: Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himselfe shall be abased; and he that humbleth himself, shall be exalted.

THE XVIIJ. SUNDAY AFTER TRINITY

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Oratio.

DA quesumus domine populo tuo diabolica vitare contagia: & te solum deum pura mente sectari. Per dominum. (*Gel.* iii 13)

Lectio epistole beati pauli apostoli. Ad corinthios.

[j. i. A

FRatres. Gratias ago deo meo semper pro vobis in gratia dei: que data est vobis in christo iesu. Quia in omnibus diuites facti estis in illo: in omni verbo et in omni scientia, sicut testimonium christi confirmatum est in vobis. Ita vt nichil vobis desit in vlla gratia: expectantibus reuelationem domini nostri iesu christi. Qui & confirmabit vos vsque in finem sine crimine: in die aduentus domini nostri, iesu xp̄i.

℣ Sequentia sancti euangelij: secundum matheum.

[xxii. D

IN illo tempore. Accesserunt ad iesum pharisei. Et interrogauit eum vnus ex eis legis doctor: tentans eum. Magister quod est mandatum magnum in lege? Ait illi iesus. Diliges dominum deum tuum ex toto corde tuo, et in toto anima tua: et in tota mente tua. Hoc est maximum et primum mandatum. Secundum autem: simile est huic. Diliges proximum tuum: sicut teipsum. In his duobus mandatis vniuersa lex pendet et prophete. Congregatis autem phariseis: interrogauit eos iesus, dicens. Quid vobis videtur de xp̄o: cuius filius est? Dicunt ei. Dauid. Ait illis. Quo modo ergo dauid in spiritu vocat eum dominum dicens? Dixit dominus domino meo, sede a dextris meis: donec ponam inimicos tuos: scabellum pedum tuorum. Si ergo dauid vocat eum dominum: quomodo filius eius est? Et nemo poterat respondere ei verbum: neque ausus fuit quisquam ex illa die, eum amplius interrogare.

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The Collect.

LOrde wee beseche thee, graunte thy people grace to auoyde the infeccions of
the deuyll, and with pure hearte and mynde, to folowe thee, the onely God: Through Iesus Christ oure Lorde.

The Epistle.

[i. Cor. i.

I Thanke my God alwayes on your behalfe, for the grace of God, which is geuen you by Iesus Christe, that in all thynges ye are made ryche by hym, in all vtteraunce, and in all knowledge, by the whiche thynges the testymonie of Iesus Christe, was confyrmed in you, so that ye are behinde in no gyfte, wayting for the appearyng of our Lorde Iesus Christe, whyche shall also strength you vnto the ende, that ye maye be blameles, in the daye of the commyng of oure Lorde Iesus Christe.

The Gospell.

[Math. xxii.

WHen the Phariseis had heard, that Iesus dyd put the Saduceis to sylence, they came together, and one of them (whyche was a doctor of lawe) asked hym a question, temptyng hym, and saying: Maister, whiche is the greatest Cōmaundemēt in the lawe? Iesus said vnto him: Thou shalt loue the lorde thy God with al thy hearte, and with all thy soule, and with al thy minde. Thys is the fyrst and greatest commaundement. And the seconde is lyke vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hange all the lawe and the Prophetes. While the Phariseis were gathered together, Iesus asked them, saying: what thynke ye of Christ? whose sonne is he? They sayd vnto hym: the sonne of Dauyd. He sayde vnto them: howe then doth Dauid in spirite call hym Lorde, saying: The Lorde sayde vnto my Lorde, sit thou on my ryghte hande tyll I make thyne enemyes thy footestoole. If Dauid then call him Lorde, howe is he then hys sonne? And no man was hable to aunswere him anything, neither durst any man (from that day furth) aske him any mo questions.

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℣ The Collect.

Lorde we beseche thee, graunte thy people grace to auoyde the infeccions of
the deuyll, and wyth pure hearte and mynde to folowe thee, the onely God: throughe Iesus Christe oure Lorde.

℣ The Epistle.

[i. Cor. i.

I Thanke my God alwayes on your behalfe, for the grace of God, whiche is geuē you by Iesus Christ, that in al thinges ye are made riche by him, in al vtteraunce, & in al knowledge, by the whyche thynges the testimonie of Iesus Christ, was confirmed in you: so that ye are behynd in no gyfte, wayting for the appearing of our Lorde Iesus Christe, which shall also strength you to the ende, that you may be blameles, in the daye of the comming of our Lord Iesus Christe.

℣ The Gospell.

[mat. xxii

WHē the Phariseis had heard, that Iesus dyd put the Saduceis to sylence, they came together, and one of them (whiche was a doctor of lawe) asked hym a question, tempting him, & sayinge: Maister, whiche is the greatest cōmaundemente in the lawe? Iesus sayd vnto him: Thou shalte loue the lord thy god with al thy heart, & wyth al thy soule, & with al thy mynde. Thys is the first & greatest cōmaundemente. And the second is lyke vnto it. Thou shalt loue thy neighbour as thy selfe. In these two cōmaundementes hange all the lawe and the Prophetes. Whyle the Phariseis were gathered together, Iesus asked them, sayinge: what thinke ye of Christ? whose sonne is he? They sayd vnto him: the sōne of Dauid. He sayd vnto thē: how then doeth Dauid in spirite cal him Lord, saying: The lord sayd vnto my Lord, syt thou on my ryght hand tyll I make thine enemies thy fotestoole. Yf Dauid then call hym Lord, how is he then his sonne? And no mā was hable to answere him any thing, nether durst any man (from that daye forth) aske him any moe questions.

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The Collect.

Lord we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds, to follow thee the only God, through Jesus Christ our Lord. [6]Amen.

The Epistle.

[1. Cor. 1. 4.

J thank my God alwayes on your behalfe, for the grace of God which is given you by Jesus Christ. That in every thing ye are enriched by him, in all vtterance, and in all knowledge: Even as the testimony of Christ was confirmed in you. So that ye come behind in no gift; wayting for the coming of our Lord Jesus Christ, who shall also confirm you vnto the end, that ye may be blameless in the day
of our Lord Jesus Christ.

The Gospel.

[St: Mat. 22. 34.

When the Pharisees had heard that Jesus had put the Sadduces to silence, they were gathered together. Then one of them, who was a Lawyer asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said vnto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy mind. This is the first and great cōmandment, And the second is like vnto it, Thou shalt love thy neighbour as thy selfe. On these two comandments hang all the law, and the Prophets. While the Pharisees were gathered together, Jesus asked them saying, What think ye of Christ? Whose son is he? They say vnto him, The son of David. He saith vnto them, How then doth David in spirit, call him Lord, saying, The Lord said vnto my Lord, Sit thou on my right hand, till J make thine enemies thy footstoole. Jf David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man (from that day forth) ask him any moe questions.

SOURCES

¶ Dominica .xix. post trinitatem.

Officium.

[Salus populi : Ps. lxxvii (lxxviii) 1]

Oratio.

Dirigat corda nostra quesumus domine tue miserationis operatio: quia tibi sine te placere non possumus. Per dominum. (*Gel.* iii 14)

Ad ephesios.

[iiij. x

Fratres.

Renouamini spiritu mentis

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THE .XIX. SONDAYE.

[Clamaui. psal. cxix.

I call with my whole hearte : heare me, O Lorde, I will kepe thy statutes.

Yea, euen vpon thee do I call : helpe me and I shall kepe thy testymonies.

Early in the morning do I crie vnto thee : for in thy worde is my truste.

Myne iyes preuente the nyghte watches : that I myghte be occupyed in thy wordes.

Heare my voyce (O Lorde,) accordyng vnto thy louyng kyndnesse : quicken me according as thou art wont.

They drawe nye that of malice persecute me : and are farre from thy lawe.

Be thou nye at hande, O Lorde : For all thy commaundementes are true.

As concernyng thy testymonies, I haue knowen long since : that thou hast grounded them for euer.

Glory be to the father, and to the sonne. &c.

As it was in the begynning, is nowe. &c.

The Collect.

O GOD, for asmuche as without thee, we are not able to please thee : Graunte that the workyng of thy mercye, maye in all thynges directe and rule our heartes : Through Iesus Christe our Lorde.

The Epistle.

[Ephe. iiii.

THys I saye and testyfye through the Lorde, that ye hencefurth walke not as other Gentyles walke, in vanytie of their mynde, whyle they are blynded in their vnderstandyng, beyng farre from a godly life, by the meanes of the ignorauncie that is in them, and because of the blyndenesse of their heartes, whiche beyng past repentaunce, haue geuen themselues ouer vnto wantonnes, to worke all maner of vncleannes, euen with gredynes. But ye haue not so learned Christe. If so be that ye haue hearde of hym, & haue been taught in him, as the trueth is in Iesu (as concernyng the conuersacion in tyme paste) to laie from you that olde man, which is corrupte, according to the deceiueable lustes. To be renued also in the

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THE .XIX. SUNDAIE.

¶ The Collect.

O GOD, for asmuche as wythoute thee, we are not hable to please thee: Graunt that the workinge of thy mercye, maye in all thinges dyrecte and rule our heartes: Through Iesus Christ our Lorde.

¶ The Epistle.

[Ephe. iiii

THys I say and testifye through the Lorde, that ye hencefoorth walke not as other Gentyles walke, in vanitie of their mind, whyle they are blynded in their vnderstanding, beinge farre frō a godlye lyfe, by the meanes of the ignoraunce that is in them, and because of the blyndenes of theyr heartes, which being past repentaunce, haue geuen themselfes ouer vnto wātonnesse, to worke al maner of vnclennes, euē with gredynes. But ye haue not so learned Christe. Yf so be that ye haue hearde of him, and haue been taught in hym, as the trueth is in Iesu (as concerning the conuersation in times past) to laye from you the olde man, which is corrupt, according to the disceyuable lustes. To be renued also in the

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THE XIX. SUNDAY [3]AFTER TRINITY

The Collect.

O God, forasmuch as without thee, we are not able to please thee: mercifully grant, that **thy holy Spirit** may in all things direct, and rule our hearts, through Jesus Christ our Lord. [6]**Amen.**

The Epistle.

[Ephe. 4. [17].

THis I say therefore, and testifie in the Lord, that ye henceforth walk not, as other Gentiles walk in the vanity of their mind, Having the vnderstanding darkned, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts: Who being past feeling, have given themselves over vnto lasciviousness, to work all vncleanness with greediness. But ye have not so learned Christ. Jf so be that ye have heard him, and have been taught by him, as the truth is in Jesus. That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitfull lusts: And be renewed in the

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vestre: et induite nouum hominem qui secundum deum creatus est, in iustitia, et sanctitate veritatis. Propter quod deponentes mendacium, loquimini veritatem vnusquisque cum proximo suo: quoniam sumus inuicem membra. Irascimini: & nolite peccare. Sol non occidat super iracundiam vestram. Nolite locum dare diabolo. Qui furabatur: iam non furetur. Magis autem laboret operando manibus suis quod bonum est: vt habeat vnde tribuat necessitatem patienti.

Secundum matheum.

[ix. A

In illo tempore Ascendens iesus in nauiculam transfretauit: et venit in ciuitatem suam. Et ecce offerebant ei paralyticum: iacentem in lecto. Videns iesus fidem illorum: dixit paralytico. Confide fili: remittuntur tibi peccata tua. Et ecce quidam de scribis: dixerunt intra se. Hic blasphemat. Et cum vidisset iesus cogitationes eorum: dixit. Vt quid cogitatis mala in cordibus vestris? Quid est facilius: dicere remittuntur tibi peccata tua: an dicere surge et ambula? Vt autem sciatis quia filius hominis habet potestatem in terra dimittendi peccata: tunc ait paralytico. Surge, tolle lectum tuum: & vade in domum tuam. Et surrexit: & abijt in domum suam. Videntes autem turbe, timuerunt & glorificauerunt deum: qui dedit potestatem talem hominibus.

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spirite of youre minde, and to putte on that newe man, which after God is shapen in ryghteousnes and true holynes. Wherfore, put awaye lying, and speake euery man trueth vnto hys neighbour, forasmuche as we are membres one of another. Be angrye and synne not: Let not the Sunne go doune vpon your wrath, neither geue place to the backbiter. Lette him that stole, steale nomore, but lette hym rather laboure with his handes the thing which is good, that he maye geue vnto him that nedeth. Let no fylthy communicacion procede out of your mouth. But that which is good to edifye withall, as oft as nede is, that it maye mynyster grace vnto the hearers. And greue not ye the holy spirite of God, by whom ye are sealed vnto the daye of redempcion. Lette all bytternesse and fearcenesse, and wrath, and roaryng, and cursed speakyng, be put awaye from you, with all malicyousnes. Be ye curteous one to another, mercyfull, forgeuing one another, euen as God for Christes sake hath forgeuen you.

The Gospell.

[Math. ix.

Iesus entred into a shyppe and passed ouer, and came into hys owne Cytie: And beholde, they brought to hym a manne sycke of the Palsey, lying in a bed. And when Iesus sawe the fayth of them, he sayd vnto the sicke of the Palsey: Sōne bee of good chere, thy synnes be forgeuen thee. And beholde, certayne of the Scrybes sayd within themselues: this manne blasphemeth. And when Iesus sawe their thoughtes, he sayde: wherfore thynke ye euyll in your heartes? Whether is it easyer to saye, thy synnes be forgeuen thee, or to say, aryse and walke? But that ye maye knowe that the sonne of manne hath power to forgeue synnes in yearth: Then sayeth he vnto the sycke of the Palsey: Aryse, take vp thy bed, and go vnto thine house. And he arose and departed to hys house: But the people that sawe it, merueiled and gloryfied God whiche had geuen suche power vnto men.

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spirite of youre mynde, and to put on that newe man, whiche after God is shapen in righteousnes and true holines. Wherfore, put awaye lying, & speake euery man truth vnto his neighbour, for asmuche as we are membres one of another. Be angrye and synne not: Let not the Sunne go downe vpon your wrath, nether geue place to the backbiter. Let him that stole, steale nomore, but lette hym rather laboure wyth hys handes the thinge whiche is good, that he maye geue vnto him that needeth. Let no filthy cōmunicacion procede out of youre mouthe. But that whiche is good to edifye withall, as oft as nede is, that it may minister grace vnto the hearers. And greue not the holy spyryte of God, by whom ye are sealed vnto the day of redempciō. Let al bitternes and fearcenes, & wrathe, & roaringe, & cursed speaking, be put away frō you, with all maliciousnesse. Be ye courteous one to another, merciful, forgeuīg one another, euē as God for Christes sake hath forgeuen you.

¶ The Gospell.

[Math. ix

IEsus entred into a shyp & passed ouer, & came into his owne citie: And behold, they broughte to hym a man sycke of the Palseye, lyinge in a bed. And when Iesus sawe the fayth of them, he sayd to the sycke of the Palseye: Sonne bee of good chere, thy synnes be forgeuen thee. And beholde, certayne of the Scribes sayde within them selues: thys man blasphemeth. And when Iesus saw theyr thoughtes, he sayd: wherefore thinke ye euyl in your heartes? Whether is it easyer to say, thy synnes be forgeuen thee, or to saye, aryse and walke? But that ye maye knowe that the sonne of man hath power to forgeue synnes in earth: Then sayeth he to the sycke of the Palsey: Aryse, take vp thy bed, & go vnto thyne house. And he arose & departed to hys house: But the people that sawe it, merueyled & glorified God, whiche had geuen suche power vnto men.

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Spirit of your mind: And that ye put on the new man, which after God is created in righteousnes, and true holiness. Wherefore putting away lyeing, speak every man truth with his neighbour: for we are members one of another. Be ye angry and sin not. let not the sun go down vpon your wrath: Neither give place to the devil: let him that stole, steale no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the vse of edifying, that it may minister grace vnto the hearers. And grieve not the holy spirit of God, whereby ye are sealed vnto the day of redemption. Let all bitterness, and wrath, and anger and clamour, and evil-speaking be put away from you, with all malice. And be ye kind one to another, tender-hearted, forgiveing one another, even as God for Christs sake hath forgiven you.

The Gospel.

[St. Mat. 9. 1

Jesus entred into a ship, and passed over, and came into his own city. And behold, they brought to him a man sick of the palsy lying on a bed: and Iesus seeing their faith, said vnto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee? or to say, Arise, and walk. But that ye may know that the son of man hath power on earth to forgive sins (then saith he to the sick of the palsy) Arise, take vp thy bed, and go into thine house. And he arose and departed to his house. But when the multitude saw it they marvelled, and glorified God, who had given such power vnto men.

SOURCES

℣ Dominica .xx. post trinitatem.

Officium.

[Dan iii 31, 29, 30, 43, 43: Ps. xlvii (xlviii) 2]

Oratio.

Omnipotens et misericors deus vniuersa nobis aduersantia propitiatus exclude: vt mente et corpore pariter expediti, que tua sunt liberis mentibus exequamur. per. (*Gel.* iii 15)

Ad ephesios.

[v. 15

Fratres. Videte itaque quomodo caute ambuletis: non quasi insipientes, sed quasi sapientes. Redimentes tempus: quoniam dies mali sunt. Propterea nolite fieri imprudentes: sed intelligentes que sit voluntas dei. Et nolite inebriari vino in quo est luxuria: sed implemini spiritu sancto, loquentes vobismetipsis in psalmis, hymnis, et canticis spiritualibus: cantantes & psallentes in cordibus vestris domino. Gratias agentes semper pro omnibus in nomine domini nostri iesu xp̄i: deo & patri. Subiecti inuicem: in timore xp̄i.

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THE XX. SONDAYE.

[Vide humilitatem meam psal. cxix.

O considre myne aduersytie, and delyuer me: For I do not forget thy lawe.

Auenge thou my cause and delyuer me: quicken me according vnto thy worde.

Healthe is farre from the vngodly: For they regarde not thy statutes.

Great is thy mercy, O Lorde: quicken me as thou art wont.

Many there are that trouble me, and persecute me: yet do not I swarue from thy testymonies.

It greueth me when I see the transgressors: because they kepe not thy lawe.

Consider, O Lord, howe I loue thy commaundementes: O quicken me, according to thy louing kyndnesse.

Thy worde is true from euerlastyng: all the iudgementes of thy righteousnes endure for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the begynning, is nowe. &c.

The Collect.

ALmightye and merciful God, of thy bountyfull goodnes, kepe vs from all thynges that maye hurte vs: that we being ready both in bodye and soule, maye with free heartes accomplyshe those thynges, that thou wouldest haue doen: Through Iesus Christe oure Lorde.

The Epistle.

[Ephe. v.

Take hede therfore, howe ye walke circumspectelye: not as vnwyse, but as wisemen, winnyng occasion, because the dayes are euyll. Wherfore, be ye not vnwise, but vnderstande what the wyl of the Lorde is, and be not dronken with wyne, wherin is excesse. But be fylled with the spirite, speaking vnto your selues in Psalmes and Hymnes, and spirituall songes, synging and makyng melody to the Lorde in your heartes, geuing thankes alwaies for all thynges vnto God the father, in the name of oure Lord Iesus Christ: submittyng your selues one to another, in the feare of God.

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THE .XX. SUNDAIE.

℣ The Collect.

ALmighty & merciful god, of thy boũtiful goodnes kepe vs frõ all thinges that may hurt vs: that we beynge ready both in body and soule, maye with free heartes accomplyshe those thynges that thou wouldest haue done: Through Iesus Christ oure Lorde.

℣ The Epistle.

[Ephe. v.

TAke hede therfore how ye walke circumspectlye: not as vnwise, but as wisemen, redeminge the time, because the dayes are euil. Wherfore, be ye not vnwyse, but vnderstand what the wyl of the Lord is, & be not dronken with wyne, wherin is excesse. But be fylled with the spirite, speaking vnto your selues in Psalmes & Himnes, and spiritual songes, singing & making melody to the Lord in your heartes, geuing thankes alwayes for al thinges vnto god the father, in the name of our lord Iesus Christ: submitting your selues one to another, in the feare of god.

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THE XX. SUNDAY [3]AFTER TRINITY.

The Collect.

O Almighty and **most** mercifull God, of thy bountifull goodness, keep vs, **we beseech thee,** from all things that may hurt vs: that we being ready both in body and Soule, may **cheerfully** accomplish those things that thou wouldest have don, through Jesus Christ our Lord. [6]**Amen.**

The Epistle.

[Ephe. 5. 415.

See then that ye walk circumspectly, not as fools, but as wise redeeming the tyme, because the dayes are evil. Wherefore be ye not vnwise, but vnderstanding what the will of the Lord is. And be not drunk with wine: wherein is excess: but be filled with the Spirit: Speaking to your selves in psalms, and hymns, and spirituall songs, singing, and making melody in your heart to the Lord, Giving thanks alwayes for all things vnto God and the Father, in the name of our Lord Jesus Christ, submitting your selves one to another in the fear of God.

SOURCES

Secundum matheum.

[xxii. a

IN illo tempore Loquebatur iesus cum discipulis suis in parabolis: dicens. Simile factum est regnum celorum homini regi: qui fecit nuptias filio suo. Et misit seruos suos vocare inuitatos ad nuptias: et nolebant venire. Iterum misit alios seruos: dicens. Dicite inuitatis. Ecce prandium meum paraui, tauri mei et altilia occisa sunt, et omnia parata: venite ad nuptias. Illi autem neglexerunt. Et abierunt, alius in villam suam: alius vero ad negociationem. Reliqui vero tenuerunt seruos eius: et contumelijs affectos occiderunt. Rex autem cum audisset, iratus est: & missis exercitibus suis perdidit homicidas illos: et ciuitatem illorum succendit. Tunc ait seruis suis. Nuptie quidem parate sunt: sed qui inuitati erant non fuerunt digni. Ite ergo ad exitus viarum: & quoscunque inueneritis vocate ad nuptias Et egressi serui eius in vias, congregauerunt omnes quos inuenerunt bonos & malos: et implete sunt nuptie discumbentium. Intrauit autem rex vt videret discumbentes: & vidit ibi hominem non vestitum veste nuptiali, et ait illi. Amice: quomodo huc intrasti non habens vestem nuptialem? At ille obmutuit. Tunc dixit rex ministris. Ligatis manibus et pedibus eius: mittite eum in tenebras exteriores. Ibi erit fletus: & stridor dentium. Multi enim sunt vocati: pauci vero electi.

℣ Dominica .xxj. post trinitatem.

Officium.

[Esther xiii 9, 10, 11a : Ps. cxviii (cxix) 1]

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The Gospell.

[Math. xxii.

IEsus sayde to hys discyples: The kyngdome of heauen is lyke vnto a manne that was a kyng, which made a Mariage for hys sonne, and sente furth his seruauntes, to call them that were bid to the weddyng, and they would not come. Agayne he sent furth other seruauntes, saying: Tell them which are bydden: beholde, I haue prepared my diner, mine Oxen and my fatlynges are kylled, and all thynges are ready: come vnto the Mariage. But they made light of it, and went their wayes: One to his farme place, another to hys Marchaundise, and the remnaunte toke his seruauntes, and intreated them shamefullye, and slewe them. But when the Kyng heard therof, he was wroth, and sent furth hys menne of warre, and destroyed those murtherers, and brent vp their citye. Then sayd he to hys seruauntes: the Mariage in dede is prepared, but they which were bidden, were not worthy: Go ye therfore out into the hye wayes: and as many as ye fynde, bid them to the Maryage. And the seruauntes went furth into the hye wayes, and gathered together all, as many as they coulde fynde, both good and bad, and the weddyng was furnished with geastes. Then the kyng came in to se the geastes: and when he spied there a man, which had not on a wedding garment, he sayd vnto him: frende, howe cammest thou in hither not hauing a weddyng Garment? And he was euen speacheles. Then sayd the Kyng to the mynisters: take and bynde hym hand and foote, and caste hym into vtter darckenesse, there shall be wepyng and gnashyng of teeth. For many be called, but fewe are chosen.

THE .XXI. SONDAYE.

[Principes persecuti psal. cxix.

PRynces haue persecuted me without cause: But my hearte standeth in awe of thy wordes.

I am as glad of thy worde: as one that findeth great spoyles.

As for lies, I hate and abhorre them: But thy lawe do I loue.

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¶ The Gospel.

[Mat. xxii

IEsus said to his disciples: The kingdom of heauen is lyke vnto a manne that was a king, which made a Mariage for his sōne, and sent forth hys seruauntes to call thē that were bidden to the wedding, and they would not come. Agayne he sente foorth other seruaūtes, saying: Tell them whych are bydden: behold, I haue prepared my diner, myne Oxē & my fatlinges are kylled, and al thinges are ready: come vnto the Mariage. But they made light of it, & wente theyr wayes: One to hys farme place, another to hys Marchaundyse: and the remnaunt tooke his seruauntes, & intreated them shamefully, and slewe them. But whē the Kyng heard therof, he was wrothe, and sent forth his men of warre, and destroyed those murtherers, & brent vp theyr cytie. Then sayd he to hys seruauntes: the Mariage in dede is prepared, but they which were bydden, were not worthy: Go ye therfore oute into the hye wayes: and as many as ye fynde, byd them to the Maryage. And the seruauntes went forth into the hie wayes, and gathered together all, as manye as they could fynd, both good and bad, and the wedding was furnished with geastes. Then the kyng came in to see the geastes: and whē he spyed there a man, that had not on a wedding garment, he sayd vnto hym: frende, how cammest thou in hyther, not hauing a weddinge Garment? And he was euen speacheles. Then sayde the Kyng to the ministers: take and bynde hym hand and foote, and cast him into vtter darkenes, there shal be weping and gnashing of teeth. For many be called, but fewe are chosen.

THE .XXJ. SUNDAIE.

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The Gospel.

[St: Mat: 22. 41.

Iesus said 4 *, The kingdom of heaven is like vnto a certain King, who made a marriage for his Son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again he sent forth other servants, saying, Tell them who are bidden, Behold, J have prepared my dinner: my oxen, and my fatlings are killed, and all things are ready: come vnto the marriage. But they made light of it, and went their wayes, one to his farm, another to his merchandize: And the remnant took his servants, and entreated them spitefully, and slew them. But when the King heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burnt vp their city; Then saith he to his servants, The wedding is ready, but they who were bidden were not worthy. Go ye therefore into the high Wayes, and as many as ye shall find, bid to the marriage. So those servants went out into the high wayes, and gathered together all, as many as they found, both bad, and good: and the wedding was furnished with guests. And when the King came in to see the guests, he saw there a man who had not on a wedding garment. And he saith vnto him, Freind, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the King to the servants, Binde him hand and foot, and take him away, and cast him into outer darkness: There shall be weeping, and gnashing of teeth. For many are called, but few are chosen.

THE XXI. SUNDAY 3AFTER TRINITY.

SOURCES

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Seuen tymes a daye do I prayse thee: Because of thy righteous iudgementes.

Greate is the peace that they haue which loue thy lawe : and they are not offended at it.

Lorde, I haue loked for thy sauyng health : and doen after thy commaundementes.

My soule hath kepte thy testymonies: and loued them exceadyngly.

I haue kepte thy commaundementes and testymonies : for all my wayes are before thee.

Glory be to the father, and to the sonne : and to the holy ghoste.

As it was in the begynning, is nowe, and euer shalbe : worlde without ende. Amen.

Oratio.

Largire quesumus domine fidelibus tuis indulgentiam placatus & pacem : vt pariter ab omnibus mundentur offensis: et secura tibi mente deseruiant. Per dominum. (*Gel.* iii 16)

The Collect.

GRaunte wee beseche thee, mercyfull Lorde, to thy faythfull people, pardon and peace : that they may be clensed from all their sinnes, and serue thee with a quyet mynde : Through Iesus Christ our Lorde.

Ad ephesios [vi. b

FRatres. Confortamini in domino: & in potentia virtutis eius. Induite vos armaturam dei: vt possitis stare aduersus insidias diaboli. Quoniam non est nobis colluctatio aduersus carnem et sanguinem: sed aduersus principes & potestates, aduersus mundi rectores tenebrarum harum, contra spiritualia nequitie in celestibus. Propterea accipite armaturam dei: vt possitis resistere in die malo, et in omnibus perfecti stare. State ergo succincti lumbos vestros in veritate: & induti loricam iustitie, et calceati pedes in preparationem euangelij pacis. In omnibus sumentes scutum fidei: in quo possitis omnia tela nequissimi ignea extinguere. Et galeam salutis assumite: et gladium spiritus, quod est verbum dei.

The Epistle. [Ephe. vi.

MY brethren, be strong through the Lorde, & through the power of hys myghte. Put on all the armoure of God, that ye maye stande agaynst the assaultes of the deuyll: for we wrestle not agaynst bloude and fleshe, but agaynst rule, agaynst power, against worldly rulers, euen gouerners of the darckenes of this worlde, agaynst spirituall craftinesse, in heauenly thinges. Wherfore, take vnto you the whole armoure of God, that ye may be able to resist in the euyll daye, and stande perfecte in all thinges. Stande therfore, and your loynes gyrde with the trueth, hauyng on the brest plate of ryghteousnes, and hauyng shoes on youre feete, that ye may be prepared for the gospell of peace. Aboue all, take to you the shilde of faith, wherwith ye may quench al the fiery dartes of the wicked. And take the helmet of saluacion, and the sworde of the spirite, which is the worde of god. And pray alwaies with al maner of praier and supplicacion in the spirite, and watche therunto with all instaunce and supplicacion, for al

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℣ The Collect.

GRaunt we beseche thee, mercyfull Lord, to thy faythfull people, pardon and peace, that they may be clensed from all theyr synnes, and serue thee wyth a quyet mynde: Throughe Iesus Christe our Lorde.

℣ The Epistle.

[Ephe. vi.

MY brethren, be strong through the lorde, and through the power of his myghte. Putte on all the armoure of God, that ye may stande agaynst al the assaultes of the deuyl: for we wrestle not agaynst bloud & fleshe, but agaynst rule, against power, agaynst worldly rulers, euen gouernersofthe darkenes of thys worlde, agaynst spiritual craftinesse, in heauenlye thinges. Wherefore, take vnto you the whole armoure of God, that ye maye be able to resiste in the euyll daye, and stande perfecte in all thynges. Stand therfore, and your loines gyrde with the truth, hauying on the brest plate of righteousnes, and hauyng shoes on youre feete that ye maye be prepared for the gospell of peace. Aboue all, take to you the shylde of fayth, wherwith ye may quenche all the fiery dartes of the wicked. And take the he'met of saluation, and the sweord of the spirite, which is the worde of God. And praye alwayes with all maner of prayer & supplication in the spirite, and watche therunto with al instaunce and supplicatiō, for al

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The Collect.

Grant we beseech thee, mercifull Lord, to thy faithfull people, pardon, and peace, that they may be cleansed from all their Sins, and serve thee with a quiet Mind, through Jesus Christ our Lord. [6]**Amen.**

The Epistle.

[Ephe. 6. [4]10.

My brethren, be strong in the Lord, and in the power of his might. Put on the whole Armour of God, that ye may be able to stand against the Wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the Rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take vnto you the whole armour of God, that ye may be able to withstand in the evil day, and having don all, to stand. Stand therefore, having your loines girt about with truth, and having on the brest plate of righteousness. And your feet shod with the preparation of the gospel of peace. Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of Salvation, and the sword of the spirit, which is the word of God. Praying alwayes with all prayer and supplication in the spirit, and watching therevnto with all perseverance, and supplication for all

SOURCES

Secundum Iohannem.

[iiii B

IN illo tempore. Erat quidam regulus: cuius filius infirmabatur capharnaum. Hic cum audisset quia iesus aduenirет a iudea in galileam: abijt ad eum et rogauit eum vt descenderet, et sanaret filium eius. Incipiebat enim mori. Dixit ergo iesus ad eum. Nisi signa et prodigia videritis: non creditis. Dixit ad eum regulus. Domine, descende priusquam moriatur filius meus. Dixit ei iesus. Vade, filius tuus viuit. Credidit homo sermoni quem dixerat ei iesus: et ibat. Iam autem eo descendente, serui occurrerunt ei: et nunciauerunt dicentes quia filius eius viueret. Interrogabat ergo horam ab eis: in qua melius habuerat. Et dixerunt ei. Quia heri hora septima: reliquit eum febris. Cognouit ergo pater quia illa hora erat in qua dixit ei iesus: filius tuus viuit. Et credidit ipse: et domus eius tota.

℣ Dominica .xxij. post trinitatem.

Ad missam. Officium.

[Ps. cxxix (cxxx) 3, 4a : 1, 2a]

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saintes and for me: that vtteraunce maye be geuen vnto me, that I may open my mouth frely, to vtter the secretes of my gospel (wherof I am a messenger in bondes) that therein I maye speake freelye, as I oughte to speake.

The Gospel.

[Iohn. iiii.

THere was a certaine Ruler, whose sonne was sycke at Capernaum. Assone as the same heard, that Iesus was come out of Iewry into Galilee, he wente vnto hym, and besought hym that he woulde come doune and heale hys sonne. For he was euen at the pointe of death. Then sayd Iesus vnto hym: excepte ye see signes and wonders, ye will not beleue. The Ruler sayeth vnto hym: Syr, come doune or euer that my sonne dye. Iesus saieth vnto hym: go thy waye, thy sonne lyueth. The man beleued the worde that Iesus had spoken vnto hym. And he wente hys waye. And as he was goyng doune, the seruauntes mette hym, and tolde hym, saying: thy sonne liueth. Then enquired he of them the houre, when he beganne to amende. And thy said vnto hym: yesterdaye at the seuenth houre, the feuer left hym. So the father knewe that it was the same houre, in the whiche Iesus sayd vnto hym: Thy sonne lyueth: and he beleued, and all hys housholde. Thys is agayne the seconde miracle that Iesus did, when he was come out of Iewry into Galilee.

℣ THE .XXII. SONDAYE.

Appropinquet deprecatio. psal. cxix.

LEt my complaynte come before thee, O Lord: Geue me vnderstanding according vnto thy worde.

O let my supplicacion come before thee: Delyuer me according to thy worde.

My lyppes shall speake of thy prayse: when thou hast taught me thy statutes.

Yea, my toungue shal sing of thy worde: For al thy commaundementes are ryghteous.

Let thyne hand helpe me: For

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sainctes & for me: that vtteraũce maye be geuen vnto me, that I maye open my mouth frely, to vtter the secretes of my Gospel (wherof I am a messenger in bondes) that therein I maye speake freely, as I oughte to speake.

¶ The Gospell.

[Iohn. iiii

THere was a certayne Ruler, whose sonne was sycke at Capernaum. Assone as the same heard, that Iesus was come oute of Iewrye into Galilee, he went vnto him, & besought him that he would come downe and heale his sonne. For he was euen at the poynt of death. Thē sayd Iesus vnto him: excepte ye see signes and wonders, ye wyll not beleue. The Ruler sayd vnto him: Syr, come downe or euer that my sonne dye. Iesus sayeth vnto him: goe thy way, thy sonne lyueth.
The man beleued the worde that Iesus had spokē vnto him. And he went his waye. And as he was going downe, the seruauntes mette him, & tolde him, saying: thy sonne lyueth. Thē enquired he of them the houre, when he began to amende. And they sayd vnto hym: yesterday at the seuenth houre, the feuer lefte him. So the father knewe that it was the same houre, in the which Iesus said vnto him: Thy sonne lyueth: and he beleued, & al his houshold. This is agayne the second myracle that Iesus dyd, when he was come oute of Iewry into Galilee.

THE .XXIJ. SUNDAIE.

1661

saints. And for me, that vtterance may be given vnto me, that J may open my mouth boldly, to make known the mistery of the gospel: for which J am an Ambassadour in bonds: that therein J may speak boldly, as J ought to speak.

The Gospel.

[S^t: Iohn. 4. 46.

There was a certein noble man whose son was sick at Capernaum. When he heard that Jesus was cōme out of Iudea into Galilee, he went vnto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus vnto him, Except ye see signes, and wonders, ye will not believe. The Noble-man saith vnto him, Sir, come down, ere my child die. Jesus saith vnto him, Go thy way, thy son liveth. And the man believed the word that Jesus had spoken vnto him, and he went his way. And as he was now going down, his servants met him, and tould him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend: and they said vnto him, Yesterday, at the seventh hour, the fever left him. So the father knew that it was at the same hour, in the which Jesus said vnto him, Thy son liveth; and himselfe believed, and his whole house. This is again the second Miracle that Jesus did when he was come out of Judea into Galilee.

THE XXIJ. SUNDAY AFTER TRINITY.

SOURCES

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I haue chosen thy commaundementes.

I haue longed for thy sauyng healthe, O Lorde : And in thy lawe is my delyght.

O lette my soule lyue, and it shall prayse thee : And thy iudgementes shall helpe me.

I haue gone astraye like a shepe that is loste : O seke thy seruaunt, for I do not forget thy commaundementes.

Glory be to the father, and to the sonne : and to the holy ghoste.

As it was in the begynning, is nowe, and euer shalbe : worlde without ende. Amen.

Oratio.

FAMILIAM tuam quesumus dominc continua pietate custodi : vt a cunctis aduersitatibus te protegente sit libera : et in bonis actibus tuo nomini sit deuota. Per dominum. (*Greg.* 175)

The Collect.

LOrde we beseche thee to kepe thy housholde the churche, in contynuall godlynes : that through thy proteccion, it maye be free from all aduersyties, and deuoutly geuen to serue thee in good workes, to the glory of thy name : Through Iesus Christ our Lorde.

Ad philippenses.

[i. A

The Epistle.

[phil. i.

FRATRES. Confidimus in domino iesu, quia qui cepit in vobis opus bonum : perficiet vsque in diem xp̄i iesu. Sicut enim est michi iustum hoc sentire pro omnibus vobis : eo quod habeam vos in corde et in vinculis meis, et in defensione & confirmatione euangelii : socios gaudij mei omnes vos esse. Testis enim michi est deus : quomodo cupiam omnes vos esse in visceribus iesu xp̄i. Et hoc oro : vt charitas vestra magis ac magis abundet in omni scientia, & in omni sensu. Vt probetis potiora : vt sitis sinceres et sine offensa in diem christi, repleti fructu iustitie. Per iesum xp̄m : in gloriam et laudem dei.

I Thanke my God with all remembraunce of you alwayes in al my praiers for you , and pray with gladnes : Because ye are come into the felowship of the Gospell, from the fyrst daye vnto nowe. And am surelye certified of this , that he which hath begon a good worke in you, shall performe it vntyll the daye of Iesus Christ : as it becommeth me, so iudge I of you all, because I haue you in my hearte : forasmuche as ye are all companyons of grace with me, euen in my bondes, and in the defending and stablishyng of the gospell : for God is my recorde howe greatly I long after you al, frō the very heart roote in Iesus Christ. And this I praye, that your loue maye increase yet more and more in knowlege, and in all vnderstanding, that ye may accepte the thynges that are moste excellent, that ye maye be pure, and suche as offende no manne, vntyll the daye of Christ, beyng filled with the fruite of ryghteousnes, which cōmeth by Iesus Christ, vnto the glory and praise of God.

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¶ The Collect.

LOrde, we beseche thee to kepe thy housholde the church, in cōtinual godlines: that through thy protection it maye be free from all aduersyties, & deuoutely geuen to serue thee in good workes, to the glorye of thy name: Throughe Iesus Christe our Lorde.

¶ The Epistle.

[Philip. i.

I Thāke my God with al remēbraūce of you alwayes in al my prayers for you , & praye with gladnes: Because ye are come into the felowship of the Gospell, from the fyrste daye vntyll nowe. And am surelye certyfyed of thys , that he whyche hathe begon a good worke in you, shall perfourme it vntyll the day of Iesus Christe: as it becometh me, that I should so iudge of you all, because I haue you in my hert: forasmuch as ye are all companions of grace with me, euen in my bondes, and in the defending and establishing of the gospell: for God is my record how greatly I long after you al, frō the verye heart roote in Iesus Christ. And this I praye, that your loue may encrease yet more and more in knowledge, and in all vnderstanding, that ye may accept the thynges that are most extellent, that ye may be pure, and such as offend no man, vntil the day of Christ, being filled with the fruit of righteousnes, which cometh by Iesus Christ, vnto the glory and prayse of God.

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The Collect.

Lord, we beseech thee, to keep thy houshold the Church in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord. [1b]**Amen.**

The Epistle.

[Phil. 1. [4]3.

I thank my God vpon every remembrance of you, Alwayes in every prayer of mine for you all, making request with ioy, for your fellowship in the Gospel, from the first day vntill now; Being confident of this very thing, that he who hath begun a good work in you will perform it vntill the day of Iesus Christ, Even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence, and confirmation of the Gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray that your love may abound yet more and more in knowledge, and in all Judgement. That ye may approve things that are excellent, that ye may be sincere, and without offence till the day of Christ. Being filled with the fruits of righteousnes which are by Jesus Christ vnto the glory and praise of God.

SOURCES

Sequentia sancti euangelij: secundum matheum. [xviij. c

In illo tempore Dixit iesus discipulis suis parabolam hunc.

Simile est regnum celorum homini regi: qui voluit rationem ponere cum seruis suis. Et cum cepisset rationem ponere, oblatus est ei vnus qui debebat ei decem milia talenta. Cum autem non haberet vnde redderet: iussit eum dominus eius venundari, et vxorem eius, & filios, & omnia que habebat: & reddi. Procidens autem seruus ille: rogabat eum dicens. Patientiam habe in me: & omnia reddam tibi. Misertus autem dominus serui illius, dimisit eum: et debitum dimisit ei. Egressus autem seruus ille, inuenit vnum de conseruis suis qui debebat ei centum denarios: et tenens suffocabat eum dicens. Redde quod debes. Et procidens conseruus eius: rogabat eum dicens. Patientiam habe in me: et omnia reddam tibi. Ille autem noluit: sed abijt, & misit eum in carcerem donec redderet debitum. Videntes autem conserui eius que fiebant, contristati sunt valde: et venerunt, & narrauerunt domino suo omnia que facta fuerant. Tunc vocauit illum dominus suus: et ait illi. Serue nequam, omne debitum dimisi tibi: quoniam rogasti me. Nonne ergo oportuit et te misereri conserui tui: sicut et ego tui misertus sum? Et iratus dominus eius tradidit eum tortoribus: quoadusque redderet vniuersum debitum. Sic et pater meus celestis faciet vobis: si non remiseritis vnusquisque fratri suo, de cordibus vestris.

1549

The Gospell.

[Math. xviii.

PEter sayd vnto Iesus: Lorde howe oft shall I forgeue my brother, if he synne agaynst me, tyll seuen tymes? Iesus sayeth vnto hym: I say not vnto thee vntyll seuen tymes: but seuentie tymes seuen tymes. Therfore is the kyngdome of heauen lykened vnto a certayne man that was a kyng, whiche woulde take accoumptes of his seruauntes. And when he had begon to recken, one was broughte vnto hym, whiche ought hym tenne .M. talentes, but forasmuche as he was not able to paye, his Lorde commaunded hym to be solde, and hys wyfe and chyldren and all that he had, and payment to be made. The seruaunt fell doune, and besoughte hym, saying: syr, haue pacience with me, and I wyll paye thee all. Then had the Lorde pytye on that seruaunt, and loced hym, and forgaue hym the debt. So the same seruaunt went out, and founde one of hys felowes which ought hym an .C. pence, and he layed handes on hym, and toke hym by the throte, saying: paye that thou owest. And hys felowe fell doune, and besoughte hym, saying: haue pacience with me, and I will paye thee all. And he woulde not, but wente and cast hym into prison, tyll he shoulde paye the debt. So, when hys felowes sawe what was doen, they were very sory, and came and tolde vnto their Lorde all that had happened. Then hys Lorde called hym and sayd vnto hym. O thou vngracious seruaunt, I forgaue thee all that debt, when thou desyredst me: shouldest not thou also haue had compassion on thy felowe, euen as I had pitye on thee? And his Lorde was wroth, and deliuered him to the Iailers, tyll he should paye all that was due vnto him: So lykewyse shall my heauenly father do also to you, if ye from your heartes forgeue not (euery one hys brother) their trespaces.

1552

The Gospell.

[Mathew xviii.

PEter sayd vnto Iesus: Lorde, howe oft shall I forgeue my brother, if he sinne agaynst me, till seuen times? Iesus sayeth vnto hym: I saye not vnto thee vntyll seuen tymes: but seuentye tymes seuen times. Therfore is the kyngdome of heauen lykened vnto a certayne manne that was a Kinge, whiche woulde take accoumptes of his seruauntes. And when he had begon to reckon, one was brought vnto him, whiche ought hym tenne thousand talentes: but forasmuche as he was not able to pay, his lord commaunded him to be solde, and his wife and children, and all that he had, and payment to be made. The seruaunt fel down, and besought him, saying: syr, haue pacience with me, and I will pay thee all. Then had the lorde pietie on that seruaunte, and loosed hym, and forgaue him the debt. So the same seruaunt went out, and found one of his felowes which ought him an hundred pence, and he layed handes on hym, and toke hym by the throte, saying: paye that thou owest. And his felow fel down and besought him saying: haue pacience with me, and I wil pay thee al. And he woulde not, but wente and cast him into prieson, til he should paye the debt. So, when his felowes saw what was done, they wer very sory, and came and tolde vnto their lorde all that had happened. Then his lord called hym, and sayed vntohym. O thou vngracious seruaunt, I forgaue thee all that debt, when thou desiredst me: shouldest not thou also haue had compassyon on thy felowe , euen as I had pitie on thee? And his lord was wroth, and delyuered him to the Iailers, till he shoulde paye all that was due vnto him: So likewise shal my heauenly father do also vnto you: if ye from your heartes forgeue not (euery one hys brother) their trespaces.

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The Gospel.

[St: Mat. 18. 21.

Peter said vnto Iesus, Lord, how oft shall my brother Sin against me, and I forgive him? till seven times? Jesus saith vnto him, J Say not vnto thee untill seven times: but vntill seventy times Seven . Therefore is the kingdom of heaven likened vnto a certein King who would take account of his servants. And when he had begun to reckon, one was brought vnto him, who ought him ten thousand talents. But forasmuch as he had not to pay, his Lord commanded him to be sould, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord have patience with me, and J will pay thee all. Then the Lord of that servant was moved with compassion, and loosed him and forgave him the debt. But the same servant went out, and found one of his fellow servants, who ought him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison till he should pay the debt. So when his fellow-servants saw what was don, they were very sorry, and came and told vnto their Lord all that was don. Then his Lord, after that he had called him, said vnto him, O thou wicked servant, J forgave thee all that debt because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as J had pity on thee? And his Lord was wroth, and delivered him to the tormentours; till he should pay all that was due vnto him. So likewise shall my heavenly Father do also vnto you, if ye from your hearts forgive not every one his brother their trespasses.

Sources

℣ Dominica .xxiij. post trinitatem.
Officium.
[Jer. xxix 11, 12, 14: Ps. lxxxv (lxxxvi) 2]

Oratio.

Deus refugium nostrum & virtus: adesto pijs ecclesie tue precibus auctor ipse pietatis: & presta vt quod fideliter petimus, efficaciter consequamur. Per dominum. (*Greg.* 175)

Ad philippenses.

[iii. c

Fratres. Imitatores mei estote: et obseruate eos qui ita ambulant, sicut habetis formam nostram. Multi enim ambulant quos sepe dicebam vobis: nunc autem et flens dico inimicos crucis xp̄i. Quorum finis interitus: quorum deus venter est, & gloria in confusione eorum qui terrena sapiunt. Nostra autem conuersatio: in celis est. Vnde etiam saluatorem expectamus dominum nostrum iesum christum: qui reformabit corpus humilitatis nostre, configuratum corpori claritatis

1549

℣ The xxiii. Sondaye

[Nisi quia dominus. psal. cxxiiii.

If the Lorde himselfe had not been on our side (nowe maye Israell saye:) if the Lord hymselfe had not been on our syde, when men rose vp agaynst vs.

They had swalowed vs vp quick: when they were so wrathfully displeased at vs.

Yea, the waters had drouned vs: and the streame had gone ouer our soule.

The depe waters of the proude: had gone euen ouer our soule.

But praysed be the Lorde: which hath not geuen vs ouer for a praye vnto theyr teethe.

Our soule is escaped, euen as a birde out of the snare of the fouler: the snare is broken, and we are delyuered.

Our helpe standeth in the name of the Lorde: whyche hath made heauen and yearth.

Glory be to the father, and to the sonne. &c.

As it was in the begynning, is nowe. &c.

The Collect.

God our refuge and strength, which art the author of all godlynes, be ready to heare the deuoute prayers of thy churche: and graunte that those thynges whyche we aske faithfully, we maye obtayne effectually; through Iesu Christ our Lorde.

The Epistle.

[Phil. iii.

Brethren be folowers together of me, and looke on them whiche walke euen so as ye haue vs for an example. For many walke (of whome I haue tolde you often, and nowe tell you weping) that they are the enemies of the crosse of Christ, whose end is damnacion, whose bely is theyr God, & glory to theyr shame, which are worldly mynded. But our conuersacion is in heauen, from whence we loke for the sauiour, euen the Lorde Iesus Christ, which shall chaunge our vyle body, that he maye make it like vnto hys gloryous

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THE .XXIIJ. SUNDAIE.

¶ The Collect.

God our refuge and strēgth, which art the author of al godlynes, bee ready to heare the deuoute praiers of the Churche: and graunt that those thynges whych we aske faithfully, we maye obtayne effectually: throughe Iesu Chryste our Lorde.

¶ The Epistle.

[Phil. iii.

BRethren, be folowers together of me, and looke on them whiche walke euen so as ye haue vs for an ensample. For many walke (of whom I haue told you often, and now tell you weping) that they are the enemies of the crosse of Christ, whose end is damnacion, whose bely is theyr God, and glorye to theyr shame, whiche are worldly minded. But our conuersacion is in heauen, from whence we looke for the sauioure: euen the Lorde Iesus Christ, which shall chaunge our vyle bodie, that he may make it like vnto his glorious

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THE XXIIJ. SUNDAY [3]AFTER TRINITY.

The Collect.

[1b]O* God our refuge, and strength, who art the Author of all Godliness, be ready, **we beseech thee**, to hear the devout prayers of thy Church, and grant that those things which we ask faithfully, we may obtain effectually, through Jesus[3] Christ our Lord. [1b]**Amen.**

The Epistle.

[Phil. 3. [4]17.

Brethren, be followers together of me, and mark them who walk so as ye have vs for an ensample. (For many walk, of whom I have tould you often, and now tell you even weeping, that they are the enemyes of the cross of Christ: Whose end is destruction, whose God is their belly: and whose glory is in their shame who mind earthly things) For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like vnto his glorious

SOURCES

sue secundum operationem qua possit etiam subijcere sibi omnia. In xp̄o iesu : domino nostro.

℔ Sequentia sancti euangelij secundum matheum.

[xxij. B

In illo tempore Abeuntes pharisei: consilium inierunt vt caperent iesum in sermone. Et mittunt ei discipulos suos cum herodianis : dicentes. Magister scimus quia verax es : et viam dei in veritate doces, & non est tibi cura de aliquo. Non enim respicis pe̱sonam hominum. Dic ergo nobis quid tibi videtur? Licet censum dari cesari, an non? Cognita autem iesus nequitia eorum : ait. Quid me tentatis hypocrite? Ostendite michi nummisma census. At illi obtulerunt ei denarium. Et ait illis iesus. Cuius imago est, et superscriptio? Dicunt ei. Cesaris. Tunc ait illis iesus. Reddite ergo que sunt cesaris cesari : et que sunt dei deo.

℔ Dominica .xxiiij. post trinitatem.

Officium.

[Jer. xxix 11, 12, 14 : Ps. lxxxv (lxxxvi) 2]

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bodye : accordyng to the workyng, wherby he is able also to subdue all thynges vnto hymselfe.

The Gospell.

[Math. xxii.

THen the Pharyseis wente out and toke counsayll, howe they myghte tangle him in hys wordes. And they sent out vnto him their disciples with Herodes seruauntes, saying: Mayster, we knowe that thou art true, and teacheste the waye of God truely, neither carest thou for any man, for thou regardest not the outward appearaunce of men. Tel vs therfore, howe thynkest thou? Is it lawful that tribute be geuen vnto Cesar, or not? But Iesus perceiuyng theyr wickednes, said: why tempte ye me ye ypocrytes? Shewe me the tribute money. And they toke hym a peny. And he sayd vnto them: whose is this Image and superscripcion? they sayd vnto him, Cesars: Then said he vnto them: geue therfore vnto Cesar, the thinges which are Cesars: and vnto God, those thinges that are Goddes. When they had hearde these wordes, they meruayled, and left hym, and went their waye.

℔ THE .XXIIII. SONDAYE

[Qui cōfidūt psal. cxxv.

THey that put theyr trust in the Lorde, shalbe euen as the mount Syon : which may not be remoued, but standeth fast for euer.

The hylles stande about Ierusalem : euen so standeth the Lorde round about hys people, from this time foorth for euermore.

For the rodde of the vngodly commeth not into the lot of the righteous : lest the righteous put theyr hande vnto wickednes.

Do well (O Lorde :) vnto those that be good and true of hearte.

As for suche as turne backe vnto their owne wickednes : the Lorde shall leade them foorth with the euell doers, but peace shalbe vpon Israell.

Glory be to the father, & to the sonne, & to the holy gost.

As it was in the begynning, is nowe, & euer shalbe : worlde without ende. Amen.

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body: according to the working, whereby he is hable also to subdue all thinges vnto himselfe.

℄ The Gospel.

[Mat. xxii

THen the Phariseis went out and toke counsayl, how they myght tangle hym in his wordes. And they sent out vnto him theyr disciples wyth Herodes seruauntes, sayinge: Maysterweknowe that thou art true, & teachest the waye of God truely, nether carest thou for any man, for thou regardeste not the outwarde appearaunce of men. Tell vs therfore, howe thinkeste thou? Is it lawful that tribute be geuen vnto Cesar, or not? But Iesus perceyuinge theyr wickednes, sayde: why tempte ye me ye ypocrites? Shewe me the tribute money. And they toke him a peny. And he sayd vnto thē: whose is this Image and superscription? they sayde vnto him, Cesars: Thē sayd he vnto them: geue therefore vnto Cesar, the thinges which are Cesars: & vnto God, those thinges whiche are Gods. When they heard these wordes, they maruayled, and left him, and went theyr waye.

THE .XXIIIJ. SUNDAIE.

1661

body, according to the working whereby he is able even to subdue all things vnto himselfe.

The Gospel.

[St: mat. 22. 15.

Then went the Pharisees , and took counsell how they might intangle him in his talk. And they sent out vnto him their disciples, with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell vs therefore, What thinkest thou? Js it lawfull to give tribute vnto Cesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute-mony. And they brought vnto him a Penny. And he saith vnto them, Whose is this image, and Superscription? They say vnto him, Cesars. Then saith he vnto them, Render therefore vnto Cesar, the things which are Cesars: and vnto God, the things-that are Gods. When they had heard these words, they marvelled, and left him, and went their way.

THE XXIIIJ. SUNDAY AFTER TRINITY.

SOURCES

Oratio.

Absolue quesumus domine tuorum delicta populorum: et a peccatorum nostrorum nexibus que pro nostra fragilitate contraximus, tua benignitate liberemur. Per dominum. (*Greg.* 121)

Lectio epistole beati pauli apostoli. Ad Colossenses [i. B

Fratres. Non cessamus pro vobis orantes et postulantes: vt impleamini agnitione voluntatis dei. In omni sapientia & intellectu spirituali: vt ambuletis digne deo per omnia placentes. In omni opere bono fructificantes: & crescentes in scientia dei. In omni virtute confortati: secundum potentiam charitatis eius. In omni patientia et longanimitate: cum gaudio. In xp̄o iesu: domino nostro.

Secundum Matheum.

[ix. C

In illo tempore. Loquente Iesu ad turbas: ecce princeps vnus accessit, et adorauit eum dicens. Domine, filia mea defuncta est: sed veni: impone manum tuam super eam et viuet. Et

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The Collect.

LOrde we beseche thee, assoyle thy people from their offences: that through thy bountifull goodnes, we may be delyuered from the bandes of al those sinnes, which by our frayltye we haue committed: Graunt thys. &c.

The Epistle.

[Coloss. i.

WE geue thankes to God, the father of our Lord Iesus Christ, alwaies for you in our praiers: for wee haue heard of your faith in Christ Iesu, and of the loue which ye beare to al saintes, for the hopes sake which is layde vp in store for you in heauen: of whyche hope ye heard before by the true worde of the gospel, whiche is come vnto you euen as it is, fruitfull, and groweth as it is also among you, from the daye in the whiche ye heard of it, and had experyence in the grace of God through the trueth, as ye learned of Epaphra our deare fellowe seruaūt, which is for you a faythfull minyster of Christ, whiche also declared vnto vs your loue whiche ye haue in the spirite. For thys cause we also, euer since the daye we heard of it, haue not ceased to praye for you, and to desyre that ye myght be fulfilled with the knowledge of his wyll, in all wisdome and spirituall vnderstandyng, that ye myght walke worthy of the Lorde, that in all thinges ye maye please, being fruitefull in al good workes, and increasyng in the knoweledge of God, strengthed with all myght, through hys gloryous power, vnto all pacyence and long suffering, with ioyfulnesse, geuing thākes vnto the father, which hath made vs meete to be partakers of the inherytaunce of saynctes in lyght.

The Gospell.

[Math. ix

WHyle Iesus spake vnto the people, beholde, there came a certayne ruler, and worshipped hym, saying: my doughter is euen now disceased, but come and laye thy hande vpon her, and she shall lyue. And

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℄ The Collect.

LOrd we beseche thee assoyle thy people frō their offences: that through thy bountyful goodnes, we maye be delyuered from the bandes of all those sinnes, which by our frailtie we haue cōmitted: Graunte thys. &c.

℄ The Epistle.

[Colos. i.

WE geue thankes to God, the father of our lord Iesus Christe, alwaies for you in oure prayers: for we haue hearde of youre fayth in Christe Iesu, and of the loue whiche ye beare to al sainctes, for ye hopes sake which is laied vp in store for you in heauen: of whiche hope ye heard before by the true worde of the gospel, which is come vnto you euen as it is, fruitful, and groweth as it is also among you, from the day in the which ye heard of it, and had experience in the grace of god, through the truth, as ye learned of Epaphra our deare felowe seruaunt, which is for you a faithful minister of Christ, which also declared vnto vs your loue which ye haue in the spirite. For thys cause we also, euer sence the day we heard of it, haue not ceased to praye for you, and to desyre that ye myght be fulfilled with the knowledge of his wil, in al wysedome & spiritual vnderstanding, that ye mighte walke worthy of the lorde, that in al thynges ye maye please, being fruiteful in al good workes, & increasing in the knoweledge of god, strengthened with al mighte, throughe hys gloryous power, vnto all pacyence and long sufferyng, with ioyfulnesse, geuing thankes vnto the father, which hath made vs mete to be partakers of the inheritaunce of sainctes in lyght.

℄ The Gospel.

[Math. ix.

WHyle Iesus spake vnto the people: behold, there came a certayne ruler, and worshypped hym, saying: my daughter is euen nowe deceased, but come & lay thy hande vpon her, and she shal lyue. And

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The Collect.

[8]O* Lord, we beseech thee, **absolve** thy people from their offences: that through thy bountifull goodness, we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, **O heavenly Father, [8]for Jesus Christs sake, our* blessed [8]Lord,* and Saviour.** [1b]**Amen.**

The Epistle.

[Col. i. [4]3.

We give thanks to God, and the Father of our Lord Jesus Christ, praying alwayes for you: since we heard of your faith in Christ Jesus, and of the love which ye have to all the Saints; ffor the hope which is layed vp for you in heaven, whereof ye heard before in the word of the truth of the gospel: which is come vnto you, as it is in all the world, and bringeth forth fruit as it doth also in you, since the day ye heard of it, and knew the Grace of God in truth. As ye also learned of Epaphras, our dear fellow-servant, who is for you a faithfull minister of Christ: who also declared vnto vs your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual vnderstanding. That ye might walk worthy of the Lord vnto all pleasing, being fruitfull in every good work, and increasing in the knowledge of God: strengthened with all might according to his glorious power, vnto all patience, and long suffering, with ioyfulness. Giving thanks vnto the Father who hath made vs meet to be partakers of the inheritance of the saints in light.

The Gospel.

[S^t^. mat: 9. [4]18.

While Jesus spake these things vnto Iohns disciples behold, there came a certein ruler, and worshipped him, saying, My daughter is even now dead: but come, and lay thy hand vpon her and she shall live. And

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surgens iesus sequebatur eum: et discipuli eius. Et ecce mulier que sanguinis fluxum patiebatur duodecim annis: accessit retro, et tetigit fimbriam vestimenti eius. Dicebat enim intra se. Si tetigero tantum vestimentum eius: salua ero. At iesus conuersus et videns eam: dixit. Confide filia, fides tua te saluam fecit. Et salua facta est mulier, ex illa hora.

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Iesus arose & folowed hym, and so did hys discyples. And beholde, a woman which was diseased with an issue of bloude twelue yeres, came behynde hym and touched the hemme of hys vesture. For she sayde within her selfe: If I maye touche but euen hys vesture only, I shalbe safe. But Iesus turned hym about, and when he sawe her, he sayde: doughter be of good comfort, thy faith hath made thee safe. And the woman was made whole euen that same tyme. And whē Iesus came into the rulers house, and sawe the minstrelles and the people makyng a noyse, he sayde vnto them: get you hence, for the mayde is not dead but slepeth. And they laughed hym to scorne: But when the people were put furth, he wente in, and toke her by the hande, and sayd: damosel aryse. And the damosel arose. And this noise went abrode into all that lande.

℣ Dominica proxima ante aduentum.
Ad missam. Officium.
[Jer. xxix. 11, 12, 14: Ps. lxxxv (lxxxvi) 2]

℣ THE .XXV. SONDAYE.
[Nisi dominus. psal. cxxvii.

Except the Lorde builde the house: their labour is but lost that builde it.

Excepte the Lorde kepe the citie: the watcheman waketh but in vayne.

It is but lost labour that ye haste to ryse vp early, and so late take reste: and eate the bread of carefulnes, for so he geueth hys beloued slepe.

Lo, chyldren and the fruite of the wombe, are an herytage and gifte: that commeth of the Lorde.

Lyke as the arrowes in the hande of the giaunt: euen so are the younge children.

Happy is the manne, that hath his quiuer full of them: they shall not be ashamed, when they speake with theyr enemies in the gate.

Glory be to the father, and to the sonne. &c.

As it was in the begynning, is nowe. &c.

Oratio.

Excita quesumus domine tuorum fidelium voluntates: vt diuini operis fructum propensius exequentes, pietatis tue remedia maiora percipiant. Per dominum. (*Greg.* 176)

The Collect.

STiere vp we beseche thee, O lord, the willes of thy faithful people: that they plenteously bringing furth the fruit of good workes, maye of thee, be plenteously rewarded: through Iesus Christe our Lorde.

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Iesus arose and folowed him, and so did his disciples. And beholde, a woman which was diseased with an issue of bloude twelue yeres, came behynde hym and touched the hemme of his vesture. For she said within her self. If I may touche but euen his vesture only, I shal bee safe. But Iesus turned hym about, and when he sawe her, he said: doughter be of good cōfort, thy faith hath made thee safe. And the woman was made whole euen the same tyme. And whē Iesus came into the rulers house, and sawe the minstrelles and people makyng a noyse, he sayd vnto them: get you hence, for the mayde is not dead but slepeth. And they laughed hym to scorne: But when the people wer put furth, he went in, and toke her by the hande, and sayd: damosel arise. And the damosel arose. And this noise was abrode in all that lande.

THE .XXV. SUNDAIE.

¶ The Collect.

STiere vp we beseche thee, O lord, the willes of thy faithful people: that they plenteously bringing furth the fruite of good workes, maye of thee be plenteously rewarded: throughe Iesus Chryste our Lorde.

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Iesus arose and followed him, and so did his disciples. And behold a woman who was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within her selfe, Jf J may but touch his Garment , J shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the rulers house, and saw the minstrels, and the people making a noise, He said vnto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

THE XXV. SUNDAY [3]AFTER TRINITY.

The Collect.

Stir vp, we beseech thee, O Lord, the wills of thy faithfull people, that they plenteously bringing forth the fruit of good works may of thee be plenteously rewarded through Jesus Christ our Lord, [1b]Amen.

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Lectio hieremie prophete.

[xxiii. c

Ecce dies veniunt dicit dominus, et suscitabo dauid germen iustum: & regnabit rex & sapiens erit et faciet iudicium & iustitiam in terra. In diebus illis saluabitur iuda: et israel habitabit confidenter. Et hoc est nomen quod vocabunt eum: dominus iustus noster. Propter hoc ecce dies veniunt dicit dominus, et non dicent vltra, viuit dominus qui eduxit filios israel de terra egypti: sed viuit dominus qui eduxit et adduxit semen domus israel de terra aquilonis: & de cunctis terris ad quas eieceram eos illuc. Et habitabunt in terra sua. Dicit dominus omnipotens.

Secundum iohannem.

[vi A

In illo tempore Cum subleuasset oculos iesus & vidisset quia multitudo maxima venit ad eum: dixit ad philippum Vnde ememus panes: ut manducent hi? Hoc autem dicebat tentans eum: ipse enim sciebat quid esset facturus? Respondit ei philippus. Ducentorum denariorum panes non sufficiunt eis: vt vnusquisque modicum quid accipiat. Dicit ei vnus ex discipulis eius: andreas frater simonis petri. Est puer vnus hic: qui habet quinque panes ordeaceos, & duos pisces. Sed hec quid sunt inter tantos. Dixit ergo iesus. Facite homines discumbere. Erat autem fenum multum in loco. Discubuerunt ergo viri: numero quasi quinque milia. Accepit ergo iesus panes: et cum gratias egisset, distribuit discumbentibus. Similiter & ex piscibus: quantum volebant. Vt autem impleti sunt: dixit discipulis suis. Colligite que superauerunt fragmenta: ne pereant. Collegerunt ergo & impleuerunt duodecim cophinos fragmentorum, ex quinque panibus ordeaceis & duobus piscibus: que

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The Epistle.

[Iere. xxiii.

BEholde the tyme commeth, sayeth the Lorde, that I wil raise vp the righteous braūch of Dauid, which king shal beare rule, and he shal prosper with wisdome, and shall set vp equitie and ryghteousnes agayne in the earth. In his tyme shal Iuda be saued, and Israel shal dwell without feare. And this is the name that they shall call hym? euen the Lorde our ryghteousnesse: and therfore beholde, the tyme cummeth, sayeth the Lorde, that it shall no more be sayed: the Lord lyueth, whiche brought the children of Israell out of the lande of Egipt: But the Lorde liueth which brought furth and lead the seede of the house of Israel out of the north lande, and from al countreyes where I had scatered them: and they shal dwel in their owne land agayne.

The Gospell.

[Iohn. vi.

WHen Iesus lift vp his iyes, & sawe a great company come vnto him, he sayeth vnto Philip: whence shal be bye bread that these may eate? This he sayd to proue hym: for he himselfe knewe what he wouldedoe. Philipaunsweredhym: two hundreth peniworthe of bread are not sufficient for them, that euery man may take a litle. One of his disciples (Andrewe, Simon Peters brother) sayd vnto him: There is a lad here, which hath fyue barley loaues, & two fyshes: but what are they among so many? And Iesus sayd: make the people sit downe. There was muche grasse in the place. So the men sate downe, in noumber about fiue thousande. And Iesus toke the bread, and when he had geuen thankes, he gaue to the disciples, and the disciples to them that were set downe. And likewyse of the fishes as muche as they would. When they had eaten inough, he sayeth vnto his disciples: Gather vp the broken meate which remayneth, that nothing be lost. And they gathered it together, and filled twelue baskettes with the broken meate of the fyue barley loaues, whiche broken meate remayned

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℄ The Epistle.

[Ier. xxiii

BEholde the tyme commeth, sayeth the lord, that I will rayse vp the righteous branche of Dauid, which king shal beare rule, and he shall prosper with wisdom, and shall set vp equitie and righteousnes agayn in earth. In his time shal Iuda be saued, and Israel shal dwel without feare: And this is the name that they shal call him, euen the lorde ouer ryghteousnes: and therfore beholde, the time cometh, sayeth the Lorde, that it shal be no more sayd: the Lorde liueth, which brought the children of Israel out of the lande of Egipt: But the Lord liueth whiche brought furth & lead the sede of the house of Israel out of the northe lande, and from all countreyes where I haue scattered them: and they shall dwell in theyr owne lande agayne.

℄ The Gospel.

[Iohn. vi.

WHen Iesus lift vp his eies, & saw a great company come vnto hym, he sayth vnto Philip: whence shal we bye bread that these may eate? This he sayde to proue hym: for he hymselfe knewe what he would doe. Philip aunswered him: two hundreth peniworth of bread are not sufficient for thē that euery man may take a litle. One of hys disciples (Andrewe, Simon Peters brother) sayde vnto hym: There is a ladde here, which hath fiue barley loaues, and two fishes: but what are they among so manye? And Iesus said: make ye people sit down: There was much grasse in the place. So ye men sat downe, in nūber about fiue thousand. And Iesus toke the bread, & when he had geuen thankes, he gaue to the disciples, and the disciples to thē that wer set downe. And likewyse of the fyshes as much as they would. When they had eaten inough, he sayth vnto his disciples: Gather vp the broken meate which remayneth, that nothyng be lost. And they gathered it together, & fylled twelue baskettes with the broken meate of the fyue barley loaues, which broken meate remained

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For the Epistle.

[Ier: 23. 5.

Behold; the dayes come saith the Lord, that I will raise vnto David a righteous branch, and a King shall reign, and prosper , and shall execute iudgement, and iustice in the earth. In his dayes Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called. The Lord our Righteousness. Therefore behold the dayes come, saith the Lord, that they shall no more say, The Lord liveth who brought vp the children of Israel out of the Land of Egypt: But the Lord liveth, who brought vp, and who led the seed of the house of Israel out of the north country, and from all countryes whither I had driven them, and they shall dwell in their own Land

The Gospel.

[St. Iohn. 6. 5.

When Jesus then lift vp his eyes, and saw a great company come vnto him, he saith vnto Phillip, Whence shall we buy bread that these may eat? (And this he said to prove him: for he himself knew what he would do) Philip answered him, Two hundred peniworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peters brother, saith vnto him, There is a lad here, who hath five barly loaves, and two small Fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sate down, in number about five thousand. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. When they were filled, he said vnto his disciples; Gather vp the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets, with the fragments of the five barly loaves, which remained over

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superauerunt his qui manducauerant. Illi ergo homines cum vidissent quod fecerat signum dicebant. Quia hic est vere propheta: qui venturus est in mundum.

Cum prolixum fuerit tempus inter inceptionem historie Deus omnium. et aduentum domini: officium Dicit dominus. [23rd. sunday after Trinity] per tres dies dominicas cantetur vt supra notatum est. Cum vero breue fuerit tempus: semper proxima dominica ante aduentum quando de dominica agitur, cantetur Dicit dominus. cum oratione Excita quesumus domine. Epistola Ecce dies veniunt. Euangelium Cum subleuasset.

¶ In die sancti Andree.

Officium.

[Ps. cxxxviii (cxxxix) 17 : 1, 2]

℣ Ad Matutinas *Lectio* vi: Qui [Andreas] cum peruenisset ad locum ubi crux parata erat: videns eam a longe exclamauit dicens. Salue crux . . . securus ergo et gaudens venio ad te: ita vt et tu exultans suscipias me,

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vnto them that had eaten. Then those menne (when they had seen the miracle that Iesus dyd) sayd: this is of a trueth the same Prophete that should come into the worlde.

SAINCT ANDREWES DAYE.

¶ At the Communion.

[Sepe expugnauerunt. Psal. cxxix.

MAny tymes haue they fought against me from my youth vp : may Israell nowe saye.

Yea, many a time haue they vexed me from my youth vp : but they haue not preuailed against me.

The plowers plowed vpon my backe : and made long forowes.

But the righteous Lorde : hath hewen the snares of the vngodly in pieces.

Let them be confounded and turned backward : as many as haue euill will at Sion.

Let them be euen as the grasse growyng vpon the house toppes : whiche withereth afore it be pluckt vp.

Wherof the mower filleth not his hande : neyther he that bindeth vp the sheues, his bosome.

So that they whiche goe by, saye not so muche : as the Lorde prosper you, we wishe you good lucke in the name of the Lorde.

Glory be to the father, and to the sonne : and to the holy gost.

As it was in the beginning, is nowe and euer shalbe : worlde without ende. Amen.

The Collect.

ALmightie God, whiche haste geuen suche grace to thy Apostle saincte Andrewe, that he counted the sharp and painful death of the crosse to be an high honour, and a great glory : Graūt vs to take & esteme al

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vnto them that had eaten. Then those men (when they had seen the miracle that Iesus did) sayed: thys is of a trueth the same Prophete that shoulde come into the worlde.

¶ *If there be any moe Sundaies before Aduent Sundaye, to supply the same shalbe taken the seruice of some of those Sundaies that were omitted betwene the Epiphany and Septuagesima.*

SAINCT ANDREWES DAYE

¶ The Collect.

ALmightie god which *didst* geue such grace vnto thy holy Apostle Saincte Andrewe, that he *redily obeyed the callyng of thy sōne Iesus Christ, and folowed hym without delaye:* Graunte *vnto* vs *all, that we*

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and above, vnto them that had eaten: Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the World.

If there be any mo Sundaies before Advent Sunday, the service of some of those Sundaies that were omitted after *the Epiphany, shall be taken* in *to supply* so many as are here wanting.

[6]And if there be fewer, the overplus may be omitted: Provided that this last Collect, Epistle, and Gospel shall alwayes be vsed vpon the Sunday next before Advent.

SAINT ANDREWS DAY.

The Collect.

ALmighty God, who[8] *didst* give such grace vnto thy holy Apostle Saint Andrew, that he *readily obeyed the calling of thy son Iesus Christ, and followed him without delay:* grant *vnto* vs *all, that we*

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discipulum eius qui pependit in te: quia amator tuus semper fui et desideraui amplecti te . . .

troubles and aduersities which shall come vnto vs for thy sake, as thinges profitable for vs toward the obtayning of euerlasting lyfe: through Iesus Christe our Lorde.

S **Ad romanos.** [x. c

Fratres. Corde creditur ad iustitiam: ore autem confessio fit ad salutem. Dicit enim scriptura. Omnis qui credit in illum: non confundetur. Non enim est distinctio iudei et greci. Nam idem dominus omnium: diues in omnes qui inuocant illum. Omnis enim quicunque invocauerit nomen domini: saluus erit. Quomodo ergo inuocabunt in quem non crediderunt? Aut quomodo credent ei quem non audierunt? Quomodo autem audient sine predicante? Quomodo vero predicabunt nisi mittantur? Sicut scriptum est. Quam speciosi pedes euangelizantium pacem, euangelizantium bona. Sed non omnes obediunt euangelio. Esaias enim dicit. Domine, quis credidit auditui nostro? Ergo fides ex auditu: auditus autem per verbum xpi. Sed dico. Nunquid non audierunt? Et quidem in omnem terram exiuit sonus eorum: et in fines orbis terre verba eorum.

The Epistle. [Roma. x.

YF thou knowledge with thy mouthe, that Iesus is the Lorde, and beleue in thy heart, that God raised hym vp from death, thou shalt bee safe. For to beleue with the heart iustifieth: and to knowledge with the mouth maketh a manne safe. For the scripture sayeth: whosoeuer beleueth on him shall not be confounded: There is no difference betwene the Iewe and the Gentile. For one is Lord of al, whiche is riche vnto al that cal upō him. For whosoeuer doeth call on the name of the Lorde, shall be safe. How then shal they cal on him, on whom they haue not beleued? How shall they beleue on hym, of whom they haue not heard? How shal they heare, without a preacher? And how shall they preache, excepte they be sent? As it is written: how beautifull are the feete of them whiche bryng tidinges of peace, and bring tidinges of good thinges. But they haue not al obeyed to the gospel, for Esay saith: Lord, who hath beleued our sayinges? So thē, faith cummeth by hearing, and hearing cummeth by the worde of God. But I aske: haue they not heard? no doubte theyr sounde wente out into all landes, and theyr wordes into the endes of the world. But I demaund whether Israel did knowe or not? First Moses sayeth: I will prouoke you to enuye, by them that are no people, by a folishe nacion I wyll angre you. Esay after that is bolde, and sayeth: I am found of them that sought me not: I am manifest vnto them that asked not after me. But against Israel he sayeth: Al daye long haue I stretched furth my handes vnto a people that beleueth not, but speaketh against me.

Secundum matheum. [iiii. c

In illo tempore. Ambulans iesus iuxta mare galilee: vidit duos fratres:

The Gospell. [Math. iiii.

As Iesus walked by the sea of Galile, he sawe two brethren: Simon,

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being called by the holy worde, maye furthwith geue ouer our selfes, obediently to folow thy holy commaũdements: through *thesame* Iesus Chryste our Lorde.

The Epistle.

[Rom. x.

YF thou knowledge with thy mouth, that Iesus is the lord, & beleue in thy heart that god raised hym vp from death, thou shalte bee safe. For to beleue with the hearte iustifieth: and to knowledge with the mouth maketh a man safe. For the scripture saieth: whosoeuer beleueth on hym, shall not be confounded: There is no difference betwene the Iewe & the Gentile. For one is lord of al, which is rich vnto al that cal vpō him. For whosoeuer doeth cal on the name of the lorde shallbe safe. How then shal they cal on hym, on whom they haue not beleued? How shal thei beleue on hym, on whom they haue not heard? Howe shal they heare without a preacher? And how shal they preach, without they be sent? As it is written: how beautifull are the feete of them which bryng tydinges of peace, & bring tidinges of good thinges? But they haue not al obeied to the gospell, for Esay saith: Lorde, who hath beleued our sayinges? so thē, faith cūmeth by hearing, and hearyng cummeth by the worde of God. But I aske: haue they not heard? no doubt their sounde went out into al landes, and theyr wordes into the endes of the world. But I demaund whether Israel did know or not? First Moses saieth: I wil prouoke you to enuy, by them that are no people, by a folishe nacion I wyll angre you. Esay after that is bold, and sayeth: I am founde of thē that soughte me not: I am manifest vnto them that asked not after me. But againste Israel he sayeth: All daye long haue I stretched furth my handes vnto a people, that beleueth not, but speaketh agaynste me.

℣ The Gospel.

[Mat. iiii.

As Iesus walked bv the sea of Galile he saw two brethren: Simon,

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being called by thy holy word, may forthwith give **vp** *our selves obediently to fulfill thy holy commandments,* through *the same* Iesus Christ our Lord. [1b]**Amen.**

The Epistle.

[Rom. 10. [49].

If thou shalt confess with thy mouth the Lord Iesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth vnto righteousness, and with the mouth confession is made vnto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference betweene the Jew, and the Greek: For the same Lord over all is rich vnto all that call vpon him. For whosoever shall call vpon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent;? as it is written, How beautifull are the feet of them that preach the Gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then, faith cometh by hearing, and hearing by the word of God. But J say have they not heard? yes verily, their sound went out into all the earth, and their words vnto the ends of the world. But J say, did not Jsrael know? First, Moses saith, J will provoke you to Jealousie by them that are no people, and by a foolish nation J will anger you. But Esaias is very bold, and saith, J was found of them that sought me not; J was made manifest vnto them that asked not after me. But to Jsrael he saith, All day long J have stretched forth my hands vnto a disobedient, and gainsaying people.

The Gospel.

[St: Mat. 4. [18].

Iesus walking by the sea of Galilee, saw two brethren, Simon

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simonem qui vocatur petrus, et andream fratrem eius mittentes rete in mare. Erant enim piscatores. Et ait illis. Venite post me: et faciam vos fieri piscatores hominum. At illi continuo relictis retibus: secuti sunt eum. Et procedens inde vidit alios duos fratres, iacobum zebedei et iohannem fratrem eius, in naui cum zebedeo patre eorum reficientes retia sua: et vocauit eos. Illi autem statim relictis retibus et patre, secuti sunt eum.

℣ In die sancti thome apostoli.

Officium.

[Ps. cxxxviii (cxxxix) 17 : 1]

℟ Ad Matutinas *Lectio* vii: Egit namque miro modo superna dementia ut discipulus ille dubitans . . in nobis vulnera sanaret infidelitatis. Plus enim nobis Thomae infidelitas ad fidem, quam fides credentium discipulorum profuit: quia dum ille ad fidem palpando reducitur, nostra mens omni dubitatione postposita in fide solidatur (S. Greg. M. *Hom.* xxvi *in Evang.* 7)

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which was called Peter, & Andrew his brother, casting a net into the sea (for they were fyshers) and he sayeth vnto thē: folowe me, & I will make you to become fishers of men. And they streightway left their nettes, & folowed him. And when he was gone furth from thence, he sawe other two brethren, Iames the sonne of Zebede, and Iohn his brother, in the ship with Zebede theyr father, mendyng theyr nettes, and he called them. And they immediately left the shippe and theyr father, and folowed hym.

SAINCTE THOMAS THE APOSTLE.

℣ At the Communion.

[Beati omnes. psal. cxxviii.

BLessed are al they that feare the Lorde: and walke in his wayes.

For thou shalt eate the labors of thine handes: O well is thee, and happy shalt thou be.

Thy wyfe shal be as the fruiteful vine: vpon the walles of thyne house.

Thy children lyke the Oliue braunches: round about thy table.

Loe, thus shal the man be blessed: that feareth the Lord.

The Lorde from out of Sion, shall so blesse thee: that thou shalt see Ierusalem in prosperitie all thy lyfe long.

Yea that thou shalt see thy chylders children: and peace vpon Israel.

Glory be to the father, and to the sonne: and to the holy gost.

As it was in the beginning, is nowe and euer shalbe: worlde without ende. Amen.

The Collect.

ALmightie euerlyuing God, whiche for the more confirmacion of the fayth, didst suffer thy holy Apostle Thomas, to be doubtfull in thy sonnes resurreccion: graunte vs so perfectly, and without al doubt to beleue in thy sōne Iesus Christe, that our faith in thy sight neuer be reproued: heare vs, O Lorde, through thesame Iesus Christe: to whom with thee and the holy gost be all honour. &c.

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which was called Peter, and Andrew hys brother, castynge a net into the sea, (for they wer fishers) and he sayeth vnto them: folowe me, and I wyll make you to become fyshers of men. And they streight way lefte theyr nettes, and folowed hym. And when he was gone furth from thence, he saw other two brethren, Iames the sonne of Zebede, and Iohn his brother, in the shyp with Zebede their father, mending theyr nettes, and he called them. And thei immediatly left the ship and theyr father, and folowed hym.

SAINCT THOMAS THE APOSTLE.

¶ The Collect.

ALmightie euerlyuing God, whiche for the more confirmacion of the fayth, didst suffer thy holy Apostle Thomas, to be doubtfull in thy sōnes resurrecciō: graunt vs so perfectly, & without al doubte to beleue in thy sonne Iesus Christ, that our fayth in thy syght neuer be reproued: heare vs, O lord, through thesame Iesus Christ: to whō with the & the holy gost be al honour. &c.

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called Peter, and Andrew his brother, casting a net into the Sea (for they were fishers) And he saith vnto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren James the son of Zebedee, and John his brother, in a ship with Zebedee their Father, mending their nets; and he called them. And they immediatly left the ship, and their father, and followed him.

SAINT THOMAS THE APOSTLE.

The Collect.

Almighty [3]and everliving God, who[8] for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Sons resurrection: grant vs so perfectly, and without all doubt to believe in thy Son Jesus Christ, that our faith in thy sight [3]may never be reproved. Hear vs, O Lord, through the same Jesus Christ, to whom with thee, and the holy Ghost, be all honour [8]and glory, now and for ever*more. Amen.

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S Epistola vt in communi. Ad ephesios.

Fratres. Iam non estis hospites & advene: sed estis ciues sanctorum & domestici dei. Superedificati super fundamentum apostolorum et prophetarum: ipso summo angulari lapide xp̄o iesu. In quo omnis edificatio constructa: crescit in templum sanctum in domino. In quo & vos coedificamini in tabernaculum dei: in spiritu sancto.

Euangelium secundum Iohannem.

[xx. ꝼ

In illo tempore Thomas vnus ex duodecim qui dicitur didymus: non erat cum eis quando venit iesus. Dixerunt ergo ei alij discipuli. Vidimus dominum. Ille autem dixit eis. Nisi videro in manibus eius fixuram clauorum, & mittam digitum meum in locum clauorum, & mittam manum meam in latus eius: non credam. Et post dies octo iterum erant discipuli eius intus: & thomas cum eis. Venit iesus ianuis clausis: & stetit in medio, & dixit eis. Pax vobis. Deinde dixit thome. Infer digitum tuum huc, & vide manus meas, et affer manum tuam & mitte in latus meum: & noli esse incredulus sed fidelis. Respondit thomas: & dixit ei. Dominus meus: et deus meus. Dixit ei iesus. Quia vidisti me thoma, credidisti: beati qui non viderunt: & crediderunt.

¶ In conuersione sancti pauli.

Officium.

[Letemur omnes in domino hodiernum diem celebrantes in quo beatus

The Epistle.

[Ephes. ii.

NOw ye are not straūgers nor foreiners: but citezens with the sainctes, and of the housholde of God, and are builte vpon the foundacion of the Apostles and Prophetes, Iesus Christ himselfe beeing the head corner stone: in whom what building soeuer is coupled together, it groweth vnto an holy temple in the Lorde, in whom ye also are built together, to be an habitacion of God through the holy gost.

The Gospell.

[Jhon xx.

THomas one of the twelue, whiche is called Didimus, was not with them when Iesus came. The other disciples therfore sayed vnto him: we haue seen the Lorde. But he sayed vnto them: excepte I see in his handes the printe of the nayles, and put my finger into the printe of the nayles, and thrust my hande into his syde, I will not beleue. And after eight dayes, againe his disciples were within, and Thomas with them. Then came Iesus when the doores were shut, and stode in the middes, and sayed: peace be vnto you. And after that he sayed to Thomas: bryng thy finger hither, and see my handes, and reache hither thy hande, and thrust it into my syde, and be not faythlesse, but beleuyng. Thomas aunswered and sayed vnto hym: my Lorde and my God. Iesus sayed vnto hym: Thomas, because thou haste seen me, thou haste beleued: blessed are they that haue not seen, & yet haue beleued. And many other sygnes truely dyd Iesus in the presence of his disciples, whiche are not written in this booke. These are written that ye myght beleue that Iesus is Christ the sonne of God, and that (in beleuyng) ye myght haue lyfe through his name.

¶ THE CONUERSION OF SAINCTE PAULE.

At Mattyns.

The .ii. Lesson. Act .xxii. vnto. they heard hym.

[Confitebor tibi. psal. cxxxviii.

I will geue thankes vnto thee, O Lorde, with my whole hearte: euen

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℣ The Epistle.

[Ephe. ii.

NOwe are ye not straungers nor foreiners: but cytezens with the saynctes, and of the householde of God, and are builte vpon the foundacion of the Apostles and prophetes, Iesus Chryste hymselfe beeing the head corner stone: in whom what building soeuer is coupled together, it groweth vnto an holy temple of the lorde, in whom ye also are builte together, to bee an habytacyon of God through the holy gost.

℣ The Gospell.

[Iohn. xx.

THomas one of the twelue, whiche is called Didimus, was not with them whē Iesus came. The other disciples therfore sayd vnto hym: we haue seen the lord. But he said vnto them: except I see in his handes the prynte of the nailes, and put my fynger into the printe of the nailes, and thrust my hande into hys syde, I will not beleue. And after eyght dayes, agayne hys disciples were within, and Thomas with them. Thē came Iesus when the doores were shut, and stoode in the middes, & sayd: peace be vnto you. And after that, he sayd to Thomas: bryng thy fynger hyther: and see my handes, and reache hyther thy hande, and thruste it into my syde, & be not faithlesse, but beleuinge. Thomas answered and said vnto hym: my Lorde and my god. Iesus said vnto hym: Thomas, because thou hast seene me, thou haste beleued: blessed are they that haue not sene, & yet haue beleued. And many other signes truely did Iesus in the presence of his discyples, which are not wrytten in this booke. These are written, that ye myghte beleue that Iesus Chryste is the sonne of god, and that (in beleuing) ye myght haue life through hys name.

THE CONUERSION OF SAINT PAULE.

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The Epistle.

[Ephes. 2. 19.

Now therefore ye are no more strangers, and forreniers, but fellow-citizens with the Saints, and of the houshold of God; And are built vpon the foundation of the Apostles and prophets, Jesus Christ himself being the chief Corner-stone: In whom all the building fitly framed together, groweth vnto an holy Temple in the Lord; In whom ye also are builded together for an habitation of God, through the Spirit.

The Gospel.

[St: Iohn. 20. 24.

Thomas one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said vnto him, We have seen the Lord. But he said vnto them, Except I shall see in his hands, the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, J will not believe. And after eight dayes again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be vnto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithles, but believing. And Thomas answered, and said vnto him, My Lord, and my God. Jesus saith vnto him, Thomas, because thou hast seen me, thou hast beleeved: blessed are they that have not seen, and yet have believed. And many other Signes truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that ye might beleeve that Jesus is the Christ the son of God; and that, beleeving ye might have life through his Name.

THE CONVERSION OF SAINT PAUL.

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paulus conuersione sua presentem mundum decorauit: De illustratione sancte predicationis: et de conuersione beati pauli.]

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before the Gods, wyll I syng prayse vnto thee.

I wyll wurshippe towarde thy holy temple, and prayse thy name, because of thy louing kindnesse and trueth: for thou haste magnified thy name, and thy worde aboue all thinges.

When I called vpon thee, thou heardest me: and enduedst my soule with muche strength.

All the kinges of the earth shall prayse thee, O Lorde: for they haue heard the wordes of thy mouth.

Yea, they shall sing in the wayes of the Lorde: that great is the glory of the Lorde.

For though the Lorde be hye, yet hath he respecte vnto the lowly: as for the proude, he beholdeth them a farre of.

Though I walke in the middest of trouble, yet shalt thou refreshe me: thou shalt stretche forth thine hande vpon the furiousnesse of myne enemies, and thy ryght hande shall saue me.

The Lorde shall make good his louing kindnes toward me: yea thy mercy, O Lorde, endureth for euer, despyse not then the workes of thyne owne handes.

Glory bee to the father, and to the sonne: and to the holy gost.

As it was in the begynnyng, is nowe, and euer shall be: worlde without ende. Amen.

Oratio.

DEUS qui vniuersum mundum beati pauli apostoli tui predicatione docuisti:

The Collect.

GOD whiche haste taught all the worlde, through the preachyng of thy blessed Apostle Sainct Paul;

da nobis quesumus vt qui eius hodie conuersionem colimus,

graunt we beseche thee, that we whiche haue his woonderfull conuersion in remembraunce, maye

per eius ad te exempla gradiamur. Per. (*Men.* 22)

folowe and fulfill the holy doctryne that he taught: through Iesus Chris our Lorde.

Lectio actuum apostolorum.

[ix. A

IN diebus illis. Saulus ad huc spirans minarum et cedis in discipulos domini: accessit ad principem sacerdotum, & petijt ab eo epistolas in damascum ad synagogas: vt si quos inueniret huius vie viros ac mulieres,

The Epistle.

[Actes. ix.

AND Saul yet breathyng out threatnynges, and slaughter againste the Disciples of the Lorde, wente vnto the hye priest, and desired of hym letters to carye to Damasco, to the Sinagoges: that if he founde any of

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¶ The Collect.

GOd which hast taught al the world, throughe the preachinge of thy blessed Apostle Saynte Paul:

graunt we beseche thee, that we whiche haue his wōderfull conuersion in remembraunce, may

folowe and fulfyll thy holy doctryne that he taughte: through Iesus Christ our Lorde.

¶ The Epistle.

[Acte. ix.

AND Saul yet breathing oute threteninges and slaughter, against the disciples of the lord, wēt vnto the hye Priest, & desyred of him letters to carie to Damasco, to the Sinagoges: that yf he founde any of

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The Collect.

O[s] God, who[s] through the preaching of the blessed Apostle Saint Paul, hast **caused the light of the Gospel to shine throughout** the world, : grant, we beseech thee, that we, having his wonderfull conversion in remembrance, may **shew forth our thankfulness vnto thee for the same, by** following the holy doctrine **which** he taught, through Jesus Christ our Lord, [1b]**Amen.**

For the Epistle.

[Acts. 9. [41].

And Saul yet breathing out threatnings, and slaughter against the disciples of the Lord, went vnto the high priest; and desired of him letters to Damascus, to the synagogues, that if he found any of

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vinctos perduceret hierusalem. Et cum iter faceret: contigit vt appropinquaret damasco. Et subito circumfulsit eum lux de celo: et cadens in terram audiuit vocem dicentem sibi. Saule saule, quid me persequeris? Qui dixit. Quis es domine? Et ille. Ego sum iesus quem tu persequeris: durum est tibi contra stimulum calcitrare. Et tremens ac stupens: dixit. Domine, quid me vis facere? Et dominus ad illum. Surge & ingredere ciuitatem: et ibi dicetur tibi quid te oporteat facere. Viri autem illi qui comitabantur cum eo, stabant stupefacti: audientes quidem vocem, neminem autem videntes. Surrexit autem saulus de terra: apertisque oculis nichil videbat. Ad manus autem illum trahentes: introduxerunt damascum. Et erat ibi tribus diebus non videns: & non manducauit neque bibit. Erat autem quidam discipulus damasci, nomine ananias: & dixit ad illum in visu dominus. Anania. At ille ait. Ecce ego domine. Et dominus ad eum. Surge: & vade in vicum qui vocatur rectus: & quere in domo iude saulum nomine tharsensem, ecce enim orat. Et vidit virum ananiam nomine, introeuntem et imponentem sibi manus: vt visum recipiat. Respondit autem ananias. Domine audiui a multis de viro hoc: quanta mala fecerit sanctis tuis in hierusalem, et hic habet potestatem a principibus sacerdotum alligandi omnes qui inuocant nomen tuum. Dixit autem ad eum dominus. Vade, quoniam vas electionis michi est iste: vt portet nomen meum coram gentibus et regibus & filijs israel. Ego enim ostendam illi quanta oporteat eum pro nomine meo pati. Et abijt ananias: et introiuit in domum: & imponens ei manus dixit. Saule frater, dominus misit me iesus qui apparuit tibi in via qua veniebas: vt videas, & implearis spiritu sancto. Et confestim cecide-

this way (whether they were menne or women) he might bring them bound vnto Ierusalem. And whē he iourneyed, it fortuned that as he was come nigh to Damasco, sodenly there shyned roundeaboute hym a light from heauen, and he fel to the earth, & heard a voice saying to him: Saul, Saul, why persecutest thou me? And he said: what art thou Lorde? And the Lorde sayde: I am Iesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trēbling and astonied, sayed: Lord, what wilt thou haue me to doe? And the Lord sayed vnto him: arise and goe into the citie, & it shalbe tolde thee what thou must doe.

The men whiche iourneyed with him, stode amased, hearing a voyce, but seeyng no man. And Saul arose from the earth, and when he opened hys iyes, he sawe no man: But they led hym by the hande, and brought hym into Damasco. And he was three daies without sight, and neither did eate nor drinke. And there was a certaine disciple at Damasco, named Ananias, & to him sayed the Lord in a vision: Ananias? and he sayd: behold, I am here Lord. And the Lord sayed vnto him: arise and goe into the strete (whiche is called streight) and seke in the house of Iudas, after one called Saul of Tharsus. For behold, he prayeth, and hath seen in a vision a manne named Ananias, cumming in to him, & putting his hādes on him, that he might receiue his sight. Then Ananias aunswered: Lord, I haue heard by many of this man, howe muche euil he hath done to thy sainctes at Ierusalem: & here he hath aucthoritie of the hye priestes, to bind al that call on thy name. The Lord sayd vnto him: go thy way, for he is a chosē vessell vnto me, to beare my name before the Gentiles, and kinges, and the childrē of Israel. For I wil shewe him, how great thinges he must suffer for my names sake. And Ananias wente his way, and entred into the house, and put his hādes on hym, and sayd: brother Saul, the Lord that appeared vnto thee, in the way as thou camest, hath

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thys way (wer they men or womē) he might bring thē bounde to Ierusalē. And when he iourneyed, it fortuned that as he was come nyghe to Damasco, sodenly there shyned round about hym a lyght from heauen, and he fell to the earth, & hearde a voyce saying to him: Saul, Saul, why persecutest thou me? And he sayde: what arte thou Lorde? And the Lorde sayde: I am Iesus whom thou persecutest. It is hard for thee to kicke agaynste the pricke. And he bothe trēbling & astonied, saide: Lorde, what wilt thou haue me to doe? And the lord sayd vnto him: aryse and goe into the citie, and it shalbe tolde thee what thou must dooe.

The menne whiche iourneyed with hym, stoode amased, hearing a voice, but seeing no mā. And Saul rose from the earth, and when he opened his eyes, he saw no man: But they led hym by the hand, & brought hym into Damasco. And he was three daies without sight, and neyther did eate nor drynke: And there was a certayne disciple at Damasco, named Ananias, and to him said the lord in a vision: Ananias? and he said; behold, I am here lord. And the lorde saied vnto hym: aryse and goe into the strete (which is called streighte) and seke in the house of Iudas, after one called Saul of Tharsus. For behold, he praieth, and hath seen in a vision a man named Ananias, cummyng in to hym, and putting his handes on him, that he might receiue his sight. Thē Ananias answered: lord, I haue heard by many of thys man, how much euil he hath done to thy sainctes at Ierusalem: and here he hath authoritie of the hie priestes, to bind al that cal on thy name. The Lorde sayed vnto hym: goe thy waye, for he is a chosen vessel vnto me, to beare my name before the Gentiles, and kinges, and the children of Israel. For I wil shew hym, how great thynges he must suffre for my names sake. And Ananias wente hys waye, and entred into the house, and put hys handes on hym, and sayed: brother Saul, the Lorde that appeared vnto thee, in the way as thou camest, hath

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this way, whether they were men or women, he might bring them bound vnto Jerusalem. And as he iourneyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the Earth, and heard a voice saying vnto him, Saul, Saul, why persecutest thou me? And he said, Who art thou Lord? And the Lord said, I am Jesus whom thou persecutest: Jt is hard for thee to kick against the Pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said vnto him, Arise and go into the City, and it shall be told thee what thou must do. And the men which iourneyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three dayes without sight, and neither did eat nor drink. And there was a certein disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said vnto him, Arise, and go into the street, which is called Straight, and enquire in the house of Judas, for one called Saul, of Tarsus: for behold he prayeth; And hath seen in a vision a man named Ananias, coming in , and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, J have heard by many of this man, how much evil he hath done to thy Saints at Jerusalem: And here he hath Authority from the chief Priests, to bind all that call on thy name. But the Lord said vnto him, Go thy way: for he is a chosen vessel vnto me, to bear my name before the Gentiles, and Kings, and the children of Israel. For J will shew him how great things he must suffer for my names sake. And Ananias went his way, and entred into the house; and putting his hands on him, said, Brother Saul, the Lord, (even Jesus that appeared vnto thee in the way as thou camest) hath

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runt ab oculis eius tanquam squame: et visum recepit. Et surgens baptizatus est: & cum accepisset cibum confortatus est. Fuit autem cum discipulis qui erant damasci: per dies aliquot. Et continuo ingressus in synagogas predicabat iesum, quoniam hic est filius dei. Stupebant autem omnes qui eum audiebant: et dicebant. Nonne hic est qui expugnabat in hierusalem eos qui inuocabant nomen istud: et huc ad hoc venit vt vinctos illos duceret ad principes sacerdotum? Saulus autem multo magis conualescebat, & confundebat iudeos qui habitabant damasci: affirmans quoniam hic est xp̄s.

Secundum Matheum.

[c.xix. d.

In illo tempore. Dixit symon petrus ad iesum Ecce nos reliquimus omnia: et secuti sumus te. Quid ergo erit nobis? Iesus autem dixit illis. Amen amen dico vobis: quod vos qui secuti estis me in regeneratione cum sederit filius hominis in sede maiestatis sue: sedebitis et vos super sedes duodecim, iudicantes duodecim tribus israel. Et omnis qui reliquerit domum, vel fratres aut sorores, aut patrem, aut matrem aut vxorem, aut filios, aut agros propter nomen meum: centuplum accipiet: et vitam eternam possidebit.

℄ In purificatione beate marie.

Officium.

[Ps. xlvii (xlviii) 10, 11 : 2]

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sēt me, that thou mightest receiue thy sight, & be filled with the holy gost. And immediately there fel frō his iyes as it had been scales, & he receiued sight , and arose, and was baptised, and receiued meate, and was coumforted. Then was Saul a certayne dayes with the disciples whiche were at Damasco. And straight way he preached Christe in the Sinagogues, howe that he was the sonne of God. But all that hearde him were amased, and sayed: is not this he that spoyled them whiche called on this name in Ierusalem, and came hither for that intent, that he might bring them bound vnto the hie priestes? But Saul encreased the more in strength, and confounded the Iewes whiche dwelt at Damasco, affirming that this was very Christe.

The Gospell.

[Math. xix.

PEter aunswered and sayed vnto Iesus: behold, we haue forsaken all, and folowed thee: what shall we haue therfore? Iesus sayde vnto them: Verely I say vnto you, that

when the sonne of man shall sit in the seate of his Maiestie, ye that haue folowed me in the regeneracion, shall syt also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or systers, or father, or mother, or wyfe, or children, or landes, for my names sake, shall receiue an hundred folde, and shall inherite euerlastyng lyfe. But manye that are first shalbe last, and the last shalbe first.

¶ At Euensong.

℄ The seconde lesson. Actes. xxvi. vnto the ende.

℄ THE PURIFICACION OF S. MARY THE VIRGIN.

[Ecce nunc benedicite. psal. cxxxiiii.

BEhold (nowe) prayse the Lord all ye seruauntes of the Lorde, ye that by night stand in the house of the Lorde: (euen in the courtes of the house of our God.)

Lifte vp youre handes in the Sanctuary: and prayse the Lorde.

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sente me, that thou mightest receiue thy sight, and be filled with the holy gost. And immediately there fell from hys iyes as it had been scales, and he receiued sight , and arose, and was baptised, and receiued meate, and was coumforted. Then was Saul a certayne dayes with the disciples which were at Damasco. And streyghte waye he preached Christ in the Sinagogues, how that he was the sonne of god: But al that heard hym were amased, and saied: is not this he that spoiled them whiche called on this name in Ierusalem, and came hither for that intente, that he might bring them bound vnto the hie priestes? But Saul encreased the more in strengthe, and confounded the Iewes whiche dwelte at Damasco, affirming that this was very Christ.

℣ The Gospel.

[Mat. xix.

PEter aunswered and said vnto Iesus: beholde, we haue forsaken al, and folowed thee: what shal we haue therfore? Iesus sayd vnto them: Verely I saye vnto you, that when the sonne of man shal sitte in the seate of his Maiestie, ye that haue folowed me in the regeneraciō, shal sit also vpon twelue seates, and iudge the twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wyfe, or chyldren, or landes, for my names sake, shal receiue an hundred folde, and shal inherite euerlasting lyfe. But many that are first shalbe last: and the last shalbe firste.

THE PURIFICACION OF SAINT MARY THE VIRGIN.

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sent me that thou mightest receiv thy sight, and be filled with the holy Ghost. And imediatly there fell from his Eyes as it had been Scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat he was strengthened. Then was Saul certein dayes with the disciples which were at Damascus. And straightway he preached Christ in the Synagogues, that he is the Son of God. But all that heard him were amazed, and said, Js not this he that destroyed them which called on this name in Ierusalem, and came hither for that intent, that he might bring them bound vnto the chief Priests? But Saul increased the more in strength, and confounded the Jewes which dwelt at Damascus, proving that this is very Christ.

The Gospel.

[St: Mat. 19. 27.

Peter answered, and said vnto Jesus, Behold, we have forsaken all and followed thee, what shall we have therefore? And Jesus said vnto them, verily I say vnto you, that ye which have followed me in the regeneration, when the son of man shall sit in the throne of his glory, ye also shall sit vpon twelve thrones iudging the twelve tribes of Jsrael. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first, shall be last, and the last shall be first.

[S]THE PRESENTATION OF CHRIST IN THE TEMPLE COMONLY CALLED THE PURIFICATION OF SAINT MARY, THE VIRGIN.

SOURCES

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The Lord that made heauē and earth : geue thee blessing out of Sion.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and euer. &c.

Oratio.

OMnipotens sempiterne deus, maiestatem tuam supplices exoramus. vt sicut vnigenitus filius tuus hodierna die cum nostre carnis substantia in templo est presentatus: ita nos facias purificatis tibi mentibus presentari. Per eundem. (*Greg.* 23)

The Collect.

ALmightie and euerlastyng God, we humbly beseche thy Maiestie, that as thy onely begotten sonne, was this daye presented in the Temple, in the substaunce of our fleshe : so graunte that we may bee presented vnto thee with pure and cleare myndes : By Iesus Christe our Lorde.

Lectio malachie prophete.

[ca. iij. A.

HEc dicit dominus deus. Ecce ego mitto angelum meum: qui preparabit viam ante faciem meam. Et statim veniet ad templum sanctum suum dominator quem vos queritis: & angelus testamenti quem vos vultis. Ecce enim venit dicit dominus exercituum. Et quis poterit cogitare diem aduentus eius? Et quis stabit ad videndum eum? Ipse enim quasi ignis conflans: et quasi herba fullonum. Et sedebit conflans et emundans argentum. et purgabit filios leui. Et conflabit eos quasi aurum et quasi argentum: et erunt domino offerentes sacrificia in iusticia. Et placebit domino sacrificium iuda: et hierusalem sicut dies seculi. et sicut anni antiqui. Dicit dominus omnipotens.

The Epistle.

The same that is appoynted for the Sonday.

Secundum Lucam.

[ca ij] B

IN illo tempore. Postquam impleti sunt dies purgationis marie secundum legem moysi: tulerunt iesum in hieru-

The Gospell.

[Luc. ii.

WHen the time of their Purificacion (after the law of Moses) was come, they broughte hym

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¶ The Collect.

ALmightie and euerlasting god, we humbly beseche thy Maiestie, that as thy onely begotten sonne was this day presented in the Temple, in substaunce of our flesh: so graūt that we may be presented vnto thee wyth pure and cleare mindes: By Iesus Chryste our Lord.

℄ The Epistle.

The same that is appointed for the Sundaye.

℄ The Gospell.

[Luke. ii

WHen the time of theyr Purificaciō (after the law of Moses) was come, they broughte hym

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The Collect.

Almighty and everliving God, we humbly beseech thy Majesty, that as thy only begotten son was this day presented in the Temple in substance of our flesh: so we may be presented vnto thee with pure and clean **hearts**, by **the same thy Son** Jesus Christ our Lord. [6]**Amen.**

[9]**For** the Epistle.

[Mal. 3. 1.

[8]**Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in, behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiners fire, and like fullers sope. And he shall sit as a refiner and purifier of silver: and he shall purifie the sons of Levi, and purge them as gold and silver, that they may offer vnto the Lord an offering in righteousness. Then shall the offerings of Judah and Ierusalem be pleasant vnto the Lord, as in the dayes of-old, and as in former years. And I will come near to you to iudgement, and I will be a swift witness against the sorcerers, and against the Adulterers, and against false swearers, and against those that oppress the hireling in his Wages, the widow, and the fatherless, and that turne aside the stranger from his right, and fear not me, saith the Lord of hosts.**

The Gospel.

[8b: Luk. 2. 22.

And when the dayes of her purification, according to the law of Moses, were accomplished, they brought him

SOURCES

salem vt sisterent eum domino, sicut scriptum est in lege domini. Quia omne masculinum adaperiens vuluam: sanctum domino vocabitur. Et vt darent hostiam secundum quod dictum est in lege domini: par turturum, aut duos pullos columbarum. Et ecce homo erat in hierusalem, cui nomen symeon: & homo iste iustus et timoratus, expectans consolationem israel. Et spiritus sanctus erat in eo. Et responsum acceperat symeon a spiritu sancto non visurum se mortem: nisi prius videret xp̄m domini. Et venit in spiritu: in templum. Et cum inducerent puerum iesum parentes eius vt facerent secundum consuetudinem legis pro eo: et ipse accepit eum in vlnas suas: & benedixit deum et dixit. Nunc dimittis seruum tuum domine: secundum verbum tuum in pace. Quia viderunt oculi mei: salutare tuum. Quod parasti ante faciem omnium populorum. Lumen ad reuelationem gentium: & gloriam plebis tue israel.

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to Hierusalem, to presente hym to the Lorde (as it is written in the lawe of the Lorde: euerye manne childe that firste openeth the matrix, shalbe called holye to the Lorde:) and to offre (as it is sayd in the law of the lord) a payre of turtle Dooues, or two younge Pigions. And beholde, there was a manne in Hierusalem, whose name was Simeon. And the same man was iust and godly, and loked for the consolacion of Israel, and the holy gost was in him. And an aunswere had he receiued of the holy goste, that he should not see death, except he fyrst saw the Lordes Christ. And he came by inspiracion into the temple.

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to Hierusalem, to present hym to the Lorde (as it is written in the law of the Lord: euery man childe that fyrst openeth the matrix, shalbe called holy to the Lorde:) and to offer (as it is sayd in the lawe of the lord) a payre of turtle Dooues, or two young Pigions. And beholde, there was a manne in Hierusalem, whose name was Simeon. And thesame man was iust and godly, and loked for the consolacion of Israel, and the holy goste was in him. And an aunswere had he receiued of the holy gost, that he shoulde not see death, except he fyrst sawe the Lord Christ. And he came by inspiracion into the temple.

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to Jerusalem to present him to the Lord, (As it is written in the law of the Lord, Every male that openeth the womb, shall be called holy to the Lord.) And to offer a sacrifice according to that which is said in the Law of the Lord, A pair of turtle-doves, or two young pigeons. And behold, there was a man in Ierusalem, whose name was Simeon; and the same man was iust and devout, wayting for the consolation of Israel: and the holy Ghost was vpon him. And it was revealed vnto him by the holy Ghost, that he should not see death, before he had seen the Lords Christ. And he came by the Spirit into the Temple, [8]**and when the Parents brought in the child Jesus, to do for him after the custome of the law, then took he him vp in his Arms, and blessed God, and said, Lord now lettest thou thy servant depart in peace according to thy word. For mine eyes have seen thy salvation; which thou hast prepared before the face of all people: A light to lighten the Gentiles, and the glory of thy people Jsrael. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said vnto Mary his mother, Behold, this child is sett for the fall, and rising again of many in Israel; and for a sign which shall be spoken against, (yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was of a great Age, and had lived with an husband seven years from her Virginity. And she was a widow of about four score and four years; which departed not from the Temple, but served God with fastings and prayers night and day. And she coming in that instant, gave thanks likewise vnto the Lord, and spake of him to all them that looked for redemption in Ierusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own City**

℣ Sancti mathie apostoli.

Officium.

[Ps. cxxxviii (cxxxix) 17 : 1, 2]

SAINCT MATHIES DAIE.

[Eripe me. psal. cxl.

DElyuer me, O Lorde, from the euill manne : and preserue me from the wicked manne.

Which imagine mischiefe in their heartes : and stirre vp stryfe all the day long.

They haue sharpened theyr tongues lyke a Serpente : Adders poyson is vnder theyr lippes.

Kepe me, O Lord, from the handes of the vngodly : preserue me from the wicked menne, whiche are purposed to ouerthrowe my goinges.

The proude haue layed a snare for me, and spred a net abrode with coardes : yea, and set trappes in my way.

I sayd vnto the Lord, thou art my God : heare the voyce of my prayers, O Lorde.

O Lorde God thou strength of my health : thou hast couered my head in the day of battayl.

Let not the vngodly haue his desyre, O Lord : let not his mischeuous imaginacion prosper, lest they be to proude.

Let the myschiefe of theyr owne lyppes fall vpon the head of them : that cumpasse me about.

Lette hoate burning coales fall vpon them : let them bee caste into the fyer, and into the pyt, that they neuer ryse vp agayne.

A manne full of woordes shall not prosper vpon the yearth : euill shall hunte the wicked persone, to ouerthrowe hym.

Sure I am that the Lorde will auenge the poore : and maynteyne the cause of the helpelesse.

The righteous also shall geue thankes vnto thy name : and the iust shall continue in thy sight.

Glory be to the father, and to the sonne : and to the holy gost.

As it was in the begynnyng, is nowe, and euer shalbe : world without ende. Amen.

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Sainct Mathies daie.

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Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was vpon him.

Saint Matthias' Day.

SOURCES

Oratio.

Deus qui

beatum mathiam apostolorum tuorum collegio sociasti: tribue [quesumus: vt eius interuentione tue circa nos pietatis semper viscera sentiamus.]

Per dominum. (*Men.* 29)

℣ Lectio actuum apostolorum.

[ca. i B

IN diebus illis: exurgens petrus in medio fratrum: dixit. Erat autem turba hominum simul fere centum viginti. Viri fratres: oportet impleri scripturam quam predixit spiritus sanctus per os dauid de iuda, qui fuit dux eorum qui conprehenderunt iesum: qui connumeratus erat in nobis, & sortitus est sortem ministerij huius. Et hic quidem possedit agrum de mercede iniquitatis: et suspensus crepuit medius et diffusa sunt omnia viscera eius. Et notum factum est omnibus habitantibus hierusalem: ita vt appellaretur ager ille lingua eorum acheldemach, hoc est: ager sanguinis. Scriptum est enim in libro psalmorum. Fiat commemoratio eius deserta et non sit qui inhabitet in ea, et episcopatum eius accipiat alter. Oportet ergo ex his viris qui nobiscum congregati sunt in omni tempore, quo intrauit & exiuit inter nos dominus iesus incipiens a baptismate iohannis vsque in diem qua assumptus est a nobis testem resurrectionis eius nobiscum fieri vnum ex istis. Et statuerunt duos ioseph qui vocabatur barsabas: qui cognominatus est iustus, et matthiam. Et orantes, dixerunt. Tu domine, qui corda nosti omnium: ostende quem elegeris ex his duobus: vnum accipere locum ministerij huius et apostolatus: de quo preuaricatus est iudas: vt abiret

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The Collect.

ALmyghtie God, whiche in the place of the traytor Iudas, didst chose thy faythfull seruaunte Mathie, to bee of the noumber of thy twelue Apostles: Graunte that thy church being alway preserued from false Apostles, may be ordred and guided by faythfull and true pastors: Through Iesus Christ our Lorde.

The Epistle.

[Actes. i.

IN those dayes Peter stoode vp in the myddes of the Disciples, and sayd: (the noumber of names that were together, were aboute an .c. and xx.) Ye menne and brethren, thys scripture must nedes haue beene fulfylled, whiche the holye goste, through the mouth of Dauid spake before of Iudas, which was guide to them that toke Iesus. For he was nūbred with vs, and had obteyned felowship in this ministracion. And the same hath nowe possessed a plat of grounde, with the rewarde of iniquitie: and when he was hanged, he burst a sunder in the middes, and all his bowels gushed out: And it is knowen vnto all the inhabiters of Hierusalem: insomuche that the same fyelde is called, in theyr mother tongue, Acheldama, that is to say, the bloud fielde. For it is written in the booke of Psalmes: hys habitacyon be voyde, and no man be dwelling therin, and his busshoprike let an other take. Wherefore, of these men whiche haue companied with vs (all the time that the Lorde Iesus had all his conuersacion among vs, beginning at the baptisme of Iohn vnto that same day, that he was takē vp from vs) must one be ordeyned, to be a witnes with vs of his resurreccion. And they appoynted two, Ioseph whiche is called Barsabas (whose syrname was Iustus) and Mathias. And when they prayed, they sayde: Thou Lorde, whiche knowest the heartes of all men, shewe whether of these two thou hast chosen, that he may take the roume of thys ministraciō and Apostleship, from which Iudas by transgression fell, that he might goe

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¶ The Collect.

ALmightie God, whiche in the place of the traytor Iudas, didst chose thy faithful seruaunt Mathie to be of the noumber of thy twelue Apostles: Graunt that thy church being alway preserued frō false Apostles: may be ordred and guided by faythful & true pastors: Through Iesus Christ our Lorde.

The Epistle.

[Actes. i.

IN those dayes Peter stode vp in the mids of the disciples, and sayde: (the number of names that wer together, were aboute an hundred and .xx.) Ye men and brethren, this scripture must nedes haue beē fulfilled, which the holy gost, through ye mouth of Dauid spake before of Iudas, whiche was guide to them that tooke Iesus. For he was numbred with vs, and had obteyned felowship in this ministracion. And the same hath now possessed a plat of groūd, with the reward of iniquitie: & when he was hanged, burst a sunder in the middes, and al his bowels gushed out. And it was knowen vnto al the inhabiters of Hierusalem: insomuche that the same fielde is called, in theyr mother tōgue, Acheldama, that is to say: the bloudy fielde. For it is written in the boke of Psalmes: his habitacion be voide, and no man be dwelling therin, and his busshoprike let another take. Wherfore, of these men whiche haue companied with vs (al the tyme that the lord Iesus had al his conuersaciō among vs, beginning at the baptisme of Iohn vnto that same day, that he was taken vp frō vs) must one be ordeined, to bee a witnesse with vs, of his resurreccion. And they appoynted two, Ioseph which is called Barsabas (whose syrname was Iustus) and Mathias. And when they prayed, they sayd: Thou lord which knowest the heartes of al mē, shew whether of these two thou haste chosen, that he maye take the roume of this ministracion and Apostleshyp, from which Iudas by transgression fel, that he might goe

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The Collect.

O Almighty God, who[8] into the place of the traitour Judas, didst choose thy faithfull servant Matthias to be of the number of the twelve Apostles: grant that thy church being alway preserved from false Apostles, may be ordered, and guided by faithfull and true pastours, through Jesus Christ our Lord. [9]**Amen.**

[9]**For** the Epistle.

[Acts. **i. 15.**

Jn those dayes Peter stood vp in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty) Men and brethren, this Scripture must needs have been fulfilled, which the holy Ghost by the mouth of David spake before concerning Iudas, which was guide to them that tooke Jesus: For he was numbred with vs, and had obteined part of this ministery. Now this man purchased a field with the reward of iniquity, and falling head-long he burst asunder in the midst, and all his bowels gushed out. And it was known vnto all the dwellers at Ierusalem, Jnsomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwel therein: and his Bishoprick let another take. Wherefore of these men which have companied with vs all the time that the Lord Jesus went in and out among vs: Beginning from the Baptism of John vnto that same day that he was taken vp from vs, must one be ordeined to be a witness with vs of his resurrection. And they appointed two, Joseph called Barsabas, who was sirnamed Justus, and Matthias. And they prayed, and said, Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen; That he may take part of this Ministery and Apostleship, from which Judas by transgression fell, that he might go

SOURCES

in locum suum. Et dederunt sortes eis: et cecidit sors super mathiam. Et annumeratus est cum vndecim apostolis.

℣ Euangelium secundum Matheum. [cap. xi. D

IN illo tempore: Respondens iesus: dixit. Confiteor tibi pater domine celi et terre: quia abscondisti hec a sapientibus et prudentibus: et reuelasti ea paruulis. Ita pater: quoniam sic fuit placitum ante te. Omnia michi tradita sunt a patre meo. Et nemo nouit filium nisi pater: neque patrem quis nouit nisi filius: et cui voluerit filius reuelare. Venite ad me omnes qui laboratis et onerati estis, et ego reficiam vos. Tollite iugum meum super vos: & discite a me: quia mitis sum & humilis corde: et inuenietis requiem animabus vestris. Iugum enim meum suaue est: & onus meum leue.

℣ In annunciatione beate Marie virginis.

Officium.

[Isa. xlv 8 a, b : 8 c, d]

Postcommunio.

GRATIAM tuam quesumus domine mentibus nostris infunde: vt qui angelo nuntiante xp̄i filij tui incarnationem cognouimus, per passionem eius & crucem ad resurrectionis gloriam perducamur. Per eundem. (*Greg.* 26)

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to his owne place. And they gaue furth theyr lottes, and the lot fell on Mathias, and he was coumpted with the eleuen Apostles.

The Gospell. [Math. xi.

IN that tyme Iesus aunswered, and sayde: I thanke thee (O father) lord of heauē and earth, because thou haste hid these thynges from the wyse and prudent, and hast shewed them vnto babes: verely father, euen so was it thy good pleasure. All thinges are geuen ouer vnto me of my father. And no man knoweth the sonne, but the father: neyther knoweth anye manne the father, saue the sonne, and he to whomesoeuer the sonne will open him. Come vnto me all ye that labour and are laden, and I wil ease you. Take my yoke vpon you and learne of me, for I am meke and lowly in heart, and ye shall fynde rest vnto your soules: for my yoke is easye, and my burden is light.

THE ANNUNCIACION OF THE VIRGIN MARIE.

℣ At the Communion.

[Domine non est exal. psal. cxxxi.

LOrd, I am not hye mynded: I haue no proud lookes.

I doe not exercise my self in great matters: which are to hye for me.

But I refrayne my soule, and kepe it low, like as a childe that is wayned from his mother: yea my soule is euen as a wayned childe.

O Israell trust in the Lorde: from thys tyme furth for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

The Collect.

WE beseche thee lord, powre thy grace into our heartes, that as we haue knowen Christ thy sonnes incarnacion, by the message of an Angel: so by hys crosse and passion, we may bee broughte vnto the glory of hys resurreccyon: Through the same Christ our Lorde.

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to his own place. And thei gaue furth their lottes, and the lotte fell on Mathias, and he was coumpted with the eleuen Apostles.

℣ The Gospel.

[Math. xi.

IN that time Iesus answered, and said: I thanke thee (O father) lord of heauē and earth, because thou hast hyd these thynges from the wyse and prudent, & hast shewed thē vnto babes: verely father, euē so wasit thy good pleasure. Al thinges are geuen vnto me of my father. And no man knoweth the sonne, but the father: neither knoweth anye man the father, saue the sonne, and he to whomsoeuer the sonne will open him. Come vnto me all ye that labour and are laden, and I will ease you. Take my yoke vpon you and learne of me, for I am meke and lowly in heart, and ye shall finde rest vnto youre soules: for my yoke is easye, and my burden is lighte.

THE ANNUNCIACION OF THE VYRGIN MARY.

℣ The Collect.

We beseche the Lord, powre thy grace into our heartes, that, as we haue knowen Christ thy sonnes incarnaciō, by the message of an Angel: so by hys crosse and passion: we maye be brought vnto the glory of his resurrection: Throughe the same Christ our Lorde.

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to his own place. And they gave forth their lots: and the lot fell vpon Matthias, and he was numbred with the eleaven Apostles

The Gospel.

[St: Mat. 11. 25.

At that tyme Jesus answered and said, J thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise, and prudent, and hast revealed them vnto babes. Even so Father, for so it seemed good in thy sight. All things are delivered vnto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the son, and he to whomsoever the Son will reveal him. Come vnto me all ye that labour, and are heavy laden, and I will give you rest. Take my yoke vpon you, and learn of me, for I am meek, and lowly in heart: and ye shall find rest vnto your Souls. For my yoak is easy, and my burden is light.

THE ANNUNCIATION OF THE [6]BLESSED VIRGIN MARY.

The Collect.

We beseech thee, O Lord, pour thy grace into our hearts, that as we have known the Jncarnation of thy son Jesus Christ by the message of an Angell: so by his cross and passion we may be brought vnto the glory of his resurrection, through the same Jesus Christ our Lord. [6]Amen

SOURCES

Lectio esaye prophete.

[c. vij. D

IN diebus illis. Locutus est dominus ad achaz: dicens. Pete tibi signum a domino deo tuo in profundum inferni: siue in excelsum supra. Et dicit achaz. Non petam: & non tentabo dominum. Et dixit. Audite ergo domus dauid. Nunquid parum vobis est molestos esse hominibus, quia molesti estis et deo meo? Propter hoc dabit dominus ipse vobis signum. Ecce virgo concipiet et pariet filium: & vocabitur nomen eius emmanuel. Butyrum et mel comedet: vt sciat reprobare malum et eligere bonum.

Euangelium secundum Lucam.

[j. c

IN illo tempore. Missus est angelus gabriel a deo in ciuitatem galilee cui nomen nazareth, ad virginem desponsatam viro, cui nomen erat ioseph, de domo dauid: & nomen virginis maria. Et ingressus angelus ad eam: dixit. Aue gratia plena dominus tecum: benedicta tu in mulieribus. Que cum audisset, turbata est in sermone eius: & cogitabat qualis esset ista salutatio. Et ait angelus ei. Ne timeas maria: inuenisti enim gratiam apud deum. Ecce concipies in vtero, et paries filium: et vocabis nomen eius iesum Hic erit magnus et filius altissimi vocabitur. Et dabit illi dominus deus sedem dauid patris eius: et regnabit in domo iacob in eternum, et regni eius non erit finis. Dixit autem maria ad angelum. Quomodo fiet istud: quoniam virum non cognosco? Et respondens angelus: dixit ei. Spiritus sanctus superueniet in te: & virtus altissimi obumbrabit tibi. Ideoque & quod nascetur ex te sanctum: vocabitur filius dei. Et ecce elizabeth cognata tua: et ipsa concepit filium in

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The Epistle.

[Esai. vii.

GOD spake once againe vnto Ahaz, saying: require a token of the lord thy God, whether it be toward the depth beneath, or towarde the heyghte aboue. Then sayde Ahaz: I will require none, neyther will I tempte the lorde. And he sayed: hearken to, ye of the house of Dauid, is it not inoughe for you, that ye bee grieuous vnto men, but ye must grieue my god also? And therfore the Lorde shall geue you a token: Beholde, a virgin shall conceiue and beare a sonne, and hys mother shall call his name Emanuel. Butter and Hony shall he eate, that he may know to refuse the euil and choose the good.

The Gospell.

[Luc. i.

AND in the sixth moneth, the Aungell Gabriell was sent from god vnto a citie of Galile, named Nazareth, to a virgin spoused to a mā, whose name was Ioseph, of the house of Dauid, and the virgins name was Mary. And the Angel went in vnto her & sayd: Hayle ful of grace, the Lorde is with thee: Blessed art thou among women. When she sawe hym, she was abashed at his saying: and cast in her mind, what maner of salutacion that shoulde be. And the Angel sayd vnto her: feare not Mary, for thou hast found grace with god: Beholde, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Iesus: He shalbe great, & shalbe called the sonne of the hygheste. And the Lorde God shall geue vnto hym, the seate of his father Dauid, and he shall reigne ouer the house of Iacob for euer, and of his kingdome there shall be none ende. Then sayd Mary vnto the Angel: How shal this be seeing I know not a man? And the Angel answered and said vnto her: the holy gost shall come vpon thee, and the power of the highest shal ouershadowe thee. Therfore also that holy thing whiche shall be borne , shall be called the sonne of God. And beholde, thy cosin Elizabeth, she hath also

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℣ The Epistle.

[Esai. vii.

GOd spake once agayn vnto Ahaz, saying: require a token of the lord thy God, whether it be toward the depth beneath, or towarde the height aboue. Then sayd Ahaz: I will require none, neyther will I tempt the Lorde. And he sayd: hearkē to, ye of the house of Dauid, is it not ynough for you, that ye be grieuous vnto men, but ye must grieue my god also? And therefore the Lord shall geue you a token: Behold, a virgin shal conceiue and beare a sonne, and thou hys mother shall call hys name Emanuell. Butter and hony shall he eate, that he may knowe to refuse the euill and choose the good.

℣ The Gospell.

[Luke. i

ANd in the sixthe moneth, the Aungell Gabriell was sent frō God vnto a citie of Galile, named Nazareth, to a Virgyn spoused to a man whose name was Ioseph, of the house of Dauid, and the virgins name was Marye. And the Angel wente in vnto her and sayde: Hayle full of grace, the Lorde is wyth thee: Blessed art thou among womē. When she sawe hym, she was abashed at hys sayinge: and caste in her mynde what maner of salutacion that should be. And the Aungell sayde vnto her: feare not Mary, for thou haste founde grace wyth God. Beholde, thou shalt conceyue in thy wombe, and beare a sonne, and shalt cal his name Iesus: He shalbe great, and shalbe called the sonne of the hyghest. And the Lorde God shall geue vnto him, the seate of his father Dauid, and he shall reygne ouer the house of Iacob for euer, and of hys kyngdom there shall be none ende. Then sayd Mary to the Aungell: Howe shall thys be, seeyng I knowe not a man? And the Aungel answered and sayd vnto her: the holy gost shall come vpon thee, and the power of the hygheste shal ouershadowe thee. Therfore also that holy thing which shall be borne , shalbe called the sonne of God. And beholde thy Cosyn Elizabeth, she hath also

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℣For the Epistle.

[Jsai. 7. ⁴10.

Moreover the Lord spake again vnto Ahaz, saying, Ask thee a Sign of the Lord thy God; ask it either in the depth , or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David, Js it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a signe, Behold, a Virgin shall conceive and bear a son, and shall call his Name Jmmanuel Butter and honey shall he eat, that he may know to refuse the evill, and choose the good.

The Gospel.

[S^t: Luk. 1. ⁴26.

And in the sixth month, the Angel Gabriel, was sent from God vnto a City of Galilee named Nazareth, to a Virgin espoused to a man, whose name was Joseph, of the house of David; and the Virgins name was Mary. And the Angel came in vnto her, and said, Hail, thou that art highly favoured, the Lord is with thee; blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what maner of salutation this should be. And the Angel said vnto her, Fear not Mary; for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the son of the Highest; and the Lord God shall give vnto him the throne of his father David. And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end. Then said Mary vnto the Angell, How shall this be, seeing J know not a man. And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee, shall be called the son of God. And behold, thy cosin Elizabeth, she hath also

senectute sua. Et hic mensis est sextus illi, que vocatur sterilis: quia non erit impossibile apud deum omne verbum. Dixit autem maria. Ecce ancilla domini. Fiat michi: secundum verbum tuum.

conceiued a sonne in her age. And this is her sixt moneth, whiche was called baren: for with god shall nothing be vnpossible. And Mary sayd: beholde the handmayde of the Lorde: be it vnto me, accordyng to thy woorde. And the angel departed from her.

℣ Sancti marci euangeliste.

Officium.

[Ps. lxiii (lxiv) 3 : 2]

℣ SAINCT MARKES DAY.

[Domine clamaui. psal. cxli.

LORD I call vpon thee, hast thee vnto me: and considre my voyce when I crye vnto thee.

Let my prayer be set furth in thy sighte as the incense: and let the liftyng vp of my handes be an euening Sacrifice.

Set a watche, O Lorde, before my mouth: and kepe the doore of my lippes.

O let not myne hearte be enclyned to any euill thyng: let me not be occupied in vngodly workes, with the men that woorke wickednesse, leste I eate of suche thinges as please them.

Let the righteous rather smite me frendely: and reproue me.

But let not theyr precious Balmes breake myne head: yea I will pray yet against theyr wickednes.

Let theyr iudges be ouerthrowen in stonye places: that they may heare my wordes, for they are swete.

Our bones lye scattered before the pitte: Lyke as when one breaketh and heweth wood vpon the earth.

But myne eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

Kepe me from the snare, whiche they haue layed for me: and from the trappes of the wicked dooers.

Let the vngodly fall into theyr owne nettes together: and let me euer escape them.

Glory be to the father, and to the sonne: and to the holy gost.

As it was in the begynning, is nowe, and euer shall be: worlde without ende. Amen.

Oratio.

[DEUS qui beatum marcum euangelistam tuum, euangelice predicationis gratia sublimasti: tribue quesumus eius nos semper & eruditione proficere:

The Collect.

ALMIGHTYE GOD, whiche haste instructed thy holye Churche, with the heauenly doctrine of thy Euangelist Sainct Marke: geue vs grace so to

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conceyued a sōne in her age. And this is the syxth moneth, which was called baren, for wyth God nothyng shall be vnpossyble. And Mary sayde: beholde the handemayde of the Lorde: be it vnto me, accordynge to thy woorde. And the Aungell departed from her.

SAINCT MARKES DAIE.

℣ The Collect.

ALmightye God, which hast instructed thy holy Church, wyth the heauenly doctryne of thy Euangelist Sainct Marke: geue vs grace so to

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conceived a son in her old Age: and this is the sixth month with her who was called barren. For with God nothing shall be vnpossible. And Mary said, Behold, the hand-maid of the Lord, be it vnto me according to thy word. And the Angel departed from her.

SAINT MARKS DAY.

The Collect.

O Almighty God, who[s] hast instructed thy holy Church with the heavenly doctrin of thy Evangelist Saint Mark: give vs grace[s] that* being

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et oratione defendi. per. (*Men.* 84)]

Ad ephesios.

[iiii. B

FRATRES. Vnicuique nostrum data est gratia: secundum mensuram donationis xp̄i. Propter quod dicit. Ascendens in altum, captiuam duxit captiuitatem: dedit dona hominibus. Quod autem ascendit: quid est nisi quod et descendit primum ad inferiores partes terre? Qui descendit: ipse est et qui ascendit super omnes celos, vt adimpleret omnia. Et ipse dedit quosdam quidem apostolos, quosdam autem prophetas, alios vero euangelistas? alios vero pastores, et doctores. Ad consummationem sanctorum in opus ministerii, in edificationem corporis xp̄i: donec occurremus omnes in vnitatem fidei et agnitionis filij dei, in virum perfectum. In mensuram etatis: plenitudinis xp̄i.

Euangelium in communi. Secundum Iohannem.

[xv. A

IN illo tempore. Dixit iesus discipulis suis. Ego sum vitis vera: et pater meus agricola est. Omnem palmitem in me non ferentem fructum: tollet eum. Et omnem qui fert fructum purgabit eum: vt fructum plus afferat. Iam vos mundi estis: propter

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bee establyshed by thy holy gospell, that we be not, like children, caried away with euery blast of vayne Doctrine: Through Iesus Christ our Lorde.

The Epistle.

[Ephe. iiii.

VNto euery one of vs is geuen grace, accordyng to the measure of the gyfte of Christe. Wherfore he sayth: when he went vp an hie he led captiuitie captiue, & gaue gyftes vnto menne. That he ascended, what meaneth it, but that he also descended first into the lowest partes of the earth? he that descended, is euen thesame also that ascēded vp aboue al heauens, to fulfill al thinges. And the very same made some Apostles, some Prophetes, some Euāgelistes, some shepeheardes and teachers: to the edifying of the Sainctes, to the woorke & minystraciō, euen to the edifying of the body of Christe, till we all come to the vnitie of faith, & knowledge of the sonne of god, vnto a perfect man, vnto the measure, of the full perfect age of Christ. That we hencefurth should be no more children, wauering and caried about with euery winde of doctrine, by the wylines of men, through craftines, whereby they lay awayte for vs, to deceyue vs. But let vs folow the trueth in loue, and in all thinges grow in him, which is the head, euen Christ, in whom if al the body be coupled & knit together, throughout euery ioynte, wherwith one ministreth to an other (accordyng to the operacion, as euery parte hath his measure) he encreaseth the body, vnto the edifying of it selfe through loue.

The Gospell.

[Iohn. xv.

I AM the true vine, and my father is an husband man. Euery braunche that beareth not fruite in me, he will take away. And euery braunche that beareth fruite, will he pourge that it may bring furth more fruite. Nowe are ye cleane through the woordes whiche I haue spoken vnto

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bee established by thy holy gospell, that we be not, lyke chyldren, caried awaye with euery blast of vayne Doctrine: Through Iesus Christ our Lorde.

℄ The Epistle.

[Ephe. iiii

VNto euery one of vs is geuen grace, accordinge to the measure of the gyfte of Christe. Wherefore he sayeth: when he wente vp on hye, he led captiuitie captiue, and gaue gyftes vnto men. That he ascended, what meaneth it, but that he also descended fyrste into the loweste partes of the yearth? he that descended, is euen the same also that ascended vp aboue all heauens, to fulfyll all thynges. And the very same made some Apostles, some Prophetes, some Euangelistes, some shepheardes, and teachers: to the edifying of the Sainctes, to the worke and adminystration, euen to the edifyinge of the body of Christe, tyll we all come to the vnitie of the fayth, & knowlege of the sonne of God, vnto a perfect mā, vnto the measure of the full perfect age of Christe. That we hēceforth should be nomore childrē, wauering & caryied about with euery wind of doctrine, by the wilinesse of mē, through craftines, wherby they laye awayt for vs to disceiue vs. But let vs folow the trueth in loue, & in al thinges growe in hym, whych is the head, euen Christ: in whom yf all the body be coupled and knytte together, throughoute euery ioynte, wherewyth one ministreth to another (accordynge to the operacion, as euery part hath hys measure) he encreaseth the body, vnto the edyfyinge of it selfe through loue.

℄ The Gospell.

[Iohn. xv.

I Am the true vyne, and my father is an husbandman. Euery braunche that beareth not fruyte in me, he wil take awaye. And euerye braunche that beareth fruyte, wyll he pourge, that it may bringe forth more fruite. Nowe are ye cleane throughe the woordes whyche I haue spoken vnto

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[3]not like children carried away with every blast of vain doctrine*, **we may** [3]be established **in the truth of** thy holy Gospel*, through Jesus Christ our Lord. [6]**Amen.**

The Epistle.

[Eph. 4. [47].

Vnto every one of vs is given grace according to the measure of the guift of Christ. Wherefore he saith, When he ascended vp on high, he led captivity captive, and gave gifts vnto men: (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended, is the same also that ascended vp far above all heavens, that he might fill all things.) And he gave some, Apostles: and some, Prophets,: and some, Evangelists: and some pastours and teachers; for the perfecting of the Saints, for the worke of the ministery, for the edifying of the body of Christ: Till we all come in the vnity of the faith, and of the knowledge of the son of God, vnto a perfect man, vnto the measure of the stature of the fulness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrin, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive: But speaking the truth in love, may grow vp into him in all things, which is the head, even Christ. From whom the whole body fitly ioyned together, and compacted by that which every ioynt supplyeth, according to the effectual working in the measure of every part, maketh increase of the body, vnto the edifying of it selfe in love.

The Gospel.

[St: Iohn. 15. [41].

J am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which J have spoken vnto

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sermonem quem locutus sum vobis. Manete in me: & ego in vobis. Sicut palmes non potest ferre fructum a semetipso, nisi manserit in vite: sic nec vos nisi in me manseritis. Ego sum vitis: vos palmites. Qui manet in me, et ego in eo, hic fert fructum multum: quia sine me nichil potestis facere. Si quis in me non manserit, mittetur foras sicut palmes et arescet: & colligent eum & in ignem mittent et ardet. Si manseritis in me & verba mea in vobis manserint, quodcunque volueritis petetis: & fiet vobis.

¶ In die apostolorum philippi & iacobi.

Officium.

[Neh. ix 27b: Ps. xxxii (xxxiii) 1]

S. Jo. xvii 3

S. Jo. xiv 6.

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you. Byde in me, and I in you. As the braunche cannot beare fruite of it selfe, except it bide in the vine: no more can ye, except ye abyde in me. I am the vine, ye are the braunches. He that abideth in me, and I in him, thesame bringeth furth muche fruite. For without me, can ye do nothing. If a man byde not in me, he is cast furth as a braunche, and is withered: And men gather them, and cast them into the fyer, and they burne. If ye bide in me, and my woordes abyde in you, aske what ye will, and it shall be dooen for you. Herein is my father glorifyed, that ye beare much fruite, and become my Disciples: As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. If ye kepe my commaundementes, ye shall bide in my loue, euen as I haue kept my fathers commaundementes, and abyde in his loue. These thynges haue I spoken vnto you, that my ioy might remayne in you, and that your ioye might be full.

¶ SAINCT PHILIP AND JAMES.

¶ At Mattins.

The seconde lesson. Actes. viij. vnto. when the Apostles.

¶ At the Communion.

[Ecce quam bonum. Psal. cxxxiii.

BEholde, howe good and ioyfull a thyng it is: brethren to dwell together in vnitie.

It is like the precious oyntment vpon the head, that ran down vnto the beard: euen vnto Aarons bearde, and went downe to the skirtes of hys clothyng.

Like the dewe of Hermon: which fell vpon the hil of Sion.

For there the Lorde promised his blessing: and lyfe for euermore.

Glory be to the father, and to the sonne: and to the holy gost.

As it was in the begynning, is nowe, and euer shall be: worlde without ende. Amen.

The Collect.

ALmightie God, whome truely to knowe is euerlasting lyfe: Graunte vs perfectelye to knowe thy sonne Iesus Christe, to be the waye, the trueth,

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you. Byde in me, and I in you. As the braunche cannot beare fruite of it selfe, excepte it byde in the vyne: nomore can ye excepte ye abyde in me. I am the vyne, ye are the braunches. He that abydeth in me, and I in hym, the same bryngeth forth muche fruyte: For wythout me, can ye doe nothinge. Yf a man byde not in me, he is cast forth as a braunche, and is wythered: And men gather them, and cast them into the fyre, and they burne. Yf ye abyde in me, & my wordes abyde in you, aske what ye wyll, and it shalbe done for you. Herein is my Father glorifyed, that ye beare muche fruyte, and become my Disciples: As the father hath loued me, euen so also haue I loued you. Continue you in my loue. If ye kepe my commaundementes, ye shal byde in my loue: euen as I haue kept my fathers commaundementes, and abyde in hys loue. These thynges haue I spoken vnto you, that my ioye myghte remayne in you, & that your ioye myght be full.

SAINCT PHILIP AND IAMES .

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you. Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the Vine: no more can ye, except ye abide in me. J am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Jf ye abide in me, and my words abide in you, ye shall aske what you will, and it shall be don vnto you; Herein is my ffather glorified, that ye bear much fruit, so shall ye be my disciples. As the Father hath loved me, so have J loved you: continue ye in my love. Jf ye keep my com̄andements, ye shall abide in my love: even as J have kept my Fathers commandements, and abide in his love. These things have I spoken vnto you, that my ioy might remain in you, and that your ioy might be full.

SAINT PHILIP AND SAINT IAMES ³DAY.

¶ The Collect.

ALmightie God, whom truelye to knowe is euerlastinge lyfe: Graunte vs perfectelye to knowe thy sonne Iesus Christe, to bee the waye, the trueth,

The Collect.

O Almighty God, whom truly to know is everlasting life: grant vs perfectly to know thy son Jesus Christ to be the Way, the Truth,

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Lectio.

[Sap. v 1-5]

Secundum Iohannem.

<x>iiij. A

IN illo tempore. Dixit iesus discipulis suis. Non turbetur cor vestrum. Creditis in deum: et in me credite. In domo patris mei: mansiones multe sunt. Si quominus dixissem vobis: quia vado parare vobis locum. Et si

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and the life, as thou haste taught saint Philip, and other the Apostles:

Through
Iesus Christe our Lorde.

The Epistle.

[Iames. i.

IAmes the seruaunt of God, and of the Lord Iesus Christe, sendeth greeting to the .xij. Tribes which are scatered abroade. My brethren count it for an excedinge ioye, when ye fall into diuerse temptacions: Knowing this: that the trying of your faith, gendreth pacience: and let pacience haue her perfect worke, that ye may be perfecte, and sound, lacking nothing. If any of you lacke wisedome, let him aske of hym that geueth it: euen God, whiche geueth to all men indifferentlye, and casteth no man in the teeth, and it shalbe geuen hym. But let hym aske in fayth, and wauer not: for he that doubteth, is lyke a waue of the sea, whiche is tost of the windes, and caried with violence. Neither let that manne thynke, that he shall receive any thing of the Lorde. A waueryng mynded man, is vnstable in all his wayes. Let the brother whiche is of lowe degree, reioyce when he is exalted. Agayne, let him that is riche, reioyce when he is made lowe. For euen as the flower of the grasse, shall he passe awaye. For as the sunne riseth with heate, and the grasse withereth, and his flower falleth away, and the beautye of the fashion of it perisheth: euen so shall the riche manne perishe in hys wayes. Happy is the man that endureth temptacion: For when he is tried, he shall receyue the crowne of lyfe, which the Lorde hath promised to them that loue him.

The Gospell.

[Iohn. xiiii.

AND Iesus sayed vnto his disciples: let not youre hearte be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions. If it were not so, I woulde haue tolde you. I goe to prepare a place for you. And yf I goe to prepare a place

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and the lyfe, as thou haste taught Sainct Philip, & other the Apostles:

Through
Iesus Christ our Lorde.

℣ The Epistle.
[Iames. i.

IAmes the seruaunte of God, and of the Lord Iesus Christ, sendeth greetynge to the twelue Tribes whiche are scattered abroade. My brethren, counte it for an excedinge ioye, when ye fall into dyuerse temptacions: Knowynge thys that the tryinge of youre fayth gendreth pacience, and lette pacience haue her perfecte worke, that ye may be perfecte, and sound, lackinge nothinge, Yf any of you lacke wysdome, lette hym aske of hym that geueth it: euen God, whiche geueth to all menne indifferently, and casteth no man in the teeth, and it shall bee geuen hym. But lette hym aske in faythe, and wauer not: for he that doubteth, is lyke a waue of the Sea, whyche is toste of the wyndes, and caryed wyth vyolence. Neyther lette that manne thynke that he shall receyue any thynge of the Lorde. A wauerynge mynded man, is vnstable in all hys wayes. Lette the brother whyche is of lowe degree, reioyce when he is exalted. Agayne, lette hym that is ryche, reioyce when he is made lowe. For euē as the flower of the grasse, shal he passe away. For as the sunne riseth with heate, and the grasse withereth, and his flower falleth away, and the beautie of the fashion of it perisheth: euen so shal the riche man perishe in hys wayes. Happy is the man that endureth temptacion: For when he is tried, he shal receiue the crown of lyfe, which the lord hath promised to them that loue hym.

℣ The Gospel.
[Ioh. xiiii

AND Iesus sayd vnto his disciples: let not your heartes be troubled. Ye beleue in God, beleue also in me. In my fathers house are many mansions. If it wer not so, I would haue tolde you. I goe to prepare a place for you. And if I goe to prepare a place

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and the Life, **that following the steps of thy holy** Apostles, Saint Philip, and **Saint James, we may stedfastly walk in the way that leadeth to eternall Life** through **the same thy son** Jesus Christ our Lord. **℟Amen.**

The Epistle.
[St: Iames. 1. 41

James a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all ioy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh Patience. But let patience have her perfect work, that ye may be perfect, and entire, wanting nothing. Jf any of you lack wisdom, let him ask of God, that giveth to all men liberally, and vpbraideth not; and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind, and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is vnstable in all his wayes. Let the brother of low degree, rejoyce in that he is exalted;
But the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his wayes. Blessed is the man that endureth temptation: for when he is tryed he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel.
[St: Iohn. 14. 41.

And Jesus said vnto his disciples, Let not your heart be troubled: ye believe in God, believe also in me. In my Fathers house are many mansions; if it were not so, J would have told you, I go to prepare a place for you. And if I go and prepare a place

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abiero et preparauero vobis locum, iterum veniam et accipiam vos ad meipsum: vt vbi sum ego, et vos sitis. Et quo ego vado vos scitis: et viam scitis. Dicit ei thomas. Domine: nescimus quo vadis. Et quo modo possumus viam scire? Dicit ei iesus. Ego sum via, veritas, et vita. Nemo venit ad patrem: nisi per me. Si cognouissetis me: et patrem meum vtique cognouissetis. Et amodo cognoscetis eum: & vidistis eum. Dixit ei philippus. Domine, ostende nobis patrem: et sufficit nobis. Dixit ei iesus. Tanto tempore vobiscum sum: et non cognouistis me? Philippe, qui videt me: videt et patrem. Quomodo tu dicis: ostende nobis patrem? Non credis quia ego in patre: & pater in me est? Verba que ego loquor vobis: a meipso non loquor. Pater autem in me manens: ipse facit opera. Non creditis quia ego in patre: et pater in me est? Alioquin propter ipsa opera credite. Amen amen dico vobis: qui credit in me, opera que ego facio & ipse faciet, et maiora horum faciet: quia ego ad patrem vado. Et quodcunque petieritis patrem in nomine meo: hoc faciam.

¶ Sancti barnabe apostoli.

Officium.

[Ps. cxxxviii (cxxxix) 17 : 1, 2]

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for you, I wyl come agayne and receyue you, euen vnto my selfe: that where I am, there may ye be also. And whither I goe, ye knowe, and the way ye knowe. Thomas sayeth vnto hym: Lorde, we knowe not whither thou goest. And howe is it possible for vs to knowe the waye? Iesus saieth vnto him: I am the waye, & the trueth, & the lyfe: No man cōmeth vnto the father but by me: if ye had knowen me ye had knowen my father also: And nowe ye knowe him, and haue seen him. Philip sayeth vnto him: Lorde shewe vs the father, and it suffiseth vs. Iesus sayeth vnto him: haue I been so long tyme with you, and yet haste not thou knowen me? Philip, he that hath seen me, hath seen my father, and howe sayest thou then, shewe vs the father? Beleuest thou not that I am in the father, & the father in me? The wordes that I speake vnto you, I speake not of my selfe: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, and the father in me. Or els beleue me for the workes sake. Verely, verely, I say vnto you: he that beleueth on me, the workes that I doe, thesame shall he doe also, and greater workes then these shall he doe, because I go vnto my father. And whatsoeuer ye aske in my name, that wyll I doe, that the father may be gloryfied by the sonne. Yf ye shall aske anye thyng in my name, I will do it.

SAYNCT BARNABE APOSTLE.

At mattyns.

¶ The second lesson. Act .xiiii. Vnto the ende.

¶ At the Communion.

[Voce mea ad dominum. Psal. cxlii.

I cried vnto the Lord with my voyce: yea euen vnto the Lord did I make my supplicacion.

I powred out my complayntes before him: and shewed him of my trouble.

When my spirite was in heauines, thou knewest my path: in the way wherein I walked, haue they prieuely layed a snare for me.

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for you, I wyl come agayne and receiue you, euen vnto my selfe: that where I am, there ye may bee also. And whither I goe, you know, and the waye ye know. Thomas sayeth vnto hym: Lorde, we know not whither thou goest. And how is it possible for vs to know the waye? Iesus sayeth vnto hym: I am the way, and the trueth, and the lyfe: No man cōmeth to the father but by me: yf ye had knowen me ye had knowē my father also: And now ye knowe hym, and haue seen him. Philip sayeth vnto hym: Lorde shewe vs the father, and it suffiseth vs. Iesus sayeth vnto him: haue I been so long tyme wyth you, and yet hast thou not knowen me? Philip, he that hath seen me, hath sene my father: and how sayest thou then, shewe vs the father? Beleueste thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: But the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father and the father in me. Or els beleue me for the woorkes sake. Verely, verely, I saye vnto you: he that beleueth on me, the workes that I doe, thesame shal he doe also, and greater workes thē these shal he doe, because I goe vnto my father. And whatsoeuer ye aske in my name, that wyl I doe, that the father maye bee gloryfyed in the sonne. If ye shal aske any thing in my name, I wyl doe it.

Sainct Barnabe Apostle.

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for you, I will come again, and receive you vnto my selfe, that where J am, there ye may be also. And whither I go, ye know, and the way ye know. Thomas saith vnto him, Lord, we know not whither thou goest, and how can we know the way? Iesus saith vnto him, J am the Way, the Truth, and the life; no man cometh vnto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith vnto him, Lord, shew vs the Father, and it sufficeth vs. Jesus saith vnto him, Have J been so long time with you, and yet hast thou not known me, Philip? He that hath seen me, hath seen the Father, and how saiest thou then, shew vs the Father? Believest thou not that J am in the Father, and the Father in me? the words that J speak vnto you, J speak not of my selfe; but the Father that dwelleth in me, he doth the Works. Believe me, that I am in the Father, and the Father in me; or else believe me for the very works sake. Verily, verily, J say vnto you, he that believeth on me, the works that I do, shall he do also, and greater works then these shall he do; because J go vnto my Father; And whatsoever ye shall aske in my name, that will I do, that the Father may be glorified in the son. If ye shall ask any thing in my name, I will do it.

Saint Barnabas the Apostle.

I looked also vpon my right hande: and see there was no man that woulde knowe me.

I had no place to flye vnto: and no manne cared for my soule.

I cried vnto thee, O Lord, and said: Thou art my hope and my porcion in the lande of the liuing.

Consider my complaynt: for I am brought very lowe.

O delyuer me from my persecutours: for they are to strong for me.

Bryng my soule out of prieson, that I maye geue thankes vnto thy name: which thing if thou wilte graunte me, then shall the righteous resorte vnto my company.

Glory be to the father. &c.

As it was in the beginning. &c.

The Collect.

Acts xi 24 (Epistle)

LOrde almightie, whiche haste indued thy holy Apostle Barnabas, with singuler giftes of thy holy gost: let vs not be destitute of thy manifolde giftes, nor yet of grace to vse them alwaye to thy honoure and glory: Through Iesus Christ our Lorde.

1 Cor. i 7, xii 4, 1 Pet. iv 10

Epistola [in communi: Eph. ii 19-22]

℟ **Lectio actuum apostolorum.**

Acts xi 21b-26, xiii 1-3

The Epistle.

[Act. xi.

TYdynges of these thinges came vnto the eares of the congregacion, which was in Ierusalem. And they sent furth Barnabas, that he should goe vnto Antioche. Which when he came, and had seen the grace of God, was glad and exhorted them all, that with purpose of heart, they woulde continually cleaue vnto the Lorde. For he was a good man, and full of the holy gost and of fayth, and muche people was added vnto the Lorde. Then departed Barnabas to Tharsus, for to seke Saul. And when he had founde him, he brought him vnto Antioche. And it chaunsed, that a whole yere they hadde their conuersacion with the congregacion there, & taught muche people, in so muche that the disciples of Antioche were the first that were called Christen. In those dayes came Prophetes from the citie of Ierusalem vnto Antioche. And there stode vp one of them, named Agabus, and signified by the spirite, that there

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¶ The Collect.

LOrd almightie, which hast indued thy holy Apostle Barnabas, with singuler giftes of thy holy gost: let vs not be destitute of thy manyfold gyftes, nor yet of grace to vse them alwaye to thy honoure and glory: Through Iesus Christ our Lorde.

¶ The Epistle.

[Actes xi

TYdynges of these thynges came vnto the eares of the congregacion, whiche was in Ierusalē. And they sent furth Barnabas, that he should goe vnto Antioche. Which when he came, & had seen the grace of god, was glad: and exhorted them al, that with purpose of heart, they would continally cleaue vnto the Lorde. For he was a good man, and ful of the holy gost and of fayth, and muche people was added vnto the lord. Then departed Barnabas to Tharsus, to seke Saul. And when he had founde hym, he brought him vnto Antioche. And it chaunsed, that a whole yeare they had theyr conuersacyon with the congregacion there, and taught much people, insomuch that the disciples of Antioche wer the first that wer called Christen. In those dayes came Prophetes from the citie of Ierusalem vnto Antioche. And there stode vp one of them, named Agabus, and signified by the spirite, that there

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The Collect.

O[8] Lord God Almighty [8]who didst endue* thy holy Apostle Barnabas with singular gifts of [3]the holy Ghost; leave vs not, we beseech thee, destitute of thy manifold gifts, nor yet of grace, to vse them alway to thy honour and glory through Jesus Christ our Lord. [6]Amen.

[9]For the Epistle.

[Acts. 11. [4]22.

Tidings of these things came vnto the ears of the Church which was in Ierusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave vnto the Lord. For he was a good man, and full of the holy Ghost, and of faith; and much people was added vnto the Lord. Then departed Barnabas to Tarsus for to seek Saul. And when he had found him, he brought him vnto Antioch. And it came to pass, that a whole year they assembled themselves with the Church , and taught much people; and the disciples were called Christians first in Antioch. And in those dayes came Prophets from Jerusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit that there

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S Secundum iohannem.

[xv. B

IN illo tempore. Dixit iesus discipulis suis. Hoc est preceptum meum: vt diligatis inuicem sicut dilexi vos. Maiorem hac dilectionem nemo habet: vt animam suam ponat quis pro amicis suis. Vos amici mei estis: si feceritis que ego precipio vobis. Jam non dicam vos seruos: quia seruus nescit quid faciat dominus eius. Vos autem dixi amicos: quia omnia quecumque audiui a patre meo, nota feci vobis. Non vos me elegistis: sed ego elegi vos et posui vos vt eatis et fructum afferatis, & fructus vester maneat. Vt quodcunque petieritis patrem in nomine meo: det vobis.

℄ In die sancti Iohannis baptiste.

Officium.

[Isa. xlix 1, 2: Ps. xci (xcii) 2]

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should be greate dearth throughout all the world, whiche came to passe in the Emperoure Claudius dayes. Then the disciples, euery man according to his habilitie, purposed to sende succour vnto the brethren which dwelt in Iewry: which thing they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

The Gospell.

[Iohn. xV.

THys is my commaundemente, that ye loue together, as I haue loued you: Greater loue hath no man, then this: that a man bestowe his lyfe for his frendes. Ye are my frendes, yf ye doe whatsoeuer I commaunde you. Henceforth call I you not seruauntes, for the seruaunte knoweth not what his Lorde doeth. But you haue I called frendes: for all thinges that I haue herd of my father, haue I opened vnto you: ye haue not chosen me, but I haue chosen you, and ordayned you to goe and bryng furth fruite, and that your fruite should remayne: that whatsoeuer ye aske of the father in my name, he may geue it you.

At Euensong.

℄ The Second Lesson. Act. xv. (Vnto) After certayne dayes.

¶ SAYNCT IOHN BAPTIST.

℄ Proper lessons at Mattyns.

The first lesson. Malach. iii. Vnto the ende.
The second lesson. Mat. iii. Vnto the ende.

℄ At the Communion.

[Domine exaudi. Psal. cxliiii.

HEare my prayer, O Lorde, and considre my desire: herken vnto me for thy trueth and righteousnes sake.

And enter not into iudgement with thy seruaunt: for in thy sight shall no man lyuyng be iustified.

For the enemy hath persecuted my soul, he hath smittē my lyfe down to the ground: he hath laied me in the darknes, as the men that haue been long dead.

Therfore is my spirite vexed within me: and my heart within me is desolate.

Yet doe I remembre the tyme past, I muse vpon all thy workes: yea I

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should be great dearth throughout al the world, which came to passe in ye Emperour Claudius dayes. Then the dysciples, euery man accordyng to his habilitie, purposed to sende succoure vnto the brethren whiche dwelte in Jewry: whiche thing they also dyd, and sente it to the elders by the handes of Barnabas and Saul.

℣ The Gospell.

[John. xv.

THis is my commaundemente, that ye loue together, as I haue loued you: Greater loue hath no man, then this: that a man beestowe his lyfe for hys frendes. Ye are my frendes, yf ye doe whatsoeuer I commaund you. Hencefoorth call I you not seruauntes, for a seruaunt knoweth not what his Lord doth. But you haue I called frendes: for al thīges that I haue heard of my father, haue I opened to you: ye haue not chosen me, but I haue chosen you, and ordayned you to goe and bryng furth fruite, and that your fruite should remaine: that whatsoeuer ye aske of the father in myname, he maye geue it you.

SAINCT IOHN BAPTIST.

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should be a great dearth throughout all the world; which came to pass in the dayes of Claudius Cesar. Then the disciples every man according to his Ability, determined to send relief vnto the brethren which dwelt in Judea. which also they did, and sent it to the elders, by the hands of Barnabas and Saul.

The Gospel.

[S^t^: Iohn. 15. 12.

This is my Commandment, That ye love one another, as I have loved you. Greater love hath no man then this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth J call you not servants; for the servant knoweth not what his Lord doth: but J have called you freinds: for all things that J have heard of my Father, J have made known vnto you. Ye have not chosen me, but J have chosen you; and ordeined you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall aske of the Father in my name, he may give it you.

SAINT IOHN BAPTIST.

exercise my selfe in the workes of thy hādes.

I stretche forth my handes vnto thee : my soule gaspeth unto thee, as a thirstie lande.

Heare me, O Lord, and that soone, for my spirite wexeth faynte : hyde not thy face from me, lest I be lyke vnto them that goe downe into the pitte.

O let me heare thy louynge kindnesse betymes in the morning, for in thee is my trust : shewe thou me the waye that I shoulde walke in, for I lift vp my soule vnto thee.

Delyuer me, O Lorde, from myne enemies : for I flye vnto thee to hide me.

Teache me to doe the thing that pleaseth thee, for thou art my God : let thy louyng spirite leade me forth vnto the lande of righteousnes.

Quicken me, O Lorde, for thy names sake : and for thy righteousnes sake, bring my soule out of trouble.

And of thy goodnes slay mine enemies : and destroie al them that vexe my soule, for I am thy seruaunt.

Glory be to the father. &c.

As it was in the beginning. &c.

Oratio.

[Deus qui presentem diem honorabilem nobis in beati Iohannis natiuitate fecisti : da populis tuis spiritualium gratiam gaudiorum : & omnium fidelium mentes dirige in viam salutis eterne. per dominum (*Leon.* 326)]

The Collect.

ALmyghtie God, by whose prouidence thy seruaunte Iohn Baptiste was wonderfully borne, and sente to prepare the waye of thy sonne our sauioure, by preachinge of penaunce : make vs so to folowe hys doctrine and holy lyfe, that we may truly repent according to his preachyng, and after his example constantly speake the trueth, boldly rebuke vice, and paciently suffer for the truethes sake : through Iesus Christe our lorde.

Lectio Esaie prophete.

[Isa. xlix 1-7]

The Epistle.

[Esai. xl.

BE of good chere my people, O ye Prophetes comfort my people, sayeth your God, comfort Ierusalem at the heart, and tell her, that her trauaile is at an ende, that her offence is pardoned, that she hath receyued of the Lordes hand sufficiēt correccion for al her sinnes. A voyce crieth in wildernes, prepare the waye

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¶ The Collect.

ALmightie God, by whose prouidence thy seruaunt Iohn Baptist was wonderfully borne, and sent to prepare the waye of thy sōne our sauiour by preaching of penaunce: make vs so to folowe his doctrine and holy life, that we may truely repent, accordīg to his preaching, and after hys example constantlye speake the trueth, boldly rebuke vice, and pacyently suffre for the truethes sake: throughe Iesus Chryste our Lord.

¶ The Epistle.

[Esay. xl.

BE of good chere my people, O ye Prophetes cōfort my people, saieth your god, comfort Ierusalem at the heart, and tel her, that her trauayle is at an end, that her offence is pardoned, that she hath receiued of the Lordes hande, sufficient correccion for all her sinnes. A voyce cryed in wildernes, prepare the way

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The Collect.

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of [7b]repentance: make vs so to follow his doctrine, and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truthes sake, through Jesus Christ our Lord. **Amen.**

[9]**For** the Epistle.

[Isai. 40. [41].

Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry vnto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lords hand double for all her sins. The voice of him that cryeth in the wilderness, Prepare ye the way

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of the Lorde in the wildernes, make strayght the path for our God in the deserte. Lette all valleyes be exalted, and euery mountayne and hyll be layed lowe: whatso is croked let it be made strayght, and lette the rough be made playne fieldes. For the glory of the Lorde shall appeare, and all fleshe shall at once see it: for why, the mouth of the Lorde hath spoken it. The same voyce spake. Now cry. And the Prophete aunswered: what shall I cry? that all fleshe is grasse, & that all the goodlynes thereof is as the floure of the fielde. The grasse is wythered, the floure falleth away. Euen so is the people as grasse, whē the breath of the Lord bloweth vpon them. Neuerthelesse, whether the grasse wyther, or that the floure fade away, yet the worde of our God endureth for euer. Go vp vnto the hie hyll (O Sion) thou that bryngest good tydynges, lift vp thy voyce with power, O thou preacher Ierusalem: Lift it vp without feare, and say vnto the cities of Iuda: Beholde your God: beholde, the Lorde God shall come with power, and beare rule with his arme. Beholde, he bryngeth hys treasure with him, and his workes go before him. He shall feede his flocke lyke an heardman. He shall gather the lambes together with his arme, and carye them in his bosome, and shall kyndly entreate those that beare young.

Euangelium secundum Lucam.

[i. r

IN illo tempore. Elizabeth impletum est tempus pariendi: et peperit filium. Et audierunt vicini et cognati eius quia magnificauit dominus misericordiam suam cum illa: & congratulabantur ei. Et factum est in die octauo venerunt circumcidere puerum: et vocabant eum nomine patris sui zachariam. Et respondens mater eius: dixit. Nequaquam: sed vocabitur iohannes. Et dixerunt ad illam: quia nemo est in cognatione tua, qui vocetur hoc nomine. Innuebant autem patri eius: quem vellet vocari eum. Et postulans pugil-

The Gospell.

[Luc. i.

ELizabethes tyme came that she should be deliuered, and she brought furth a sonne. And her neighbours and her cosins hearde howe the Lorde had shewed greate mercye vpon her, and they reioysed wyth her. And it fortuned that in the eight day they came to circumcise the childe: & called his name Zacharias, after the name of his father. And his mother answered, & sayd: not soo, but he shalbe called Iohn. And they sayed vnto her: There is none in thy kynred that is named w̄ this name. And they made signes to his father, howe he woulde haue him called. And he asked for writing tables, and wrot,

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of the lord in the wildernes, make strayghte the pathe for oure God in the desert. Let al valleyes bee exalted, and euery mountaine and hyll be layed lowe: whatso is croked let it be made strayghte, and let the rough be made playne fieldes. For the glorye of the lorde shall appeare, and all fleshe shal at once see it: for why, the mouth of the lord hath spoken it. Thesame voyce spake. Now cry. And the Prophete aunswered: what shal I crye? that al fleshe is grasse, and that all the godlynes therof is as the floure of the fielde. The grasse is withered, the floure falleth away. Euen so is the people as grasse, when the breath of the Lord bloweth vpon them. Neuerthelesse, whether the grasse wyther, or that the floure fade away, yet the worde of our god endureth for euer. Go vp vnto the hie hil (O Sion) thou that bryngest good tydinges, lifte vp thy voyce with power, O thou preacher Ierusalem: Lifte it vp without feare, and saye vnto the cities of Iuda: Beholde your God: beholde, the lord God shall come with power, and beare rule with his arme. Beholde, he bringeth his treasure with him, and his workes go before him. He shal feede his flocke like an heardman. He shall gather the lambes together with his arme, and cary them in his bosome, and shall kyndly entreat those that beare young.

℣ The Gospel.

[Luke. i.

ELizabethes time came that she shoulde bee deliuered, and she broughte furth a sonne. And her neyghbours and her cosyns heard howe the Lorde had shewed greate mercye vpon her, and reioised with her. And it fortuned that in the eighte daye they came to circumcise the child: and called hys name Zachari, after the name of hys father. And hys mother aunswered, and sayed: not so, but his name shall bee called Iohn. And they sayed vnto her: There is none in thy kinred that is named with this name. And they made sygnes to hys father, how he woulde haue him called. And he asked for writing tables, and wroote,

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of the Lord , Make straight in the desert, a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth ; because the spirit of the Lord bloweth vpon it: Surely the people is grass.

The grass withereth, the flower fadeth , but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee vp into the high mountain: O Ierusalem, that bringest good tidings, lift vp thy voice with strength; lift it vp, be not afraid: say vnto the Cities of Judah, Behold your God. Behold, the Lord God will come with strong hand, and his Arm shall rule for him; behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd, he shall gather the Lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel.

[St. Luke. i. 57.

Elizabeths full time came that she should be delivered; and she brought forth a son. And her neighbours and her cosins heard, how the Lord had shewed great mercy vpon her; and they reioiced with her. And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered, and said, Not so; but he shall be called John. And they said vnto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing-table, and wrote,

larem: scripsit dicens. Iohannes est nomen eius. Et mirati sunt vniuersi. Apertum est autem illico os eius, & lingua eius: & loquebatur benedicens deum. Et factus est timor super omnes vicinos eorum: et super omnia montana iudee diuulgabantur omnia verba hec. Et posuerunt omnes qui audierant in corde suo: dicentes. Quis putas puer iste erit? Etenim manus domini erat cum illo. Et zacharias pater eius impletus est spiritu sancto: et prophetauit dicens. Benedictus dominus deus israel: quia visitauit & fecit redemptionem plebis sue.

saying: his name is Iohn. And they meruayled all. And hys mouthe was opened immediatly, & his tonge also, and he spake & praysed God. And feare came on al thē that dwelt nye vnto them. And al these sayinges were noysed abrode throughout all the hyll countrey of Iury, and all they that heard them laied thē vp in their heartes, saying: what maner of chylde shall thys bee? And the hande of the Lorde was with him. And his father Zacharias was filled with the holy gost, and prophecied, saying: Praysed be the Lorde God of Israel, for he hath visited and redemed his people. And hath raysed vp an horne of saluacion vnto vs, in the house of his seruaunt Dauid. Euen as he promised by the mouth of his holy prophetes, whiche were sence the world began. That we should be saued from our enemies, & from the hande of all that hate vs. That he would deale mercifully with our fathers, & remembre his holy couenaunte. And that he woulde performe the othe which he sware to our father Abrahā for to geue vs. That we deliuered out of the handes of our enemies, myght serue hym wythout feare, all the dayes of our life, in suche holines and righteousnes as are acceptable before hym. And thou child shalt be called the prophete of the hiest, for thou shalte goo before the face of the Lorde to prepare hys wayes: to geue knowledge of saluacion vnto his people for the remissiō of sinnes. Through the tender mercy of our God, wherby the day spring frō an hie hath visited vs. To geue light to thē that sate in darkenes, & in the shadowe of death, to guyde our feete into the waye of peace. And the child grewe and waxed strong in spirite, and was in wildernes tyll the day came, when he should shewe himselfe vnto the Israelites.

¶ Proper lessons at Euensong.

The first lesson. Malach. iiii Vnto the ende.

The seconde lesson. Mat. xiiii. (Vnto) when Iesus heard.

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saying: hys name is Iohn. And they meruayled all. And hys mouth was opened immedyatlye, and hys tonge also, and he spake and praysed god. And feare came on al thē that dwelt nie vnto hym. And all these sayinges was noised abrode throughout all the hye countreye of Iewry, and they that heard them layed thē vp in their heartes, saying: what maner of childe shall this be? And the hande of the Lord was with hym. And his father Zacharias was filled with the holy gost, and prophecied, saying: Praysed be the lord god of Israel, for he hath visited & redemed his people. And hath raysed vp an horne of saluacion vnto vs, in the house of his seruaunt Dauyd. Euen as he promysed by the mouth of his holy Prophetes, whiche were sence the worlde began. That we should be saued frō our enemies, & from the hand of al that hate vs. That he woulde deale mercifullye with our fathers, and remembre his holy couenaunte. And he would performe the othe which he sware to our father Abraham for to geue vs. That we beyng deliuered out of the handes of our enemies, myghte serue hym without feare, all the daies of our life, in such holynesse and ryghteousnesse as are acceptable for hym. And thou childe shalte be called the Prophete of the hiest: for thou shalt goe before the face of the Lorde to prepare his waies: To geue knowlage of saluaciō vnto his people for the remission of synnes. Through the tender mercy of our God, wherby the day spring from an hie hath visited vs. To geue light to them that sate in darkenes, and in the shadow of death, to guide our feete into the waye of peace. And the child grewe and waxed strong in spirite, and was in wyldernes tyll the daye came, when he shoulde shewe hymselfe vnto the Israelites.

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saying, His name is John. And they marvelled all. And his mouth was opened immediatly, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill-Country of Judea. And all they that had heard them layed them vp in their hearts, saying, What manner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Blessed be the Lord God of Jsrael, for he hath visited, and redeemed his people, And hath raised vp an horn of salvation for vs in the house of his servant Dauid; As he spake by the mouth of his holy prophets, which have been since the world began, That we should be saved from our enemies, and from the hand of all that hate vs. To perform the mercy promised to our Fathers, and to remember his holy covenant:

The oath which he sware to our father Abraham, That he would grant vnto vs, that we, being delivered out of the hands of our enemies, might serve him without fear, In holyness and righteousness before him all the dayes of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his wayes. To give knowledge of salvation vnto his people, by the remission of their sins; Through the tender mercy of our God, whereby the day-spring from on high, hath visited vs. To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing vnto Jsrael.

SOURCES

¶ In die apostolorum petri & pauli.

Officium.

[Act. xii 11]

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¶ SAINCT PETERS DAYE.

At Mattyns.

The seconde lesson Act. iii. Vnto the ende.

At the Communion.

[Benedictus dominus. psal. cxliiii.

BLessed be the Lorde my strengthe : whiche teachethe my handes to warre, and my fyngers to fyght.

My hope, and my fortresse, my castle, and deliuerer, my defender in whome I trust : whiche subdueth my people that is vnder me.

Lorde what is man that thou hast suche respect vnto him? or the sonne of man, that thou so regardest hym?

Manne is lyke a thing of naughte : hys tyme passeth awaye like a shadowe.

Bowe thy heauens, O Lorde, and come downe : touche the mountaynes and they shall smoke.

Cast furthe the lyghtnyng, and teare theim : shote out thyne arowes and consume them.

Sende downe thyne hande from aboue : deliuer me and take me out of the great waters, frō the hande of straunge children.

Whose mouth talketh of vanitie : and their right hande is a right hande of wickednes.

I wyll syng a newe songe vnto thee, O God : and syng praises vnto thee vpon a ten stringed Lute.

Thou that geuest victorye vnto kynges : and haste delyuered Dauid thy seruaunt from the peryll of the sworde.

Saue me, and delyuer me from the hande of straunge children : whose mouth talketh of vanitie and their ryght hande is a right hande of iniquitie.

That our sonnes maye growe vp as the yong plantes : and that our doughters maye be as the pollyshed corners of the temple.

That our garners maye be full and plenteous with all maner of store : that our shepe may bring furth thousandes and ten thousandes in our stretes

That our oxen maye be stronge to labor, that there bee no decay : no leading into captiuitie, and no complayning in our stretes.

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SAINCT PETERS DAYE.

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SAINT PETERS DAY.

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Oratio.

[DEUS qui hodiernam diem apostolorum tuorum petri et pauli martyrio consecrasti: da ecclesie tue eorum in omnibus sequi preceptum, per quos religionis sumpsit exordium. Per dominum. (*Greg.* 102)]

Lectio actuum apostolorum.

[xii. c

IN diebus illis. Misit herodes rex manus: vt affligeret quosdam de ecclesia. Occidit autem iacobum fratrem iohannis, gladio. Videns autem quia placeret iudeis: apposuit vt apprehenderet & petrum. Erant autem dies azymorum. Quem cum apprehendisset, misit in carcerem: tradensque quatuor quaternionibus militum ad custodiendum, volens post pascha producere eum populo. Et petrus quidem seruabatur in carcere: oratio autem fiebat sine intermissione ab ecclesia ad deum pro eo. Cum autem producturus eum esset herodes, in ipsa nocte erat petrus dormiens inter duos milites vinctus catenis duabus: et custodes ante ostium custodiebant carcerem. Et ecce angelus domini astitit: & lumen refulsit in habitaculo carceris. Percussoque latere petri: excitauit eum dicens. Surge velociter. Et ceciderunt catene: de manibus eius. Dixit autem angelus ad eum. Precingere: & calcia te caligas tuas. Et fecit sic. Et dixit illi. Circumda tibi vestimentum tuum: & sequere me. Et exiens sequebatur eum: & nesciebat quia verum est quod fiebat per angelum,

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Happy are the people that be in suche a case: yea blessed are the people whiche haue the Lord for their God.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c.

The Collect.

ALmightie God, whiche by thy sonne Iesus Christ hast geuen to thy Apostle Sayncte Peter many excellente giftes, and commaundedst him earnestly to fede thy flocke: make we beseche thee, all byshops and pastors diligently to preache thy holy worde, and the people obedientlye to folowe the same, that they may receyue the croune of euerlasting glorye, through Iesus Christ our Lorde.

The Epistle.

[Actes. xii.

AT the same tyme Herode the kyng stretched furth hys handes to vexe certayne of the congregacion. And he kylled Iames the brother of Iohn wyth the sworde. And bycause he saw that it pleased the Iewes, he proceded farther and tooke Peter also. Then were the dayes of swete breade. And when he had caught him, he put him in prison also, & deliuered him to foure quaternions of souldiers to be kept, entending after Easter to bryng him furthe to the people. And Peter was kept in prisone, but prayer was made without ceassing, of the congregacyon vnto God for him. And when Herod would haue brought him out vnto the people, the same night slept Peter betwene two souldiers bounde with two chaynes: and the kepers before the dore, kept the prison. And beholde the angell of the Lorde was there present, and a lyghte shyned in the habitacion. And he smote Peter on the side, and stiered him vp saying: aryse vp quickely. And his chaines fell of from his handes. And the angell sayd vnto him: gyrde thy selfe, and bind on thy sandales. And so he dyd. And he sayeth vnto him: cast thy garment aboute thee, and folowe me. And he came out and folowed hym, and wyst not that it was trueth whiche was done by the angell,

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¶ The Collect.

ALmightie god, whiche by thy sonne Iesus Christ hast geuen to thy Apostle Sayncte Peter many excellent giftes, and commaũde st him earnestly to fede thy flocke: make we beseche thee, al bishops and pastors dyligently to preache thy holy worde, and the people obediently to folowe thesame, that thei may receiue the croune of euerlastynge glorye, throughe Iesus Christe our Lorde.

¶ The Epistle.

[Acte. xii.

AT thesame tyme Herode the kynge stretched furth hys handes to vexe certayne of the congregacion. And he killed Iames the brother of Iohn with the sword. And because he saw it pleased ye Iewes, he proceded farther and toke Peter also. Then wer the dayes of swete bread. And when he had caughte hym, he put him in prieson also, and delyuered hym to foure quaternions of souldiers to be kepte: intendyng after Easter to brynge him furth to the people. And Peter was kepte in prieson, but prayer was made wythoute ceassynge, of the congregacyon, vnto God for hym. And when Herode woulde haue broughte hym oute vnto the people, thesame nyghte slepte Peter betwene two souldyers, bounde with two chaines: and the kepers beefore the doore, kepte the prieson. And beholde, the Aungel of the LORDE was there present, and a lyght shyned in the habitacion. And he smote Peter on the side, and stirred him vp, saying: arise vp quickely. And his chaines fel from his handes. And the angel sayd vnto hym: gyrde thy selfe, and binde on thy sandales. And so he did. And he saith vnto hym: cast thy garment about thee and folow me. And he came out and folowed hym, and wyst not that it was truth which was done by ye Angel,

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The Collect.

O Almighty God, who[8] by thy Son Jesus Christ, [8]didst give to thy Apostle Saint Peter, many excellent gifts, and commandedst him earnestly to feed thy flock: make, we beseech thee, all Bishops and Pastours diligently to preach thy holy word, and the people obediently to follow the same, that they may receive the Crown of everlasting glory, through Jesus Christ our Lord. [6]Amen.

[9]For the Epistle.

[Acts. 12. [4]1.

About that time, Herod the King stretched forth his hands to vex certein of the Church. And he killed James the brother of Iohn with the sword. And because he saw it pleased the Jews he proceeded further to take Peter also. (Then were the dayes of vnleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people. Peter therefore was kept in prison, but prayer was made without ceasing of the Church vnto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door, kept the prison. And behold the Angel of the Lord came vpon him, and a light shined in the Prison; and he smote Peter on the side, and raised him vp, saying, Arize vp quickly. And his chains fell off from his hands. And the Angell said vnto him, Gird thy selfe, and bind on thy Sandals: and so he did. And he saith vnto him, Cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true, which was don by the Angel;

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existimabat autem se visum videre. Transeuntes autem primam & secundam custodiam: venerunt ad portam ferream que ducit ad ciuitatem, que vltro aperta est eis. Et exeuntes processerunt vicum vnum: & continuo discessit angelus ab eo. Et petrus ad se reuersus: dixit. Nunc scio vere quia misit dominus angelum suum, & eripuit me de manu herodis: & de omni expectatione plebis iudeorum.

Euangelium in communi vnius apostoli. Secundum matheum.

[xvi. B

In illo tempore. Venit iesus in partes cesaree philippi: & interrogabat discipulos suos dicens. Quem dicunt homines esse filium hominis? At illi dixerunt. Alij iohannem baptistam, alij autem heliam, alij vero hieremiam, aut vnum ex prophetis. Dixit illis iesus. Vos autem quem me esse dicitis? Respondens autem simon petrus: dixit. Tu es xps filius dei viui. Respondens autem iesus: dixit ei. Beatus es simon bariona, quia caro & sanguis non reuelauit tibi: sed pater meus qui in celis est. Et ego dico tibi quia tu es petrus: & super hanc petram edificabo ecclesiam meam. Et porte inferi non preualebunt aduersus eam. Et tibi dabo claues regni celorum. Et quodcumque ligaueris super terram: erit ligatum & in celis. Et quodcunque solueris super terram, erit solutum & in celis.

S ℭ Sancte marie magdalene.
Ad missam. Officium.
[Gaudeamus omnes: Ps. xliv (xlv) 1]

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but thought he had seen a vision. When they were past the first and the seconde watche, they came vnto the yron gate, that leadeth vnto the citie, which opened to them by the owne accorde. And they went out, and passed thorow one strete, and furthwith the angell departed from him. And when Peter was come to himselfe, he sayd: now I know of a suertie that the Lord hath sente hys angell, and hathe delyuered me out of the hande of Herode, and from all the wayting for of the people of the Iewes.

The Gospell

[Mat. xVi.

WHen Iesus came into the coastes of the citie whiche is called Cesaria Philippi, he asked his disciples, saying: whome do men saye that I the sonne of man am? They sayed: some saye that thou art Iohn Baptiste, some Helias, some Ieremias, or one of the numbre of the prophetes. He sayeth vnto them: but whome saye ye that I am? Simon Peter aunswered, and saied: Thou art Christ the sonne of the liuing God. And Iesus answered, and sayd vnto him. Happy art thou Simon the sonne of Ionas, for fleshe and bloude hath not opened that vnto thee: but my father which is in heauē. And I say also vnto thee that thou art Peter: and vpon this rocke I wyll buylde my congregacion. And the gates of hell shall not preuail agaynst it. And I wil geue vnto thee the keyes of the kingdome of heauen. And whatsoeuer thou byndest in earth, shalbe bounde in heauen: and whatsoeuer thou locest in earth, shalbe loced in heauen.

At Euensong.

The second lesson Act. iiii. vnto the ende.

ℭ SAINCT MARYE MAGDALENE.

[Lauda anima mea. Psal. cxlVi.

PRayse the Lorde, O my soule: whyle I lyue will I prayse the Lord, yea as long as I haue any being I wyll syng prayses vnto my God.

O put not your trust in prynces: nor in any childe of man, for there is no helpe in them.

For when the breath of man goeth furth, he shall turne agayne to his

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but thought he had seen a vision. When they were paste the fyrste and seconde watche, thei came vnto the yron gate, that leadeth vnto the citie, which opened to them by the own accorde. And they went out, and passed thorowe one strete, and furthwith the angel departed frō him. And when Peter was come to hymselfe, he sayd: now I knowe of a suertie that the Lord hath sent his Angel, and hath deliuered me out of the hande of Herode, and from al the waytyng of the people of the Iewes.

℄ The Gospell.

[Mat. xvi.

WHĒ Iesus came into the coastes of the citie which is called Cesarea Philippi, he asked hys dyscyples, saying: whom do mē say that I the sonne of man am? They said: Some say that thou art Iohn Baptist, some Helias, some Ieremias, or one of the Prophetes. He sayeth vnto them: but whom say ye that I am? Symon Peter aunswered, and sayed: Thou arte Christ the sonne of the liuing god. And Iesus answered, & said vnto him. Happy art thou Simon the sonne of Ionas, for fleshe and bloud hath not opened that vnto thee: but my father whiche is in heauen. And I saye vnto the that thou arte Peter: and vpon thys rocke I wyll buylde my congregacion. And the gates of hell shall not preuayle agaynst it. And I wyll geue vnto thee the keyes of the kyngdom of heauen. And whatsoeuer thou byndest in earth, shalbe bounde in heauen: and whatsoeuer thou loocest in earth, shalbe looced in heauen.

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but thought he saw a vision. When they were past the first and the second Ward, they came vnto the iron gate that leadeth vnto the City, which opened to them of his own accord; and they went out, and passed on through one street, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now J know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jewes.

The Gospel.

[St. Mat. 16. 13.

When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that J the son of man, am? And they said, some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. He saith vnto them, But whom say ye that J am? And Simon Peter answered, and said Thou art Christ, the Son of the living God. And Jesus answered, and said vnto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it vnto thee, but my Father which is in heaven. And J say also vnto thee that thou art Peter, and vpon this rock J will build my Church; and the gates of hell shall not prevail against it. And J will give vnto thee the keyes of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

yearth : and then all his thoughtes peryshe.

Blessed is he that hath the God of Iacob for hys helpe : and whose hope is in the Lorde his God.

Whiche made heauen and yearth, the sea and all that therein is : whiche kepeth his promise for euer.

Whiche helpeth them to right that suffer wrong : whiche fedeth the hungry.

The Lorde loceth menne out of pryson : the Lorde geueth sight to the blynde.

The Lorde helpeth theim vp that are fallen : the Lorde careth for the righteous.

The Lorde careth for the straungers, he defendeth the fatherles and wydowe : as for the waye of the vngodlye, he turneth it vp side downe.

The Lorde thy God, O Sion, shalbe king for euermore : and throughout all generacions.

Glory be to the father. &c.

As it was in the beginning. &c. Amen.

Oratio.

LArgire nobis clementissime pater : quod sicut beata maria magdalena [vnigenitum tuum super omnia diligendo,] suorum obtinuit veniam peccatorum : [ita nobis apud misericordiam tuam sempiternam impetret beatitudinem]. per eundem.

Epistola in communi de non virginibus. Lectio libri sapientie.

[prouer. vlt. n

Mulierem fortem quis inueniet ? procul & de vltimis finibus precium eius. Confidit in ea cor viri sui : & spolijs non indigebit. Reddet ei bonum et non malum : omnibus diebus vite sue. Quesiuit lanam et linum : et operata est consilio manuum suarum. Facta est quasi nauis institoris : de longe portans panem suum. De nocte surrexit : deditque predam domesticis suis, et cibaria ancillis suis. Considerauit agrum & emit eum : de fructu manuum suarum plantauit vineam.

The Collect.

MErcifull father geue us grace, that we neuer presume to synne through the example of anye creature, but if it shall chaunce vs at any tyme to offende thy dyuine maiestie : that then we maye truly repent, and lament the same, after the example of Mary Magdalene, and by lyuelye faythe obtayne remission of all oure sinnes : throughe the onely merites of thy sonne oure sauiour Christ.

The Epistle.

[Prou. xxxi.

WHosoever findeth an honest faythful womā, she is muche more worth then pearles. The heart of her husbande may safely trust in her, so that he shall fall in no pouertie. She will doe him good and not euil, all the dayes of her lyfe. She occupieth woll and flaxe, and laboureth gladlye with her handes. She is lyke a marchauntes ship that bryngeth her vitayles frō a farre. She is vp in the night season to prouide meat for her houshold, and foode for her maydens. She considreth lande and byeth it, & with the fruite of her handes she

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Accinxit fortitudine lumbos suos: & roborauit brachium suum. Gustauit & vidit quia bona est negociatio eius: non extinguetur in nocte lucerna eius. Manum suam misit ad fortia: et digiti eius apprehenderunt fusum. Manum suam aperuit inopi: & palmas suas extendit ad pauperem. Non timebit domui sue a frigoribus niuis: omnes enim domestici eius vestiti sunt duplicibus. Stragulatam vestem fecit sibi: byssus et purpura indumentum eius. Nobilis in portis vir eius: quando sederit cum senatoribus terre. Sindonem fecit & vendidit: & cingulum tradidit chananeo. Fortitudo et decor indumentum eius: et ridebit in die nouissimo. Os suum aperuit sapientie: et lex clementie in lingua eius. Considerauit semitas domus sue: & panem ociosa non comedit. Surrexerunt filie eius, & beatissimam predicauerunt et vir eius laudauit eam. Multe filie congregauerunt diuitias: tu supergressa es vniuersas. Fallax gratia: et vana est pulchritudo. Mulier timens dominum: ipsa laudabitur. Date ei de fructu manuum suarum: & laudent eam in portis opera eius.

Secundum lucam [vij. F

IN illo tempore. Rogabat iesum quidam phariseus: vt manducaret cum illo. Et ingressus domum pharisei: discubuit. Et ecce mulier que erat in ciuitate peccatrix, vt cognouit quod iesus accubuit in domo pharisei: attulit alabastrum vnguenti. Et stans retro secus pedes domini, lachrymis cepit rigare pedes eius: et capillis capitis sui tergebat. Et osculabatur pedes eius: & vnguento vngebat. Videns autem phariseus qui vocauerat eum: ait intra se dicens. Hic si esset propheta, sciret vtique, que et qualis est mulier que tangit eum: quia pec-

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planteth a vineyarde. She girdeth her loynes with strengthe, and courageth her armes. And yf she perceyue that her huswyfery doeth good, her candle goeth not out by night. She layeth her fingers to the spindle: and her hand taketh hold of the distafe. She openeth her hande to the poore, yea she stretcheth furth her handes to suche as haue nede. She feareth not that the colde of winter shall hurt her house, for all her houshold folkes are clothed with skarlet. She maketh her selfe fayre ornamentes, her clothing is white silke and purple. Her husband is much set by in the gates, whē he sitteth among the rewlers of the lande. She maketh cloth of silke and selleth it, and deliuereth girdles vnto the marchaunt. Strength & honour is her clothing, & in the latter day she shall reioyce. She openeth her mouth with wisdome, and in her tongue is the lawe of grace. She looketh wel to the wayes of her housholde: and eateth not her breade with ydlenes. Her children shall arise, and call her blessed: and her husband shall make muche of her. Many doughters there be that gather riches together: but thou goest aboue them al. As for fauour it is deceiptfull, & beutie is a vaine thing: but a woman that feareth the Lorde, she is woorthy to be praysed. Geue her of the fruite of her handes, and lette her owne workes prayse her in the gates.

The Gospell. [Luc. Vii.

AND one of the Phariseis desired Iesus that he woulde eate with him. And he went into the Phariseis house, and sate downe to meate. And behold a woman in that citie (whyche was a synner) assone as she knewe that Iesus sate at meate in the Phariseis house, she brought an Alabaster boxe of oyntement, and stode at his feete behind him weping, and began to washe his feete with teares, and dyd wipe them with the heares of her head, and kyssed his feete, and anoynted them with the oyntment. When the Pharisee (which had bidden him) saw that, he spake within himselfe, saying: if this mā were a prophete, he would surely

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catrix est. Et respondens iesus : dixit ad illum. Simon, habeo tibi aliquid dicere. At ille ait. Magister, dic. Et respondit ei iesus. Duo debitores erant cuidam feneratori : vnus debebat denarios quingentos, & alius quinquaginta. Non habentibus illis vnde redderent : donauit vtrisque. Quis ergo eum plus diligit? Respondens autem simon : dixit. Estimo quia is cui plus donauit. At ille dixit ei. Recte iudicasti. Et conuersus ad mulierem : dixit simoni. Vides hanc mulierem? Intraui in domum tuam, aquam pedibus meis non dedisti : hec autem lachrymis rigauit pedes meos : & capillis suis tersit. Osculum michi non dedisti : hec autem ex quo intrauit, non cessauit osculari pedes meos. Oleo caput meum non vnxisti : hec autem vnguento vnxit pedes meos. Propter quod dico tibi, remittuntur ei peccata multa : quoniam dilexit multum. Cui autem minus dimittitur : minus diligit. Dixit autem ad illam dominus. Remittuntur tibi peccata tua. Et ceperunt qui simul discumbebant : dicere intra se. Quis est hic qui etiam peccata dimittit? Dixit autem ad mulierem. Fides tua te saluam fecit : vade in pace.

¶ In die sancti iacobi apostoli.
Ad missam. Officium.
[Ps. cxxxviii (cxxxix) 17 : 1]

knowe who and what maner of woman this is that touched him, for she is a sinner. Iesus aunswered and sayed vnto him : Simon I haue somewhat to say vnto thee. And he said : Maister say on. There was a certayne lender whiche had two debters, the one ought him fyue hundreth pence, and the other fiftie. When they had nothing to pay, he forgaue them bothe. Tell me therfore whiche of them will loue him most? Simon aunswered, and sayed : I suppose that he to whome he forgaue most. And he sayd vnto him : thou hast truely iudged. And he turned to the woman, and sayde vnto Simon : Seeste thou this woman? I entred into thy house, thou gauest me no water for my feete : but she hath washed my feete with teares, and wiped them with the heares of her head. Thou gauest me no kysse : but she sence the tyme I came in, hath not ceased to kysse my feete. My head with oyle thou didst not anoint, but she hath anointed mi feete with ointment. Wherfore I say vnto thee : many sinnes are forgeuē her for she loued much. To whom lesse is forgeuē, thesame doeth lesse loue. And he said vnto her : thy sinnes are forgeuē thee. And they that sate at meate with him, began to say within them selues. Who is this which forgeueth sinnes also? And he sayed to the woman. Thy fayth hath saued thee : go in peace.

¶ SAINCT IAMES THE APOSTLE.
Laudate dominum de celis. [Psal. cxlViii

O Prayse the Lorde of heauen : prayse him in the heigth.

Prayse him all ye angels of his : prayse hym all his hoste.

Praise him Sunne and Moone : praise ye him all ye starres and lyght.

Praise him all ye heauens : and ye waters that be aboue the heauens.

Let them prayse the name of the Lord : for (he spake the woorde, and they were made) he commaunded, and they were created.

He hath made them fast for euer and euer : he hath geuen them a lawe, whiche shall not be broken.

Prayse the Lorde vpō the earth, ye dragons, and al depes.

1552

Sainct Iames the Apostle.

1661

Saint Iames the Apostle.

SOURCES 1549

Fyre, and hayle, snowe, and vapours, wynd, and storme : fulfilling his worde.

Mountaynes and al hilles : fruitful trees and al Ceders.

Beastes and all cattel : wormes and fethered foules.

Kinges of the earth and all people : princes and all the Iudges of the worlde.

Young men and maydens, olde men and children, prayse the name of the lorde : for his name onely is excellent, and his prayse aboue heauen and earth.

He shal exalt the horne of his people, al his sainctes shal prayse him : euen the children of Israel, euen the people that serueth hym.

Glory be to the father. &c.

As it was in the beginning. &c.

The Collect.

GRaunt, O mercyful God, that as thyne holye Apostle Iames leauing his father and al that he had, without delay, was obediente vnto the calling of thy sonne Iesus Christ, and folowed him: So we forsaking al worldly and carnal affeccions, may be euermore ready to folow thy cōmaundementes: thorough Iesus Christ our Lorde.

S. Mat. iv 21, 22

Tit. ii 12

Epistola [Iam non estis in communi vnius apostoli. Eph. ii 19-22]

The Epistle.

[Act. xi.

IN those dayes came prophetes from the citie of Ierusalem vnto Antioche. And there stode vp one of them named Agabus, and signified by the spirite, that there shoulde bee greate dearth throughout al the worlde, which came to passe in the Emperour Claudius dayes. Then the disciples, euerye man accordyng to hys habilitie, purposed to sende succour vnto the brethren whiche dwelt in Iewry, whiche thing they also dyd, and sent it to the elders, by the handes of Barnabas and Saul. At the [Act. xii same time Herod the kinge stretched furthe his handes to vexe certayne of the congregaciō. And he killed Iames the brother of Iohn with the sweord. And because he sawe that it pleased the Iewes, he proceded farther and toke Peter also.

1552

℣ The Collect.

GRaunt, O mercyfull God, that as thyne holy Apostle Iames, leauing hys father and al that he had, wythoute delaye, was obedient vnto the callinge of thy sonne Iesus Christ, and folowed hym: So we, forsaking all worldlye and carnall affections, maye be euermore readye to folowe thy comaundementes: through Iesu Christe our Lorde.

℣ The Epistle.

[Actes. xi

IN those dayes came Prophetes frō the cytie of Ierusalē vnto Antioche: And there stode vp one of them, named Agabus, and sygnyfyed by the spyryte, that there shoulde be greate dearth throughoute all the worlde, whiche came to passe in the Emperour Claudius daies. Thē the disciples, euery mā according to his habilitie, purposed to send succour vnto the brethrē which dwelt in Iewry, which thing they also did, & sent it to the elders by the hādes of Barnabas & Saul. At the same time Herode ye king stretched forth hys handes to vexe certayne of the congregaciō. And he killed Iames the brother of Iohn with the swoerd. And because he sawe it pleased the Iewes, he proceded farther and tooke Peter also.

1661

The Collect.

Grant, O mercifull God, that as thine holy Apostle [1]Saint James, leaving his father, and all that he had, without delay, was obedient vnto the calling of thy son Jesus Christ, and followed him; so wee forsaking all worldly, and carnall affections, may be evermore ready to follow thy holy commandments through Jesus Christ our Lord. [1b]Amen.

[2]For the Epistle.

[Acts. 11. [4]27.

In those dayes came Prophets from Jerusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the spirit, that there should be great dearth throughout all the world; which came to pass in the dayes of Claudius Cesar. Then the disciples, every man according to his Ability, determined to send relief vnto the brethren which dwelt in Judea. Which also they did, and sent it to the elders by the hands of Barnabas, and Saul. Now about that time Herod the King stretched forth his hands to vex certein of the Church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

SOURCES

Secundum matheum.

[xx. c

IN illo tempore. Accessit ad iesum mater filiorum zebedei cum filijs suis: adorans, & petens aliquid ab eo. Qui dixit ei. Quid vis? Ait illi. Dic vt sedeant hi duo filij mei, vnus ad dexteram tuam: et vnus ad sinistram in regno tuo. Respondens autem iesus: dixit. Nescitis quid petatis. Potestis bibere calicem quem ego bibiturus sum?

Dicunt ei. Possumus. Ait illis. Calicem quidem meum bibetis: sedere autem ad dexteram meam vel ad inistram, non est meum dare vobis: sed quibus paratum est a patre meo.

¶ In die sancti bartholomei apostoli. Officium.

[Ps. cxxxviii (cxxxix) 17 : 1]

1549

The Gospell.

[Mat. xx.

THen came to hym the mother of zebedes children, with her sonnes, wurshipping him, and desiring a certayne thing of him. And he saied vnto her: what wilt thou? She said vnto him: Graunt that these my two sonnes may sit the one on thy right hand, & the other on thy left, in thy kyngdome. But Iesus answered, and sayd: ye wot not what ye aske. Are ye able to drink of the cup that I shall drynke of, and to be baptised with the baptisme that I am baptised with? They sayd vnto him: we are : He sayd vnto them: ye shall drynke in dede of my cup, & be baptised with the baptisme that I am baptised with: but to sit on my right hād, and on my left, is not myne to geue, but it shall chaunce vnto thē that it is prepared for of my father. And when the ten heard this, they disdayned at the two brethren. But Iesus called them vnto him, & said: ye know that the princes of the nacions haue dominion ouer thē, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But whosoeuer wil be great among you, let him be your minister: & whosoeuer will be chiefe among you, lette him be your seruaunt. Euen as the sonne of man came not to be ministred vnto, but to minister, and to geue hys lyfe a redempcion for many.

SAINCT BARTHOLOMEWE

[Non nobis domine. Psal. cxV.

NOt vnto vs (O Lorde) not vnto vs, but vnto thy name geue the praise: for thy louing mercy and for thy truethes sake.

Wherfore shall the heathen say: where is nowe their God?

As for our God he is in heaven: he hath doen whatsoeuer pleased hym.

Their Idoles are siluer and golde: euen the woorke of mens handes.

They haue mouthes and speake not: eies haue they and see not.

They haue eares, and heare not: noses haue they and smell not.

They haue handes and handle not:

1552

℔ The Gospel.

[Mat. xx.

THen came to hym the mother of Zebedes chyldren, wyth her sonnes, worshyppinge hym, and desyringe a certayne thynge of hym. And he sayde vnto her: what wylt thou? She sayde vnto hym: Graunt that these my two sonnes may sytte the one on thy right hand, and the other on thy lefte, in thy kingdom. But Iesus answered, and sayd: ye wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptysed with the baptisme that I am baptysed wyth? They sayd vnto hym: we are . He sayd vnto them: ye shall drinke in dede of my cup, and be baptysed wyth the baptisme that I am baptysed wyth: but to sytte on my ryght hande, and on my lefte, is not myne to geue, but it shall chaunce vnto them that it is prepared for of my father. And when the ten heard thys, they disdayned at the two brethren. But Iesus called them vnto hym, and sayde: ye knowe that the Princes of the nacions haue dominion ouer them, and they that are great men, exercyse authoritie vpon thē. It shall not be so amonge you. But whosoeuer wyll be greate amonge you, let hym be youre mynister, and whosoeuer wyll be chiefe amonge you, let hym be your seruaunt. Euen as the sonne of manne came not to be ministred vnto, but to mynister: and to geue hys lyfe a redempcion for many.

SAINCT BARTHOLOMEWE

1661

The Gospel.

[St: Mat. 20. 20.

Then came to him the mother of Zebedees children, with her sons worshipping him, and desiring a certein thing of him. And he said vnto her, What wilt thou? She saith vnto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered, and said, Ye know not what ye aske. Are ye able to drink of the Cup that J shall drink of, and to be baptized with the Baptism, that J am baptized with? They say vnto him, We are able,. And he saith vnto them, Ye shall drink indeed of my Cup, and be baptized with the baptism that J am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them vnto him, and said, Ye know that the Princes of the Gentiles exercise dominion over them, and they that are great , exercise authority vpon them. But it shall not be so among you: but whosoever will be great among you, let him be your Minister, and whosoever will be chief among you, let him be your servant. Even as the son of man came not to be ministred vnto, but to minister, and to give his life a ransom for many.

SAINT BARTHOLOMEW Y^E ^3APOSTLE.

SOURCES

1549

feete haue they and walke not, neyther speake they thorough their throte.

they that make them are lyke vnto them : and so are all suche as put their trust in them.

But the house of Israell, trust thou in the Lorde : he is their succour and defence.

Ye house of Aaron put your trust in the Lord : he is their helper and defender.

Ye that feare the Lorde, truste ye in the Lord : he is their helper and defender.

The Lorde hath bene myndfull of vs, and he shal blesse vs : euen he shall blesse the house of Israell, he shall blesse the house of Aaron.

He shall blesse thē that feare the Lorde : both small and greate.

The Lorde shall encreace you more and more : you and your children.

Ye are the blessed of the Lord : whiche made heauen and yearth.

All the whole heauens are the Lordes : the yearth hath he geuen vnto the children of men.

The dead prayse not thee (O Lord) : neither al they that goe downe into the silence.

But we wyl prayse the Lorde : from this tyme foorth for euermore.

Glory be to the father, and to the sonne. &c.

As it was in the beginning. &c. Amen.

Oratio.

Omnipotens sempiterne deus, qui huius diei venerandam sanctamque letitiam in beati bartholomei apostoli tui festiuitate tribuisti : da ecclesie tue (quesumus) & amare quod credidit : & predicare quod docuit. per dom. (*Leon.* 474)

The Collect.

O Almyghtie and euerlasting God, whiche hast geuen grace to thy apostle Bartholomewe truelye to beleue and to preache thy worde : graūt we beseche thee, vnto thy churche, both to loue that he beleued, & to preache that he taught : through Christe our Lorde.

[Epistola Iam non estis hospites in communi vnius apostoli. Eph. ii 19-22]

℣ Lectio actuum apostolorum [in communi vnius apostoli]

[v. B

In diebus illis. Per manus apostolorum fiebant signa et prodigia multa in plebe : et erant vnanimiter omnes in porticu salomonis. Ceterorum autem

The Epistle.

[Actes. V.

BY the handes of the Apostles were manye signes and wonders shewed among the people. And they were all together with one accorde in Salomons

1552

℣ The Collect.

O Almightie and euerlasting god, which hast geuen grace to thy Apostle Bartholomew truely to beleue and to preache thy woorde: graunte we beseche thee, vnto thy churche, both to loue that he beleued, and to preache that he taughte: through Christ our Lorde.

℣ The Epistle.

[Actes. v.

BY the handes of the Apostles were many sygnes and wonders shewed amōg the people. And they were all together with one accorde in Salomons

1661

The Collect.

O Almighty and everlasting God who didst[8] give to thine[1b] Apostle Bartholomew, grace truly to believe, and to preach thy word: grant, we beseech thee, vnto thy Church, to love that word [8]which* he believed, and both to preach, and receive [8]the same* through Jesus[8] Christ our Lord. [6]Amen.

[9]For the Epistle.

[Acts. 5. [6]12.

By the hands of the Apostles were many signes and wonders wrought among the people, (and they were all with one accord in Solomons

SOURCES

nemo audebat coniungere se illis: sed magnificauit eos populus. Magis autem augebatur credentium in domino multitudo, virorum ac mulierum: ita vt in plateas eijcerent infirmos, & ponerent in lectulis & grabatis: vt veniente petro saltem vmbra illius obumbraret quemquam illorum, et liberarentur omnes ab infirmitatibus suis. Concurrebat autem et multitudo vicinarum ciuitatum in hierusalem: afferentes egros, et vexatos a spiritibus immundis: qui curabantur omnes.

Euangelium in communi vnius apostoli. Secundum lucam.

[ii. o

In illo tempore. Facta est contentio inter discipulos iesu: quis eorum videretur esse maior. Dixit autem eis. Reges gentium dominantur eorum: & qui potestatem habent super eos, benefici vocantur. Vos autem non sic. Sed qui maior est in vobis: fiat sicut iunior. Et qui precessor est: sicut ministrator. Nam quis maior est: qui recumbit, an qui ministrat? Nonne qui recumbit? Ego autem in medio vestrum sum: sicut qui ministrat. Vos autem estis: qui permansistis mecum in tentationibus meis. Et ego dispono vobis (sicut disposuit mihi pater meus) regnum vt edatis & bibatis super mensam meam in regno meo. Et sedeatis super thronos: iudicantes duodecim tribus israel.

℣ In die sancti mathei apostoli.

Officium.

[Ps. cxxxviii (cxxxix) 17: 1, 2]

1549

porche. And of other durst no man ioyne himselfe to them: neuerthelesse the people magnified them. The number of thē that belued in the Lord, both of men & weomē, grewe more & more: in so muche that they brought the sicke into the stretes, and laied them on beddes and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them (and that they might al be deliuered from their infirmities.) There came also a multitude out of the cities rounde about, vnto Ierusalem, bringing sicke folkes, & them whiche were vexed with vncleane spirites: And they were healed euery one.

The Gospell.

[Luke. xxii.

AND there was a stryfe emong them whiche of them shoulde seme to be the greateste. And he sayd vnto them: the kynges of nacions reigne ouer them, and they that haue authoritie vpon them are called gracious Lordes: But ye shal not be so. But he that is greatest among you, shalbe as the younger: and he that is chiefe, shalbe as he that doeth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate: But I am among you, as he that ministreth. Ye are they, which haue bidden with me in my temptacions. And I appoint vnto you a kingdome, as my father hath appointed to me, that ye may eate and drinke at my table in my kingdome, & sit on seates iudgeing the twelue Tribes of Israell.

SAINCT MATHEWE

Laudate dominum omnes Gentes. [Psal. cxVi.

O Prayse the lorde all ye heathen: prayse him all ye nacions.

For his mercifull kindnes is euer more and more towarde vs: and the trueth of the Lorde endureth for euer.

Glory be to the father, and to the sonne: and to the holy gost.

As it was in the beginning, is nowe, and euer shalbe worlde without ende. Amen.

1552

porche. And of other durst no man ioyne hymselfe to them: neuerthelesse the people magnyfyed them. The numbre of them that beleued in the Lorde, both of men and womenne, grewe more and more: in so muche that they brought the sicke into the stretes, and layed them on beddes and couches, that at the least waye the shadowe of Peter, when he came by, myght shadowe some of them.

There came also a multitude oute of the cities rounde about, vnto Ierusalem, bryngynge sycke folkes, and them whiche were vexed wyth vncleane spyrytes: And they were healed euery one.

℄ The Gospell.

[Lu. xxii.

AND there was a stryfe amōge them, whiche of them shoulde seme to be the greatest. And he sayd vnto them: the kinges of nacions reigne ouer them, and they that haue authoritie vpō thē, are called gracious lordes: But ye shal not so be. But he that is greateste amonge you, shalbe as the yōger: & he that is chefe, shalbe as he that doeth minister. For whether is greater, he that sytteth at meate, or he that serueth? Is not he that sytteth at meate? But I am amonge you, as he that ministreth. Ye are they which haue bidden with me in my temptaciōs. And I appoynt vnto you a kingdome, as my father hathe appoynted vnto me, that ye maye eate and drinke at my table in my kingdom, & syt on seates iudgeing the twelue Tribes of Israeł.

SAINCT MATHEWE

1661

porch. And of the rest durst no man ioyn himselfe to them: but the people magnified them; And believers were the more added to the Lord, multitudes both of men, and women) Insomuch that they brought forth the sick into the streets, and laid them on beds, and couches, that at the least the Shadow of Peter passing by might overshadow som of them.

There came also a multitude out of the Cities round about vnto Jerusalem, bringing sick folks, and them which were vexed with vnclean Spirits, and they were healed every one.

The Gospel.

[St: Luke. 22. 24.

And there was also a strife among them, which of them should be accounted the greatest. And he said vnto them, The Kings of the Gentiles exercise Lordship over them, and they that exercise authority vpon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger, and he that is chiefe, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but J am among you as he that serveth. Ye are they which have continued with me in my Temptations. And J appoint vnto you a kingdom, as my Father hath appointed vnto me: That ye may eat, and drink at my table, in my kingdom, and sit on thrones, iudging the twelve tribes of Jsrael.

SAINT MATTHEW Y^E ^3APOSTLE.

SOURCES

S. Mat. ix § (Gospel)

Epistola [Similitudo vultus in communi vnius euangeliste. Ezek. i 10-14].

Secundum Matheum.

[ix. a

IN illo tempore. Cum transiret iesus vidit hominem sedentem in teloneo matheum nomine, & ait illi. Sequere me. Et surgens: secutus est eum. Et factum est discumbente eo in domo: ecce multi publicani & peccatores venientes discumbebant cum iesu & discipulis eius. Et videntes pharisei: dicebant discipulis eius. Quare cum publicanis & peccatoribus manducat magister vester? At iesus audiens: ait. Non est opus valentibus medicus: sed male habentibus. Euntes autem

1549

The Collect.

ALmightie God, which by thy blessed sonne diddest call Mathewe from the receipte of custome to be an Apostle and Euāgelist: Graunt vs grace to forsake all couetous desyres and inordinate loue of riches, and to folowe thy sayed sonne Iesus Christ: who lyueth and reigneth. &c.

The Epistle.

[ii. Cor. iiii.

SEyng that we haue suche an office, euen as God hathe had mercye on vs, we go not out of kynde, but haue cast from vs the clokes of vnhonestye, and walke not in craftines, neyther handle we the word of God deceiptfully, but open the trueth, & reporte our selues to euery mans conscience in the sight of God.

If our gospell be yet hid, it is hid among them that are lost, in whom the God of this worlde hath blinded the mindes of them, whiche beleue not, leste the light of the gospell of the glory of Christ (whiche is the image of God) should shyne vnto them. For we preache not our selues, but Christe Iesus to be the Lorde, and oure selues youre seruauntes, for Iesus sake. For it is God that commaunded the lighte to shyne out of darkenes, whiche hath shyned in our heartes, for to geue the light of the knowledge of the glory of God, in the face of Iesus Christe.

The Gospel.

[Math. iX.

AND as Iesus passed forth from thence, he sawe a man (named Mathewe) sitting at the receipt of custome, and he said vnto him: folow me. And he arose and folowed him. And it came to passe as Iesus sate as meate in his house: beholde, many Publicans also and sinners that came, sate downe with Iesus and his disciples. And when the Phariseis sawe it, they said vnto his disciples: why eateth your Maister with Publicanes and sinners? But when Iesus heard that: he saied vnto them: They that be strong nede not the phisicion, but they that are sicke. Goe ye rather

1552

℄ The Collect.

ALmyghty God, whyche by thy blessed sonne dyddeste call Mathewe from the receypte of custome to be an Apostle and Euangeliste: Graunte vs grace to forsake all couetous desyres, and inordynate loue of ryches, and to folowe thy sayde sonne Iesus Christe: who lyueth and reygneth. &c.

℄ The Epistle.

[ii. Corin. iiii.

SEynge that we haue such an offyce, euen as God hath had mercy on vs, we goe not out of kind, but haue cast from vs the clokes of vnhonestye, & walke not in craftinesse, nether handle we the word of God deceiptfully, but open the trueth, and report oure selues to euery mans conscience in the sight of God.

Yf our gospell be yet hyd, it is hyd amonge them that are lost, in whom the God of this worlde hath blinded the mindes of them which beleue not, leste the light of the gospel of the glory of Christ (whiche is the Image of God) should shine vnto them. For we preache not our selues, but Christ Iesus to be the Lord, and our selues your seruātes for Iesus sake. For it is God, that commaūdeth the light to shine out of darkenes, which hath shined in our heartes, for to geue the light of the knowledge of the glory of God, in the face of Iesus Christ.

℄ The Gospell.

[Math. ix.

AND as Iesus passed forth from thence, he sawe a man (named Mathew) sitting at the receipt of custome, & he sayd vnto him: folow me. And he arose and folowed hī. And it came to passe as Iesus sate at meate in hys house: behold, many Publicans also & synners that came, sate downe with Iesus & his disciples. And whē the Phariseis sawe it, they said vnto his disciples: why eateth your Maister with Publicans & sinners? But whē Iesus heard that, he sayd vnto them: They that be strōg nede not the phisicion, but they that are sicke. Go ye rather

1661

The Collect.

O Almighty God, who[8] by thy blessed Son didst call Matthew from the receipt of custome to be an Apostle, and Evangelist: grant vs grace to forsake all covetous desires, and inordinate love of riches, and to follow **the same** thy[8] *son Jesus Christ, who liveth and reigneth [8]**with thee, and the holy Ghost, one God, world without end. Amen.***

The Epistle.

[2. Cor. 4. [41].

Therefore seeing we have this Ministery, as we have received mercy we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God. But if our Gospel be hid, it is hid to them that are lost. Jn whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine vnto them. For we preach not our selves, but Christ Jesus the Lord: and our selves your servants for Jesus sake. For God who commanded the light to shine out of darknes hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The Gospel.

[8t: Mat. 9. [9].

And as Iesus passed forth from thence, he saw a man, named Matthew, sitting at the receit of custom: and he saith vnto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sate at meat in the house, behold, many publicans, and sinners came, and sate down with him, and his disciples. And when the Pharisees saw it, they said vnto his disciples, Why eateth your Master with Publicans, and sinners? But when Jesus heard that, he said vnto them, They that be whole, need not a Physician, but they that are sick. But go ye

SOURCES

discite quid est, misericordiam volo: & non sacrificium. Non enim veni vocare iustos: sed peccatores.

℣ Michaelis archangeli.
Ad missam. Officium.
[Ps. cii (ciii) 20: 1]

Oratio.

DEus qui miro ordine angelorum ministeria hominumque dispensas: concede propitius vt a quibus tibi ministrantibus in celo semper assistitur: ab his in terra vita nostra muniatur. Per dominum (*Greg.* 125).

℣ Lectio libri apocalypsis beati iohannis apostoli.

[Apoc. i 1-5]

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and learne what that meaneth: I wil haue mercy, and not sacrifice: for I am not come to call the righteous, but synners to repentaunce.

SAINCT MICHAEL AND ALL ANGELS.

℣ At the Communion.

[Laudate pueri Psal. cxiii.

PRayse the Lorde (ye seruauntes:) O prayse the name of the Lorde.

Blessed be the name of the Lorde: from this tyme furth for euermore.

The Lordes name is praised: from the rising vp of the Sunne, vnto the goyng downe of thesame.

The Lorde is hye aboue all heathen: and his glory aboue the heauens.

Who is lyke vnto the Lorde our God, that hath his dwellyng so hye: and yet humbleth himselfe to beholde the thinges that are in heauen and earth?

He taketh vp the symple out of the duste: and lifteth the poore out of the myre.

That he maye set hym with the princes: euen with the princes of his people.

He maketh the baren woman to kepe house: & to be a ioyfull mother of children.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and euer. &c.

The Collect.

EUerlasting God, whiche haste ordained and constituted the seruices of all Angels and men in a wonderfull ordre: mercifully graunte that they whiche alwaye doe thee seruice in heauen, may by thy appointmēt succour and defende vs in earth: throughe Iesus Christe our Lorde. &c.

The Epistle.

[Apoca. xii.

THere was a great battaile in heauē: Michael and his Angels fought with the Dragō, and the Dragon foughte & his Angels, and preuailed not, neither was theyr place found any more in heauen. And the great Dragon, that olde serpente, called the deuill and Sathanas, was cast out,

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and learne what that meaneth: I wil haue mercy, and not sacrifyce: for I am not come to call the righteous, but synners to repentaunce.

SAINCT MICHAEL AND ALL AUNGELS.

℣ The Collect.

EUerlasting God, which haste ordeyned & cōstituted the seruices of al Angels & men in a wonderful ordre: mercyfully graunte, that they which alway doe thee seruice in heauē, may by thy appoyntmēt succoure & defende vs in earth: through Iesus Christ our Lorde. &c.

℣ The Epistle.

[Apo. xii.

THere was a greate battayle in heauē: Michael & hys Aungels fought with the Dragō, and the Dragō fought with his angels, and preuayled not, neither was their place founde anye more in heauē. And the great Dragon, that old serpēt, called the deuyll and Sathanas, was cast oute,

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and learn, what that meaneth, J will have mercy, and not sacrifice, for J am not come to call the righteous, but sinners to repentance.

SAINT MICHAEL AND ALL ANGELS.

The Collect.

O everlasting God, who[s] hast ordeined, and constituted the services of Angels and men, in a wonderfull order: mercifully grant, that **as thy holy Angels** alway do thee service in heaven, **so** by thy appointment, **they** may succour and defend vs **on** earth, through Jesus Christ our Lord. [1b]**Amen.**

[s]**For** the Epistle.

[**Revel. 12. [7].**

There was war in heaven: Michael and his Angels fought against the dragon, and the dragon fought and his Angels; And prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old Serpent, called the devil, and Satan,

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Secundum Matheum.

[xviii. A

IN illo tempore. Accesserunt discipuli ad iesum: dicentes. Quis putas maior est in regno celorum? Et aduocans iesus paruulum: statuit eum in medio eorum & dixit. Amen dico vobis: nisi conuersi fueritis & efficiamini sicut paruuli: non intrabitis in regnum celorum. Quicunque ergo humiliauerit se sicut paruulus iste: hic est maior in regno celorum. Et qui susceperit vnum paruulum talem in nomine meo: me suscepit. Qui autem scandalizauerit vnum de pusillis istis qui in me credunt: expedit ei vt suspendatur mola asinaria in collo eius, & demergatur in profundum maris. Ve mundo a scandalis. Necesse est enim vt veniant scandala. Verumtamen ve homini illi per quem scandalum venit. Si autem manus tua vel pes tuus scandalizat te: abscinde eum & proijce abs te. Bonum est tibi ad vitam ingredi debilem aut claudum: quam duas manus vel duos pedes habentem mitti in ignem eternum. Et si oculus tuus scandalizat te: erue eum, et proijce abs te. Bonum est tibi cum vno oculo in vitam intrare: quam duos oculos habentem mitti in gehennam ignis. Videte ne contemwhiche deceiueth al the worlde. And he was caste into the earth, and his Angels were cast out also with him. And I heard a loude voyce, saying: in heauē is nowe made saluacion and strength, and the kyngedome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, whiche accused them before our God day and night. And they ouercame hym by the bloud of the lambe, and by the worde of their testimony, and they loued not their liues vnto the death. Therfore reioyce heauens, and ye that dwel in them. Woe vnto the inhabitours of the earth, and of the sea: for the deuill is come downe vnto you, which hath great wrathe, because he knoweth that he hathe but a shorte tyme.

The Gospel.

[Math. xviii.

AT thesame time came the disciples vnto Iesus, saying: who is the greatest in the kyngdome of heauen? Iesus called a childe vnto hym, and sette hym in the myddest of them, and sayed: Verely I saye vnto you, excepte ye turne and become as children, ye shall not enter into the kingdome of heauen. Whosoeuer therfore humbleth hymselfe as thys childe, thesame is the greatest in the kyngdome of heauen. And whosoeuer receiueth such a childe in my name, receiueth me. But whoso doeth offende one of these lytleons whiche beleue in me, it were better for hym that a milstone were hanged aboute his necke, and that he were drowned in the depth of the sea. Woe vnto the worlde, because of offences: necessary it is that offences come: But woe vnto the manne, by whome the offence cometh. Wherfore, yf thy hande or thy foote hynder thee, cut him of, and cast it from thee. It is better for thee to entre into lyfe halt or maimed, rather then thou shouldest (hauing two hādes or two fete) be cast into euerlasting fyre. And yf thine iye offende thee, plucke it out, and caste it from thee. It is better for thee to entre into life with one iye, rather then (hauing .ii. .iyes) to be cast into hell fyre. Take hede that

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whych deceyueth all the worlde. And he was cast into the earth, & his Angels were caste oute also with hym. And I heard a loude voyce, sayinge: in heauē is nowe made saluacion, & strength, & the kingdō of our God, & the power of his Christ. For the accuser of our brethren is cast downe, whych accused thē before our God daye and night. And they ouercame him by the bloud of the lābe, and by the word of their testimony, and they loued not theyr lyues vnto the death. Therfore reioyce heauens, and ye that dwell in them. Woe vnto the inhabitours of the earth, and of the sea: for the deuil is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short tyme.

℣ The Gospell.

[Mat. xviii

AT the same time came the disciples vnto Iesus, saying: who is the greatest in the kyngdom of heauē? Iesus called a childe vnto him, and set him in the middest of them, and said: Verely I saye vnto you, except ye turne and become as children, ye shall not enter into the kindom of heauen. Whosoeuer therfore humbleth himself as this child, thatsame is the greatest in the kingdom of heauē. And whosoeuer receiueth suche a chylde in my name, receiueth me. But whoso doeth offend one of these litle ones which beleue in me, it were better for hym that a milstone were hanged about his necke, and that he wer drowned in the depth of the sea. Woe vnto the worlde, because of offences: necessary it is that offences come: But woe vnto the mā, by whom the offences cometh. Wherfore, yf thy hande or thy fote hinder thee, cut him of, and cast it from thee. It is better for thee to enter into life halt or maimed, rather thē thou shouldest (hauing two handes or two fete) bee caste into euerlastynge fyre. And if thine iye offende thee, plucke it out, and cast it from thee. It is better for thee to entre into life with one iye, rather thē (hauing two iyes) to be cast into hel fyer. Take hede that

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which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives vnto the death. Therefore rejoyce, ye heavens, and ye that dwell in them. Wo to the inhabiters of the earth, and of the Sea: for the devil is come down vnto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel.

[St. Mat. 18. 1.

At the same time came the disciples vnto Iesus saying, Who is the greatest in the kingdom of heaven? And Iesus called a little child vnto him, and set him in the midst of them, and said, Verily I say vnto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my Name, receiveth me. But whoso shall offend one of these little ones, which believe in me, it were better for him, that a mil-stone were hanged about his neck, and that he were drowned in the depth of the sea. Wo vnto the World, because of offences: for it must needs be that offences come; but wo to that man by whom the offence cometh. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee it is better for thee to enter into life halt, or maimed, rather then having two hands, or two feet, to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather then having two eyes to be cast into hell fire. Take heed that

natis vnum ex his pusillis. Dico enim vobis: quia angeli eorum in celis semper vident faciem patris mei: qui in celis est.

℄ Sancti luce euangeliste.

Officium.

[Ps. xxxvi (xxxvii) 30, 31a: 1]

ye despise not one of these lytleons. For I saye vnto you: that in heauen theyr Angels doe alwayes beholde the face of my father, which is in heauen.

℄ SAINCT LUKE EUANGELIST.

[Super flumina psal. cXXXvii.

By the waters of Babilon we sate downe & wepte: when we remembred (thee O) Sion.

As for our harpes we hanged them vp: vpon the trees that are therin.

For they that led vs awaye captiue, required of vs thē a song, and melody in our heauines: syng vs one of the songes of Sion.

Howe shall we syng the Lordes song: in a straunge lande?

If I forget thee, O Ierusalem: let my ryghte hande forget her cunning.

If I doe not remembre thee, let my tong cleaue to the rofe of my mouth: yea yf I preferre not Ierusalem in my myrth.

Remembre the children of Edom, O Lord, in the day of Ierusalem, howe they saied: downe with it, downe with it euen to the grounde.

O daughter of Babilon, wasted with miserie: yea happie shal he be that rewardeth thee, as thou hast serued vs.

Blessed shall he be, that taketh thy chyldren: and throweth them againste the stones.

Glorye be to the father, and to the sonne.&c.

As it was in the beginning, is nowe, and euer.&c.

℣ Ad matutin. Lect. ii: Et in alia epistole sue loco ait [Paulus] de eo. Misimus etiam et fratrem nostrum cuius laus est in euangelio [2 Cor. viii. 18]: cuius omnia doctrine verba nichil aliud resonare videntur: nisi anime languentis medicinam. [Cp. S. Hieron. *Ep.* liii *ad Paulinum* 9].

The Collect.

ALmightie God whiche calledst Luke the phisicion, whose prayse is in the gospel, to be a phisicion of the soule: it maye please thee by the holsome medicines of hys doctryne, to heale al the diseases of our soules: through thy sonne Iesus Christe our Lorde.

℣ Epistola [Similitudo vultus in communi in natiuitate vnius euangeliste.

Ezech. i 10-14]

The Epistle.

[ii. Timo. iiii.

WAtche thou in al thinges, suffre affliccions, doe the worke throughly of an Euangelist, fulfyll thyne office vnto the vtmoste: be sobre. For I am nowe ready to be offred, and the

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ye despise not one of these litle ones. For I say vnto you: that in heauen theyr Aungels doe alwaies behold the face of my father, which is in heauen.

SAINCT LUKE THE EUANGELISTE.

¶ The Collect.

ALmightie god whiche calledst Luke the phisicion, whose prayse is in the gospel, to be a phisicion of the soule: it may please thee by the holsome medicines of hys doctryne, to heale all the diseases of oure soules : throughe thy sonne Iesu Chryste oure Lorde.

¶ The Epistle.

[i. Tim. iiii

WAtche thou in al thynges, suffre affliccions, doe the worke throughly of an Euangelist, fulfil thine office vnto the vttermoste: be sobre. For I am now ready to be offred, and the

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ye despise not one of these little ones; for J say vnto you that in heaven their Angels do alwayes behold the face of my Father which is in heaven.

SAINT LUKE THE EVANGELIST.

The Collect.

Almighty God, who[8] calledst Luke the Physician, whose praise is in the Gospel, to be **an Evangelist, and** Physician of the soul: [8]may it* please thee, [6]**that*** by the wholesom medicines of **the** doctrine **delivered by him,** all the diseases of our souls [6]**may be** healed*, through **the merits of** thy son Jesus[3] Christ our Lord. [6]**Amen.**

The Epistle.

[2 Tim. 4. 5.

Watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministery. For J am now ready to be offered, and the

tyme of my departing is at hād. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. Frō hencefurth there is layed vp for me a crowne of righteousnes, which the Lord (that is a righteous iudge) shal geue me at that day: not to me only, but vnto all them also that loue his comming. Doe thy diligēce that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this presente worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia, only Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministracion. And Tychicus haue I sent to Ephesus: The cloke that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchement. Alexander the coppersmith did me muche euill: the Lord rewarde hym accordyng to his dedes, of whom be thou ware also: For he hath greatly withstande our wordes.

Euangelium in communi in natiuitate vnius cuangeliste. Secundum lucam.

In illo tempore. Designauit dominus & alios septuaginta duos: & misit illos binos ante faciem suam, in omnem ciuitatem & locum quo erat ipse venturus. Et dicebat illis. Messis quidem multa: operarij autem pauci. Rogate ergo dominum messis: vt mittat operarios in messem suam. Ite. Ecce ego mitto vos: sicut agnos inter lupos. Nolite ergo portare sacculum, neque peram, neque calceamenta: et neminem per viam salutaueritis. In quancunque domum intraueritis: primum dicite. Pax huic domui. Et si ibi fuerit filius pacis: requiescet super illum pax vestra. Sinautem: ad vos reuertetur. In eadem autem domo manete: edentes & bibentes que apud illos sunt. Dignus est enim operarius: mercede sua.

The Gospell.

[Luc. X.

THe Lorde appointed other seuenty (and two) also, and sente them two and two before hym into euery citie and place, whither he hymselfe woulde come. Therfore saied he vnto them: the haruest is greate, but the labourers are fewe. Praye ye therfore the Lorde of the haruest, to sēde furthe labourers into his haruest. Go your wayes: beholde, I sende you foorth as lambes among wolues. Beare no wallet, neyther scrip, nor shoes, and salute no man by the waye: into whatsoeuer house ye entre, fyrst saye, peace be to this house. And yf the sonne of peace be there, your peace shall rest vpō him: if not, it shal returne to you agayne. And in thesame house tary styll, eating and drinkyng suche as they geue. For the labourer is worthy of his reward.

℣ In die apostolorum simonis & iude. Officium.

[Ps. cxxxviii (cxxxix) 17: 1, 2]

℣ Symon and Iude Apostles.

[Laudate Dominum. Psalm. cl.

O Prayse God in his holynes: prayse hym in the firmament of his power.

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tyme of my departing is at hande. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. Frō hencefurth there is laied vp for me a crown of righteousnes, which the Lord (that is a righteous iudge) shal geue me at that day: not to me only, but to al thē that loue his coming. Doe thy dyligence, that thou mayest come shortly vnto me. For Demas hath forsaken me, and loueth this presente worlde, and is departed vnto Thessalonica. Crescens is gone to Galacia, Titus vnto Dalmacia, only Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministracion. And Tichicus haue I sente to Ephesus: The cloke that I left at Troada with Carpus, when thou commest, bryng with thee, and the bookes, but specially the parchement. Alexander the coppersmith did me muche euil: the lord reward hym accordyng to hys dedes, of whom be thou ware also: For he hath greatly withstande our wordes.

℄ The Gospell.

[Luke. x.

THe Lorde appoynted other seuentie (and two) also, and sente them two and two before hym into euery citie and place, whither he him self would come. Therefore he said vnto them: the harueste is greate, but the labourers are few. Praye ye therefore the Lorde of the harueste, to sende forth labourers into the haruest. Go your wayes: beholde, I sende you foorth as lambes amonge wolues. Beare no wallet, nether scrip, nor shoes, and salute no man by the waye: into whatsoeuer house ye entre, fyrst saye: peace be to thys house. And yf the sonne of peace be there, your peace shall rest vpon him: yf not, it shall returne to you agayne. And in the same house tarye styll, eatinge and drinkinge such as they geue. For the labourer is worthy of hys rewarde.

SIMON AND IUDE APOSTLES.

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time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid vp for me a crown of righteousnes, which the Lord the righteous judge shall give me at that day: and not to me only, but vnto all them also that love his appearing. Do thy diligence to come shortly vnto me. For Demas hath forsaken me, having loved this present world, and is departed vnto Thessalonica; Crescens to Galatia, Titus vnto Dalmatia. Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministery. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the Copper-smith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words.

The Gospel.

[St: Luke. 10. 41.

The Lord appointed other seventy also, and sent them two and two before his face, into every city and place whither he himself would come. Therefore said he vnto them, The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your wayes, behold, J send you forth as lambs among Wolves. Carry neither purse, nor scrip, nor shoes, and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest vpon it: if not, it shall turn to you again. And in the same house remain eating and drinking such things as they give: for the labourer is worthy of his hire.

SAINT SIMON AND SAINT IUDE APOSTLES.

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Prayse him in his noble actes: prayse hym accordyng to his excellent greatnesse.

Prayse hym in the sounde of the trumpet: prayse hym vpon the lute and harpe.

Prayse hym in the cymbales and daunse: prayse hym vpon the stringes and pipe.

Prayse hym vpon the well tuned cymbales: prayse hym vpon the loud cymbales.

Let euery thing that hath breth, prayse the lord.

Glory be to the father, and to the sonne. &c.

As it was in the beginning, is nowe, and euer. &c.

The Collect.

Eph. ii 20-23, iv 3

ALmightie God, whiche hast builded the congregacion vpon the foundacion of the Apostles and prophetes, Iesu Christ hymselfe beyng the head corner stone: graunte vs so to bee ioyned together in vnitie of spirite by theyr doctrine, that we may be made an holye temple acceptable to thee: throughe Iesu Christe our Lorde.

Ad romanos.
[Rom. viii. 28-39]

The Epistle.

[Iude i.

IUdas the seruaunte of Iesu Christe, the brother of Iames: to them whiche are called and sanctified in God the father, & preserued in Iesu Christe: Mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluacion, it was nedeful for me to write vnto you, to exhort you that ye shoulde continuallye laboure in the faith, which was once geuen vnto the sainctes. For there are certain vngodly men craftely crept in, of whiche it was written afore tyme vnto suche iudgement. They turne the grace of our God vnto wantonnes, and denye God (which is the only lorde) and our lorde Iesus Christ. My minde is therfore to putte you in remembraunce, for as muche as ye once knowe this, how that the lorde (after that he had deliuered the people out of Egypt) destroyed them whiche

¶ The Collect.

ALmighty God, whiche haste builded thy congregacion vpon the foundacion of the Apostles and Prophetes, Iesu Christ hym self beyng the head corner stone: graunt vs so to be ioyned together in vnitie of spirite by theyr doctryne, that we may be made an holye temple acceptable to thee: through Iesu Christ our Lord.

¶ The Epistle.

[Iude. i.

IUdas the seruaunte of Iesu Christ, the brother of Iames: to them whyche are called & sanctyfyed in God the father, & preserued in Iesu Christe: Mercy vnto you, & peace & loue, be multiplied. Beloued, when I gaue all diligence to wryte vnto you of the common saluacion, it was nedefull for me to wryte vnto you, to exhorte you that ye shoulde continually labour in the fayth, which was once geuē vnto the sainctes. For there are certayn vngodly men craftely crept in, of which it was writtē afore time vnto such iudgement. The turne the grace of oure God vnto wantonnes, & denye god (which is the only lord) and our lord Iesu Christe. My mynde is therefore to put you in remembraunce, for as much as ye once know this, how that the lord (after that he had deliuered the people out of Egipt) destroyed them which

The Collect.

[S]O Almighty God, who hast built thy Church* vpon the foundation of the Apostles and Prophets, Iesus[3] Christ himselfe being the head corner-stone: grant vs so to be joined together in vnity of spirit by their doctrine, that we may be made an holy temple acceptable vnto thee, through Jesus[3] Christ our Lord. [1b]Amen.

The Epistle.

[S[t]: Iude. [1]

Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. Mercy vnto you, and peace, and love be multiplied. Beloved, when J gave all diligence to write vnto you of the common salvation: it was needful for me to write vnto you, and exhort you, that ye should earnestly contend for the faith which was once delivered vnto the Saints. For there are certein men crept in vnawares, who were before of—old ordeined to this condemnation, vngodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Iesus Christ. I will therefore put you in remembrance, though you once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed

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Euangelium in communi vnius apostoli. Secundum iohannem.

[xv. c

IN illo tempore. Dixit iesus discipulis suis. Hec mando vobis: vt diligatis inuicem. Si mundus vos odit: scitote quia me priorem vobis odio habuit. Si de mundo fuissetis: mundus quod suum erat diligeret. Quia vero de mundo non estis, sed ego elegi vos de mundo: propterea odit vos mundus. Mementote sermonis mei quem ego dixi vobis. Non est seruus maior domino suo. Si me persecuti sunt: & vos persequentur. Si sermonem meum seruauerunt: et vestrum seruabunt. Sed hec omnia facient vobis propter nomen meum: quia nesciunt eum qui misit me. Si [non] venissem & locutus fuissem eis: peccatum non haberent. Nunc autem [excusationem non habent de peccato suo. Qui me odit, et patrem meum odit. Si opera non fecissem in eis que nemo alius fecit, peccatum non haberent. Nunc autem] & viderunt et oderunt: & me & patrem meum. Sed vt adimpleatur sermo qui in lege eorum scriptus est: quia odio habuerunt me gratis.

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afterward beleued not. The Angels also whiche kept not theyr firste estate, but lefte their owne habitacion, he hath reserued in euerlastyng chaines vnder darknes, vnto the iudgement of the great daye: euen as Sodom and Gomor, and the Cities aboute them, whiche in lyke maner defiled themselues with fornicacion, and folowed straunge fleshe, are set furth for an exaumple, and suffre the paine of eternall fyre: lykewyse these being deceyued by dreames, defile the fleshe, despise rulers, and speake euell of them that are in auctoritie.

The Gospell.

[Iohn. Xv.

THis commaunde I you, that ye loue together. If the world hate you, ye know that it hated me before it hated you. If ye were of the worlde, the world would loue his owne: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therfore the worlde hateth you. Remembre the worde that I sayed vnto you: the seruaunt is not greater then the lorde. If they haue persecuted me they wil also persecute you. If they haue kepte my saying, they will kepe yours also. But all these thinges will they doe vnto you for my names sake, because they haue not knowen him that sente me. If I had not come and spoken vnto them, they shoulde haue had no synne: but nowe haue they nothing to cloke theyr synne with all. He that hateth me, hateth my father also. If I had not done among them the workes which none other man did, they should haue had no synne. But nowe haue they both seen and hated: not onely me, but also my father. But this happeneth that the saying might be fulfilled that is written in theyr lawe. They hated me without a cause. But when the comforter is come, whom I will sende vnto you from the father, euen the spirite of trueth (whiche procedeth of the father) he shal testifie of me. And ye shal beare witnes also, because ye haue been with me from the beginning.

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after beleued not. The Angels also which kepte not theyr fyrste state, but left theyr owne habitacion, he hathe reserued in euerlasting chaines vnder darknes, vnto the iudgement of the great day: euen as Sodom and Gomor, & the cities about them, which in like maner defyled thē selues with fornicacion, & folowed straunge fleshe are set furth for an example, & suffre the payne of eternall fyre: lykewyse these being deceyued by dreames, defyle the fleshe, despise rulers, & speake euil of them that are in auctoritie.

℄ The Gospel.

[Iohn. xv

THys commaunde I you, that ye loue together. Yf the worlde hate you, ye knowe it hated me before it hated you. Yf ye were of the world, the world would loue his own: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you. Remembre the worde that I saye vnto you: the seruaunt is not greater then the Lorde. Yf they haue persecuted me, they wyll also persecute you. Yf they haue kept my saying, they wil kepe yours also. But all these thynges wyll they doe vnto you for my names sake, because they haue not knowē him that sent me. Yf I had not come and spoken vnto thē, they should haue had no synne: but now haue they nothing to cloke theyr synne wythall. He that hateth me, hateth my father also. Yf I had not done among thē the workes which none other man dyd, they shoulde haue had no sinne. But now haue they both seen and hated, not onely me but also my father. But this happeneth that the sayinge myghte be fulfilled that is wrytten in theyr lawe: They hated me without a cause. But whē the comforter is come, whom I wyl send vnto you frō the father, euē the spirite of trueth (which procedeth of the father) he shal testifie of me. And ye shal beare witnes also, because ye haue been with me from the beginninge.

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them that believed not. And the angels which kept not their first estate but left their own habitation, he hath reserved in everlasting chains vnder darknes, vnto the judgement of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the Vengeance of eternall fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speake evil of dignities.

The Gospel.

[St: Iohn. 15. 17.

These things I command you, that ye love one another. Jf the world hate you, ye know, that it hated me, before it hated you. Jf ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that J said vnto you. The Servant is not greater then the Lord: if they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do vnto you for my names sake, because they know not him that sent me. If J had not come and spoken vnto them, they had not had sin: but now they have no cloke for their sin. He that hateth me, hateth my Father also. If J had not don among them the works which none other man did, they had not had sin: but now have they both seen, and hated both me and my Father: But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send vnto you from the Father, Even the Spirit of truth, which proceedeth from the Father, he shall testifie of me. And ye also shall bear witness, because ye have been with me from the beginning.

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℄ In die omnium sanctorum.

Ad missam. Officium
[Gaudeamus omnes: Ps. xxxii 1]

Oratio.

[Omnipotens sempiterne deus: qui nos omnium sanctorum merita sub vna tribuisti celebritate venerari: quesumus vt desideratam nobis tue propitiationis abundantiam, multiplicatis intercessoribus largiaris. Per dominum nostrum. &c. (*Leon.* 341)]

℄ Lectio libri apocalypsis beati Iohannis apostoli.

[vij. A.

Ecce ego iohannes vidi angelum ascendentem ab ortu solis: habentem signum dei viui. Et clamauit voce magna quatuor angelis quibus datum est nocere terre & mari: dicens. Nolite

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℄ ALL SAINCTES

Propre lessons at Mattyns.

The first lesson. Sapi. iii. vnto blessed is rather the Baren.

The second lesson. Hebre. xi. xii. Saincte by faith subdued vnto If ye indure chastisyng.

At the Communion.

[Cantate Domino. Psalm. cxlix

O syng vnto the Lorde a newe song: let the congregacion of sainctes prayse hym.

Let Israel reioyce in him that made him: and let the children of Sion be ioyful in their kyng.

Let them prayse his name in the daunce: let them syng prayses vnto him with tabret and harpe.

For the Lord hath pleasure in his people: and helpeth the meke hearted.

Let the sainctes be ioyful with glory: let them reioyce in their beddes.

Let the prayses of God be in theyr mouth: and a two edged sworde in their handes.

To be auenged of the heathen: and to rebuke the people.

To bynde theyr kynges in chaynes: and theyr nobles with lynkes of yron.

That they may be auenged of them, as it is written: suche honour haue all his Sainctes.

Glorye be to the father, and to the sonne. &c.

As it was in the begynning, is nowe, and euer. &c.

The Collect.

ALmightie GOD, whiche haste knitte together thy electe in one Cōmunion and felowship in the misticall body of thy sonne Christe our Lorde: graunt vs grace so to folow thy holy Saynctes in all vertues, and godly lyuyng, that we maye come to those vnspeakeable ioyes, whiche thou hast prepared for all them that vnfaynedly loue thee: through Iesus Christe.

The Epistle.

[Apoca. vii.

BEholde, I Iohn sawe another Angel ascend from the rysyng of the Sunne, whiche had the seale of the lyuing God, and he cryed with a loude voyce to the foure Aungels, (to whō power

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ALL SAINCTES

¶ The Collect.

ALmighty God, which hast knytte together thy electe in one Communion and felowshyppe, in the misticall bodye of thy sonne Christe our Lorde: graunte vs grace so to folowe thy holy Sainctes in all vertues, and godlye lyuinge, that we maye come to those *in*speakeable Ioyes, whyche thou haste prepared for them that vnfaynedlye loue thee: Throughe Iesus Christe *oure Lorde.*

The Epistle.

[Apo. vii.

BEholde, I Iohn saw another Angel ascend frō the rysinge of the Sunne, which had the seale of the liuing god, and he cried with a loud voyce to the foure Angels (to whom power

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ALL SAINTS DAY.

The Collect.

O Almighty God, who[8] hast knitt together thine[8] Elect in one communion and fellowship, in the mysticall body of thy son Christ our Lord: grant vs grace so to follow thy **blessed** Saints, in all vertuous[5] and godly living, that we may come to those [1a]vnspeakable joyes, which thou hast prepared for them that vnfeignedly love thee, through Jesus Christ *our Lord.* [1b]**Amen.**

[9]For the Epistle.

[5]Rev. 7. [42].

And I saw another Angel ascending from the East having the seal of the living God: and he cryed with a loud voice to the four Angels, to whom it

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nocere terre & mari, neque arboribus: quoadusque signemus seruos dei nostri in frontibus eorum. Et audiui numerum signatorum: centum quadraginta quatuor milia signati ex omni tribu filiorum israel. Ex tribu iuda: duodecim milia signati. Ex tribu ruben: duodecim milia signati. Ex tribu gad: duodecim milia signati. Ex tribu aser: duodecim milia signati. Ex tribu nepthalim: duodecim milia signati. Ex tribu manasse: duodecim milia signati. Ex tribu simeon: duodecim milia signati. Ex tribu leui: duodecim milia signati. Ex tribu isachar: duodecim milia signati. Ex tribu zabulon: duodecim milia signati. Ex tribu ioseph: duodecim milia signati. Ex tribu beniamin: duodecim milia signati. Post hec vidi turbam magnam quam dinumerare nemo poterat: ex omnibus gentibus & tribubus et populis et linguis, stantes ante thronum, et in conspectu agni, amicti stolis albis, & palme in manibus eorum. Et clamabant voce magna: dicentes. Salus deo nostro: qui sedet super thronum et agno. Et omnes angeli stabant in circuitu throni et seniorum: et quatuor animalium. Et ceciderunt in conspectu throni in facies suas: & adorauerunt deum dicentes amen. Benedictio et claritas et sapientia et gratiarum actio, honor et virtus et fortitudo deo nostro: in secula seculorum amen.

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was geuen to hurte the earth and the sea) saying: Hurte not the earth neyther the sea, neyther the trees, tyll we haue sealed the seruauntes of our God, in theyr foreheades. And I heard the noumbre of thē whiche were sealed: & there were sealed an. C. and. xliiij. M.
of all the tribes of the childrē of Israel.
Of the tribe of Iuda were sealed xii. M.
Of the tribe of Ruben were sealed xii. M.
Of the tribe of Gad were sealed xii. M.
Of the tribe of Aser were sealed xii. M.
Of the tribe of Neptalim were sealed xii. M.
Of the tribe of Manasses were sealed xii. M.
Of the tribe of Symeon were sealed xii. M.
Of the tribe of Leui were sealed xii. M.
Of the tribe of Isachar were sealed xii. M.
Of the tribe of Zabulon were sealed xii. M.
Of the tribe of Ioseph were sealed xii. M.
Of the tribe of Beniamin were sealed xii. M.
After this I behelde, and loe, a great multitude (whiche no manne could nombre) of all nacions,
and people, and tongues, stode before the seate, and before the lambe, clothed with long white garmentes, and Palmes in theyr handes, and cried with a loude voyce, saying: saluacion be ascribed to hym that sitteth vpon the seate of our god, and vnto the lambe. And all the Angels stode in the compasse of the seate, and of the elders, & of the foure beastes, and fell before the seate on their faces, and worshipped God, saying: Amē. Blessing and glory, and wisedome, and thankes, and honour, and power, and might be vnto our God for euermore. Amen.

℣ Sequentia sancti euangelij: secundum Matheum.

[v. A

In illo tempore. Videns iesus turbas: ascendit in montem. Et cum sedisset:

The Gospel.

[Math. v.

IEsus seing the people, wēt vp into the mountaine: and when he

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was geuen to hurt the earth and the sea) saying: Hurt not the earth, nether the sea, nether the trees, tyll we haue sealed the seruauntes of our God, in theyr foreheades. And I heard the numbre of thē which were sealed: & there were sealed an. C. and. xliiii. M.
of all the trybes of the children of Israel.
Of the trybe of Iuda were sealed. xii. M.
Of the trybe of Ruben were sealed. xii. M.
Of the trybe of Gad were sealed. xii. M.
Of the trybe of Aser were sealed. xii. M.
Of the trybe of Neptalim were sealed. xii. M.
Of the trybe of Manasses were sealed. xii. M.
Of the trybe of Simeon were sealed. xii. M.
Of the trybe of Leui were sealed. xii. M.
Of the trybe of Isachar were sealed. xii. M.
Of the trybe of Zabulon were sealed. xii. M.
Of the trybe of Ioseph were sealed. xii. M.
Of the trybe of Beniamin were sealed. xii. M.
After this I behelde: & loe, a great multitude (whiche no manne can noumbre) of all nacions
and people, and tōgues, stode before the seat, & before the lambe, clothed wyth long whyte garmentes, and Palmes in theyr handes, & cryed with a loud voyce, saying: saluaciō be ascribed to him that sitteth vpon the seate of our God, and vnto the lambe. And all the Angels stoode in the compasse of the seate, and of the elders, and the foure beastes, and fell before the seate on theyr faces, & worshypped God, sayinge: Amē. Blessinge, and glory, and wisdom, and thāke , and honour, and power, & might, be vnto our God for euermore. Amen.

℣ The Gospell.

[Math. v.

IEsus seing the people, went vp into the mountayne: & when he

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was given to hurt the earth, and the Sea, saying, Hurt not the earth, neither the Sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred, and fourty, and four thousand, of all the tribes of the children of Jsrael.
Of the tribe of Iuda were sealed twelve thousand
Of the tribe of Reuben were sealed twelve thousand.
Of the tribe of Gad were sealed twelve thousand.
Of the tribe of Aser were sealed twelve thousand.
Of the tribe of Nepthali, were sealed twelve thousand.
Of the tribe of Manasses were sealed twelve thousand.
Of the tribe of Simeon were sealed twelve thousand.
Of the tribe of Levi were sealed twelve thousand.
Of the tribe of Jssachar were sealed twelve thousand.
Of the tribe of Zabulon were sealed twelve thousand.
Of the tribe of Joseph were sealed twelve thousand.
Of the tribe of Benjamin were sealed twelve thousand.
After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and Palms in their hands: And cried with a loud voice, saying, Salvation to our God, which sitteth vpon the throne , and vnto the Lamb. And all the Angels stood round about the Throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God saying, Amen; Blessing, and glory and Wisdom, and thanksgiving, and honour, and power, and might be vnto our God, for ever, and ever, Amen.

The Gospel

[St. Mat. 5. 1.

Jesus seeing the multitudes, went vp into a Mountain,: and when he

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accesseruut ad eum discipuli eius. Et aperiens os suum: docebat eos, dicens. Beati pauperes spiritu: quoniam ipsorum est regnum celorum. Beati mites: quoniam ipsi possidebunt terram. Beati qui lugent: quoniam ipsi consolabuntur. Beati qui esuriunt & sitiunt iustitiam: quoniam ipsi saturabuntur. Beati misericordes: quoniam ipsi misericordiam consequentur. Beati mundo corde: quoniam ipsi deum videbunt. Beati pacifici: quoniam filij dei vocabuntur. Beati qui persecutionem patiuntur propter iustitiam: quoniam ipsorum est regnum celorum. Beati estis cum maledixerint vobis homines: & persecuti vos fuerint, et dixerint omne malum aduersum vos, mentientes propter me. Gaudete & exultate: quoniam merces vestra, copiosa est in celis.

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was set, his disciples came to hym, & after that he hadde opened his mouth, he taughte them, saying: Blessed are the poore in spirite, for theirs is the kyngdome of heauen. Blessed are they that morne, for they shall receyue comfort. Blessed are the meke: for they shal receyue the enheritaunce of the earth. Blessed are they whiche hunger and thirst after righteousnes: for they shall be satisfied. Blessed are the mercifull: for they shall obtaine mercy. Blessed are the pure in hearte, for they shal see God. Blessed are the peace makers: for they shalbe called the children of God. Blessed are they whiche suffre persecucion for righteousnes sake: for theirs is the kyngdome of heauē. Blessed are ye when men reuile you, and persecute you, and shall falsly saye all maner of euill sayinges against you for my sake: reioyce and be glad, for great is youre rewarde in heauen. For so persecuted they the Prophetes whiche were before you.

¶ Propre Lessons at Euensong.

The first lesson. Sapi. v. (vnto) His iealosy also.

The second lesson. Apoca. xix. (vnto) And I saw an Angel stand.

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was set, his disciples came to hym, and after that he hadde opened his mouth, he taught them, saying: Blessed are the poore in spirit, for theirs is the kingdom of heauen. Blessed are thei that mourne, for they shall receyue comfort. Blessed are the meke: for they shall receyue the enheritaunce of the earth. Blessed are they whych hunger and thyrst after righteousnes: for they shall be satisfied. Blessed are the mercyfull: for they shal obtayne mercy. Blessed are the pure in hearte: for they shall see God. Blessed are the peace makers: for they shalbe called the children of God. Blessed are they whichesuffre persecucion for righteousnes sake: for theirs is the kyngdome of heauen. Blessed are ye when men reuyle you, and persecute you, and shall falsely saye all maner of euyll sayinges agaynst you for my sake: reioyce and be glad, for great is youre rewarde in heauen. For so persecuted they the Prophetes whiche were before you.

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was set, his disciples came vnto him. And he opened his mouth, and taught them, saying, Blessed are the poor in Spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the Earth. Blessed are they which do hunger, and thirst after Righteousnes: for they shall be filled. Blessed are the mercifull: for they shall obtein mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsly for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the Prophets which were before you.

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℣ Ordinarium missae.

THE

SVPPER OF THE LORDE,
AND THE HOLY COMMUNION,
COMMONLY CALLED THE MASSE.

So many as intende to bee partakers of the holy Communion, shall sygnifie their names to the Curate, ouer night: or els in the morning, afore the beginning of Matins, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the congregacion by hym is offended, or haue doen any wrong to his neighbours, by worde, or dede: The Curate shall cal hym, & aduertise hym, in any wise not to presume to the lordes table, vntill he haue openly declared hymselfe, to haue truly repented, and amended his former naughtie life: that the congregacion maye thereby be satisfied, which afore were offended: and that he haue recompensed the parties, whom he hath dooen wrong vnto, or at the least bee in full purpose so to doe, as sone as he conueniently maye.

Injunction 26 (1547): For as much as variance and contention is a thing which most displeaseth God, and is most contrary to the blessed communion of the body and blood of our Saviour Christ; curates shall in no wise admit to the receiving thereof any of their cure and flock, who hath malitiously and openly contended with his neighbor, unless the same do first charitably and openly reconcile himself again, remitting all rancour and malice, whatsoever controversie hath been between them (Wilkins *Concilia* iv p. 7)

The same ordre shal the Curate vse, with those betwixt whom he perceiueth malice, and hatred to reigne, not suffering them to bee partakers of the Lordes table, vntill he knowe them to bee reconciled. And yf one of the parties so at variaunce, be content to forgeue from the botome of his hearte, all that the other hath trespaced against him, and to make amendes, for that he hymselfe hath offended: and the other partie will not bee perswaded to a godly vnitie, but remayne still in his frowardnes and malice: The Minister in that case, ought to admit the penitent persone to the holy Communion, and not hym that is obstinate.

Constitutions and Canons ecclesiastical 1603, can. 26, 27, 109, 113, 115.

℣ Vpon the daye, and at the time appointed for the ministracion of the holy Communion, the Priest that shall execute the holy ministery, shall put vpon hym the vesture appoincted for that ministracion, that is to saye: a white Albe plain, with a vestement or Cope. And where there be many Priestes, or Deacons, there so many shalbe ready to helpe the Priest, in the ministracion, as shalbee requisite: And shall haue vpon them lykewyse, the vestures appointed for their ministery, that is to saye, Albes, with tunacles.

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THE *ORDER FOR THE ADMINISTRACION OF THE* LORDES SUPPER *OR* HOLYE COMMUNION.

So many as entende to be partakers of the holye Communion, shall sygnyfye theyr names to the Curate ouer nyghte, or els in the morninge, afore the begynninge of *mornynge prayer*, or immediatly after.

And yf any of those be an open and notorious euyll lyuer, so that the congregacion by hym is offended, or haue done anye wronge to hys neyghbours, by woorde or deede: The Curate *hauinge knowledge thereof*, shall call hym, and aduertyse hym, in anye wyse not to presume to the Lordes Table, vntyll he haue openlye declared hym selfe to haue truely repented, and amended hys former naughtye lyfe: that the congregacion maye thereby be satisfyed, whyche afore were offended, and that he haue recompensed the parties, whome he hathe done wronge vnto, or at the least *declare hym selfe to* be in full purpose so to doe, as soone as he conueniently maye.

¶ The same ordre shall the Curate vse, wyth those, betwyxte whome he perceyueth malyce and hatred to rayne, not sufferinge them to be partakers of the LORDES table, vntyll he know them to be reconcyled. And yf one of the parties so at variaunce, be contente to forgeue from the bottome of hys hearte, all that the other hathe trespassed agaynste hym, and to make amendes for that he hym selfe hath offended: & the other partie wyll not be perswaded to a godly vnitie, but remayne styll in hys frowardnesse and malyce: The Minister in that case, oughte to admytte the penitent person to the holy Communion, and not hym that is obstinate.

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THE ORDER FOR THE ADMINISTRATION OF THE LORDS SUPPER, *OR* HOLY COMMUNION

¶ So many as intend to be partakers of the holy Communion, shall signifie their Names to the Curate [g]**at least sometime the day before.**

And if any of those be an open and notorious evilliver, or haue don any wrong to his Neighbours by word or Deed, so that the congregation **be there**by offended: y[e] Curate *hauing knowledge thereof*, shall call him and advertise him, **that** in any wise **he** presume not **to come** to the Lords Table, vntil he haue openly declared himselfe to haue truly repented, and amended his former naughty life, that the Congregation may thereby be satisfied which **b**efore were offended; and that he haue recompensed the parties to whom he hath don wrong , or at least *declare himselfe to* be in full purpose so to do, assoon as he conveniently may.

The same order shall the Curate vse with those betwixt whom he perceiveth Malice, and hatred to reign: not suffering them to be partakers of the Lords Table, vntil he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make Amends for that he himselfe hath offended, and the other party will not be perswaded to a godly Vnity, but remain still in his frowardnes, and Malice: the Minister in that case ought to admitt the penitent person to the holy Communion, and not him that is obstinate. [g]**Provided that every Minister so repelling any, as is specified in this or the next precedent Paragraph of this Rubrik shall be obliged to giue an Account of the same to the Ordinary within fourteen Dayes after, at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.**

¶ *The Table hauyng at the Communion tyme a fayre white lynnen clothe vpon it, shall stande in the body of the Churche, or*

¶ *The Table at the Communion time hauing a fair white Linen cloth vpon it, shall stand in the body of the Church, or*

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℣ Ad missam dicendam dum sacerdos induit se sacris vestibus dicat . . .

-Then shall the Clearkes syng in Englishe for the office, or Introite, (as they call it) a Psalme appointed for that daye.

The Priest standyng humbly afore the middes of the Altar, shall saye the Lordes prayer, with this Collect.

Oratio.

DEUS cui omne cor patet & omnis voluntas loquitur, & quem nullum latet secretum: purifica per infusionem sancti spiritus cogitationes cordis nostri vt te perfecte diligere & digne laudare mereamur. per dominum. . . . Pater noster. . .

ALmightie GOD, vnto whom all heartes bee open, and all desyres knowen, and from whom no secretes are hid: clense the thoughtes of our heartes, by the inspiracion of thy holye spirite: that we may perfectly loue thee, and worthely magnifie thy holy name: Through Christ our Lord. Amen.

His finitis et officio misse inchoato: cum post officium Gloria patri incipitur: accedat sacerdos cum suis ministris ad gradum altaris. . .

In dextro cornu altaris cum dyacono & subdiacono officium misse . . prosequitur.

Sequatur

Then shall he saye a Psalme appointed for the introite: whiche Psalme ended, the Priest shal saye, or els the Clearkes shal syng.

Kyrie eleison.

iij. Lorde haue mercie vpon vs

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in the chauncell, where Morninge prayer, and Eueninge prayer be appoynted to bee sayde.-

-And the Priest standing *at the northsyde* of the *Table*, shal saye the Lordes prayer wyth thys Collecte *folowinge.*

ALmightie God, vnto whom all heartes be open, all desires knowē, & frō whom no secretes are hyd: clense the thoughtes of our heartes by the inspiraciō of thy holy spirit, that we may perfectely loue thee, & worthilye magnifye thy holye name: throughe Christe oure Lorde. Amen.

℄ Then shal the Priest *rehearse distinctly all the .x. Commaunaementes: and the people knelyng, shal after euerye Commaundement aske Gods mercy for theyr transgressiō of thesame, after thys sorte.*

℄ *Minister.*

God spake these wordes and sayd: I am the Lord thy God. Thou shalt haue none other Goddes but me.

People.

Lorde haue mercy vpon vs, *and encline our heartes to kepe thys lawe.*

Minister.

Thou shalt not make to thy selfe any grauen ymage, nor the lykenes of any thinge that is in heauen aboue, or in the yearth benethe, nor in the water vnder the yearth. Thou shalte not bowe downe to them, nor worshyppe them: for I the Lord thy God am a gelous God, and vysite the synne of the fathers

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in the Chancel, where Morning & Evening Prayer **are** *appointed to be said.*

And the Priest standing *at the north side* of the *Table* shall say the Lords Prayer with the Collect *followeing*, **the people kneeling.**

Our Father which art in heaven, Hallowed be thy Name. thy Kingdom come. Thy will be don in earth as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespasse against vs. And lead vs not into temptation, But deliver vs from evill Amen.

¶ The Collect.

Almighty God vnto whom all hearts be open, all desires known, and from whom no Secrets are hid: clense the thoughts of our hearts by the inspiration of thy holy spirit, that we may perfectly love thee, and worthily magnifie thy holy Name through Christ our Lord. Amen.

¶ Then **shall** the Priest, **°turning to the people** *rehearse distinctly all the ten Cōmandments: And the People* **still** *kneeling, shall after every Commandment ask God mercy for their Transgression* **thereof for the time past, and grace to keep** *the same* **for the time to come, as followeth.**

¶ *Minister.*

God spake these words and said, I am the Lord thy God, Thou shalt have none other Gods but me.

¶ *People.*

Lord have mercy vpon vs, *and incline our hearts to keep this Law.*

¶ *Minister.*

Thou shalt not make to thy selfe any graven Image, nor the likenes of any thing that is in heaven above; or in the earth beneath, or in the water vnder the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God, am a iealous God, and visit the sins of the Fathers

Kyrie eleison.

Kyrie eleison.

Christe eleison.

iij. Christ haue mercie vpon vs.

Christe eleison.

Christe eleison.

Kyrie eleison.

iij. Lorde haue mercie vpon vs.

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vpon the children vnto the thyrde and fowerth generacion of them that hate me, and shewe mercye vnto thousandes in them that loue me and kepe my commaundmentes.

People.

Lord haue mercy vpon vs, *and encline our heartes to kepe thys lawe.*

Minister.

Thou shalt not take the name of the Lord thy god in vayne, for the Lorde wyll not holde hym gilteles that taketh hys name in vayne.

People.

Lorde haue mercy vpon vs, *and encline our. &c.*

Minister.

Remembre that thou kepe holy the Sabboth daye. vi. dayes shalte thou laboure and doe all that thou haste to do, but the seuenth day is the sabboth of the lord thy god. In it thou shalt doe no maner of worke, thou and thy sonne and thy daughter, thy man seruaunte, and thy maide seruant, thy Catell, and the straunger that is within thy gates: for in .vi. dayes the Lorde made heauen and earth, the Sea, and al that in them is, and rested the seuenth daye. Wherefore the lorde blessed the seuenth daye, and halowed it.

People.

Lorde haue mercy vpon vs, *and encline our. &c.*

Ministre.

Honoure thy father & thy mother, that thy daies may be long in the land which the lord thy god geueth the.

People.

Lorde haue mercy vpon vs, *and encline our. &c.*

Ministre.

Thou shalt doe no murther.

People.

Lord haue mercy vpon vs, *and encline. &c.*

Ministre.

Thou shalt not commit adulterie.

People.

Lorde haue mercy vpon vs, *and encline. &c.*

Ministre.

Thou shalt not steale.

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vpon the children vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that love me, and keep my Commandments.

¶ *People.*

Lord haue mercy vpon vs, *and incline our hearts to keep this Law.*

¶ *Minister.*

Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltles that taketh his name in vaine.

¶ *People.*

Lord have mercy vpon vs, *and incline our hearts to keep this Law.*

¶ *Minister.*

Remember that thou keep holy the Sabbath day. six dayes shalt thou labour, and do all that thou hast to do, but the seaventh day is the Sabbath of the Lord thy God. In it thou shalt do no maner of work, thou, and thy son, and thy daughter, thy manservant, and thy maid-servant, thy Cattel, and the stranger that is within thy Gates. For in six daies the Lord made heaven and earth, the sea, and all that in them is, and rested the seaventh day: wherefore the Lord blessed the seventh day and hallowed it.

¶ *People.*

Lord have mercy vpon vs, *and incline our hearts to keep this Law.*

¶ *Minister.*

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

¶ *People.*

Lord have mercy vpon vs, *and incline our hearts to keep this Law.*

¶ *Minister.*

Thou shalt do no murther.

¶ *People.*

Lord have mercy vpon vs, *and incline our hearts to keep this Law.*

¶ *Minister.*

Thou shalt not commit adultery.

¶ *People.*

Lord have mercy vpon vs, *and incline our hearts to keep this Law.*

¶ *Minister.*

Thou shalt not steal.

Kyrie eleison.

Kyrie eleison.

Incipiatur semper in medio altaris quandocunque dicitur.

Gloria in excelsis deo.

Et in terra pax hominibus bone voluntatis.- (S. Lk. ii 14 vnto men a good wyll)

-Laudamus te. Benedicimus te. Adoramus te. Glorificamus te. Gratias agimus tibi propter magnam gloriam tuam Domine deus rex celestis deus pater omnipotens.-

-Domine fili vnigenite iesu xp̄e. Domine deus agnus dei filius patris. Qui tollis peccata mundi: miserere nobis.

Qui tollis peccata mundi: suscipe deprecationem nostram.-

-Qui sedes ad dexteram patris miserere nobis. Quoniam tu solus sanctus. Tu solus dominus. Tu solus altissimus. Iesu xp̄e cum sancto spiritu in gloria dei patris. amen.

Vertat se sacerdos ad populum eleuatisque aliquantulum brachijs: iunctisque manibus dicat hoc modo.

Dominus vobiscum.

Et chorus respondeat.

Et cum spiritu tuo.

et iterum reuertat se sacerdos ad altare: et dicat hoc modo.

Oremus.

Then the Prieste standyng at Goddes borde shall begin,

Glory be to God on high.

The Clearkes.

And in yearth peace, good will towardes men.

We prayse thee, we blesse the, we worship thee, we glorifie thee, we geue thankes to thee for thy greate glory, O Lorde GOD heauenly kyng, God the father almightie.

O Lorde the only begotten sonne Iesu Christ, O Lorde GOD, Lambe of GOD, sonne of the father, that takest awaye the synnes of the worlde, haue mercie vpon vs:

thou that takest awaye the synnes of the worlde, receyue our prayer.

Thou that sittest at the righte hande of God the father haue mercie vpon vs: For thou onely art holy, thou onelye art the Lorde. Thou onely (O Christe) with the holye Ghoste, arte moste highe in the glory of God the father. Amen.

Then the priest shall turne hym to the people and saye.

The Lord be with you.

The aunswere.

And with thy spirite.

The Priest.

Let us praye.

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People.

Lorde haue mercy vpon vs, *and encline. &c.*

Ministre.

Thou shalte not beare false witnesse agaynste thy neighboure.

People.

Lord haue mercy vpon vs, *and encline our heartes to kepe thys law.*

Ministre.

Thou shalte not couet thy neyghbours house. Thou shalt not couet thy neighbours wife, nor his seruaũt, nor his maide, nor hys oxe, nor his asse, nor any thyng that is hys.

People.

Lorde haue mercye vpon vs, and write all these thy lawes in our heartes we beseche thee.

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¶ *People.*

Lord have mercy vpon vs, *and incline our hearts to keep this Law.*

¶ *Minister.*

Thou shalt not bear fals witnes against thy neighbour.

¶ *People.*

Lord have mercy vpon vs, *and incline our hearts to keep this Law.*

¶ *Minister.*

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his Ass, nor any thing that is his.

¶ *People.*

Lord have mercy vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

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SOURCES

Deinde dicitur oratio.

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Then shall folowe the Collect of the daye, with one of these two Collectes folowing, for the Kyng.

ALmightie God, whose kingdom is euerlasting, and power infinite, haue mercie vpon the whole congregaciō, and so rule the heart of thy chosen seruaūt Edward the sixt, our kyng and gouernour: that he (knowyng whose minister he is) maye aboue all thinges, seke thy honour & glory, and that we his subiectes (duely considering whose auctoritie he hath) maye faithfully serue, honour, & humbly obey him, in thee, and for thee, accordyng to thy blessed word, and ordinaunce: Through Iesus Christe oure Lorde, who with thee, and the holy ghost, liueth, and reigneth, euer one God, worlde without ende. Amen.

Rom. xiii 4: for he is the mynister of God.

ALmightie and euerlasting GOD, wee bee taught by thy holy worde, that the heartes of Kynges are in thy rule and gouernaunce, and that thou doest dispose, and turne them as it semeth best to thy godly wisedom: We humbly beseche thee, so to dispose and gouerne, the heart of Edward the sixt, thy seruaunt, our Kyng and gouernour, that in all his thoughtes, wordes, and workes, he maye euer seke thy honour & glory, and study to preserue thy people, committed to his charge, in wealth, peace, and Godlynes: Graunt this, O mercifull father, for thy dere sonnes sake, Iesus Christ our Lorde. Amen.

Prov. xxi 1: The kynges hart is in the hande of the Lorde, lyke as are the ryuers of water: he maye turne it whythersoeuer he wyll.

℣ Incepta vero vltima oratione ante epistolam: subdiaconus per medium chori ad legendam epistolam in pulpitum accedat.

The Collectes ended, the priest, or he that is appointed, shall reade the Epistle, in a place assigned for the purpose, saying.

Lectio beati pauli apostoli ad [romanos].

The Epistle of sainct Paule written in the Chapiter of to the.

. . procedens diaconus per medium chori: ipsum textum super sinistram manum solenniter gestando: ad pulpitum accedat . . et semper legatur euangelium versus aquilonem.

The Minister then shall reade thepistle. Immediatly after the Epistle ended, the Priest, or one appointed to reade the Gospel, shall saye.

Initium [or Sequentia] sancti euangelii secundum [matheum].

The holy Gospell written in the Chapiter of.

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¶ Then shall folowe the Collecte of the daye, with one of these two Collectes folowyng, for the king: *the Priest standing vp and saying.*

Let us praye. *Priest.*

ALmightie god, whose kingdom is euerlasting, and power infinite, haue mercy vpon the whole congregacion, and so rule the heart of thy chosen seruaunt Edward the sixth, our kynge and gouernoure: that he (knowing whose minister he is) may aboue al thinges seke thy honour and glory: and that we hys subiectes (duly cõsidering whose auctoritie he hath) may faithfully serue, honour, and humbly obey him, in thee, and for thee, according to thy blessed woorde & ordinaunce: Throughe Iesus Christ our lorde, who with thee, and the holy gost, lyueth and reigneth euer one god, world without end. Amen.

ALmightie and euerlastyng god, we be taught by thy holy worde, that the heartes of kinges are in thy rule and gouernaunce, & that thou doest dispose, and turne them as it semeth best to thy godly wisedom: we humbly beseche thee, so to dispose and gouerne the heart of Edward the sixth, thy seruaunt, our king and gouernour, that in all hys thoughtes, wordes and workes, he maye euer seke thy honor and glory, and study to preserue thy people committed to his charge, in wealth, peace, and godlynes. Graunt thys, O merciful father, for thy deare sonnes sake Iesus Christe our Lorde. Amen.

¶

Immediatly after the Collectes, the priest shal reade the Epistle, *begynnyng thus.*

¶ The Epistle written in the. Chapter of.

And he the Epistle ended, shall saye the Gospell, *beginninge thus.*

The Gospell wrytten in the. Chapter of.

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¶ Then shall follow [6] * one of these two Collects for the King, *the Priest standing* **as before,** *and saying.*

¶ Let vs pray. [4] *

Almighty God, whose kingdom is everlasting, and power infinite, have mercy vpon the whole [6]**Church,** and so rule the heart of thy chosen servant **Charles,** our King, and Governour, that he (knowing whose minister he is) may above all things seek thy honour and glory; And that we **and all** his subjects (duly considering whose Authority he hath) may faithfully serve, honour, and humbly obey him in thee, and for thee according to thy blessed word, and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liveth and reigneth ever one God, world without end. Amen.

[8]¶ **Or.**

Almighty and everlasting God, we **are** taught by thy holy word, that the hearts of Kings are in thy Rule and governance, and that thou dost dispose and turne them as it seemeth best to thy godly wisdom: we humbly beseech thee so to dispose and govern the heart of **Charles,** thy servant, our King and Governour, that in all his thoughts, words and works, he may ever seek thy honour and glory, and study to preserve thy people comitted to his charge, in wealth peace and godlines; Grant this O merciful Father for thy dear sons sake, Jesus Christ our Lord. Amen.

¶ [8]Then shall **be said** the Collect of the day* **and** *immediatly after* the Collect, the Priest shall read the Epistle, saying,

The Epistle **[or The Portion of Scripture appointed [9]for the Epistle*]** is written in the Chapter of **beginning [6]at the verse*.**

And he the Epistle ended shall say, [6]**Here endeth the Epistle.* Then shall he read** the Gospell (**[6]the People all standing vp***) **saying,**

The [6]holy* Gospell **is** written in the Chapter of **beginning [6]at the verse*.**

SOURCES

Chorus respondeat.
Gloria tibi domine.

Finito euangelio incipiat sacerdos in medio altaris.

CREDO in vnum deum.
Deinde cantetur a choro non alternatim: sed a toto choro.

Patrem omnipotentem factorem celi & terre: visibilium omnium & inuisibilium. Et in vnum dominum iesum xp̄m: filium dei vnigenitum Et ex patre natum ante omnia secula Deum de deo, lumen de lumine, deum verum de deo vero. Genitum non factum consubstantialem patri per quem omnia facta sunt Qui propter nos homines et propter nostram salutem descendit de celis Et incarnatus est de spiritu sancto ex maria virgine et homo factus est. Crucifixus etiam pro nobis sub pontio pylato: passus & sepultus est. Et resurrexit tertia die secundum scripturas. Et ascendit in celum sedet ad dexteram patris. Et iterum venturus est cum gloria iudicare viuos & mortuos: cuius regni non erit finis. Et in spiritum sanctum dominum & viuificantem: qui ex patre filioque procedit. Qui cum patre & filio simul adoratur & conglorificatur: qui locutus est per prophetas. Et vnam sanctam catholicam & apostolicam ecclesiam. Confiteor vnum baptisma in remissionem peccatorum. Et expecto resurrectionem mortuorum. Et vitam venturi seculi. Amen.

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The Clearkes and people shal aunswere.
Glory be to thee, O Lorde.
The priest or deacon then shall reade the Gospel:-
-After the Gospell ended, the Priest shall begin.

I beleue in one God.
The Clearkes shall syng the rest.

The father almightie maker of heauen and yearth, and of all thinges visible, and inuisible:-
-And in one Lorde Iesu Christ, the onely begotten sonne of God, begotten of his father before all worldes. God of GOD , light of light, very God of very God, begotten, not made, beeyng of one substaunce with the father, by whom all thinges were made, who for vs men, and for our saluacion, came downe from heauen, and was incarnate by the holy Ghoste, of the Virgin Mary, and was made manne, and was crucified also for vs vnder Poncius Pilate, he suffered and was buried, and the thirde daye he arose again accordyng to the scriptures, and ascended into heauē, and sitteth at the right hande of the father: And he shall come again with glory, to iudge both the quicke and the dead.-

-And I beleue in the holy ghost, the Lorde and geuer of life, who procedeth frō the father and the sonne, who with the father and the sonne together, is worshipped and glorified, who spake by the Prophetes. And I beleue one Catholike and Apostolike Churche. I acknowlege one Baptisme, for the remission of synnes. And I loke for the resurreccion of the deade: and the lyfe of the worlde to come. Amen.

¶ After the Crede ended, shall folowe the Sermon or Homely, or some porcion of one of the Homelies, as they shalbe herafter deuided:

℔ Debet . . sacerdos banna in facie ecclesie infra missarum solemnia . . . interrogare (*Ordo ad faciendum sponsalia*)

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¶ *And* the *Epistle and* Gospell *beynge* ended, shal*be* *sayde the Crede.*

I Beleue in one God,

the father almightye, maker of heauen and earth, & of al thinges visible, and inuisible :-

-And in one lorde Iesu Christ, the onely begottē sonne of God, begotten of hys father before all worldes : God of god*des*, lyght of lyght, very God of very God, begotten, not made, beeyng of one substaunce wyth the father, by whom al thinges were made : who for vs mē and for our saluaciō, came downe from heauen, & was incarnate by the holy ghost, of the vyrgin mary, & was made man : & was crucifyed also for vs, vnder Pōcius Pilate. He suffred & was buried, & the thyrde daye he arose agayn according to the scriptures : & ascended into heauen, & sytteth at the ryght hande of the father. And he shall come agayne wyth glorye, to Iudge bothe the quick & the dead. *Whose kingdom shal haue none ende.*

And I beleue in the holy ghost, the Lord and geuer of lyfe, who procedeth frō the father and the sonne, who wyth the father & the sonne together, is worshypped & glorifyed, who spake by the Prophetes. And I beleue one Catholike and Apostolike church. I acknowledge one Baptisme, for the remission of synnes. And I loke for the resurrectiō of the dead : and the lyfe of the world to come. Amen.

¶ After the Crede , *yf there be no* sermon, shal folowe one of the homelies *already set forth, or* hereafter *to* be *set forth by commune aucthoritie.*

¶ *After suche sermon, homelie, or exhortacion, the Curate shal declare vnto the people whether there be any holye dayes or fasting daies* *the weke folowing,*

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And the Gospell ended, shall *be* [6]**sung, or*** *said the Creed* **following, the People [6]still standing* as before.**

I beleeve in one God

the Father Almighty, Maker of heaven and earth, and of all things visible, and invisible :

And in one Lord Iesus Christ, the only begotten Son of God, Begotten of his Father before all Worlds, God of God , Light of Light, Very God of very God, Begotten not made, Being of one substance with the Father, By whom all things were made : Who for vs men, and for our Salvation came downe from heaven, And was incarnate by the holy Ghost of the Virgine Mary, And was made man, And was crucified also for vs vnder Pontius Pilate. He suffered and was buried, And the third day he rose againe according to the Scriptures, And ascended into heaven, And sitteth [4]**on** the right hand of the Father. And he shall come againe with glory to iudge both the quicke and the dead : *Whose kingdom shall have no*[4] *end.*

And I believe in the holy Ghost, The Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one Catholick and Apostolick Church. J acknowledge one Baptism for the remission of Sins, And I looke for the Resurrection of the dead, And the life of the world to come. Amen.

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¶ **Then** *the Curate shall declare vnto the People* **what** *holy-Dayes, or fasting-dayes* **are in** *the week following* **to be observed. And then alsoe (if occasion be) shall notice be given of the Communion : and [6]the Bannes of Matrimony published, and Briefs,* Citations and excommunications read. And nothing**

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Cp. Winchelsey *Sententia excommun.*: singulis diebus dominicis et festivis . . . inter missarum solemnia . . . denuncientur solenniter majoris excommunicationis sententia innodati (Wilkins *Conc.* ii 241)

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wherin if the people bee not exhorted to the worthy receyuing of the holy Sacrament of the bodye and bloude of our sauiour Christ: then shall the Curate geue this exhortacion, to those that be minded to receiue thesame.

The order of the Communion 1548

DErely beloued in the Lord, ye that minde to *come to the holy Cōmunion* of the bodie & bloud of our sauiour Christ, *must cōsidre what S. Paule writeth to the Corinthians, how he exhorteth all persones diligently to trie and examine them selues,* before *thei presume to eate of* that *bread, and drinke of* that *cup: for as the benefite is great, yf with a truly penitent heart, and liuely fayth, we receyue* that *holy Sacrament: (for then we spiritually eate the fleshe of Christe, and drinke his bloude, then we dwell in Christ and Christ in vs, wee bee made one with Christ, & Christ with vs) so is the daunger great, yf we receyue thesame vnworthely, for then we become gyltie of the body and bloud of Christ our sauiour, we eate and drinke our owne damnacion,* not consideryng *the Lordes bodie. We kindle Gods wrathe ouer vs, we prouoke hym to plague vs with diuerse diseases, and sondery kyndes of death.* Therfore *yf any here bee a blasphemer,*

1 Cor. xi 28: let a man examē him self, and so let him eate of the bread and drynke of the cup.

Necessary doctrine f. K i: for they that so do, be made one with Christe, and dwelle in hym, and he in them, as he sayth in the .vi chapiter of saint Johns gospell [Jo. vi 56].

1 Cor. xi 27, 29 sq.: whosoeuer shall eate of thys breade, or dryncke of the cup of the lorde vnworthely, shalbe gyltye of the body and bloude of the Lorde. . . . For he yᵗ eateth or drincketh vnworthely, eateth & dryncketh hys owne damnacyon, because he maketh no difference of the Lordes bodye. For thys cause manye are weake and sycke among you, and manye slepe.

aduouterer,

or bee *in malice, or enuie, or* in *any other* greuous *cryme* (excepte he *be truely sory therefore, and earnestly mynded to leaue the same vices,* and *do trust hymselfe to bee reconciled to almightie God, and in Charitie with all the worlde*) *lette hym bewayle his synnes, and not come to* that *holy table, lest after the takyng of* that *most blessed breade: the deuill enter into hym, as he dyd into Iudas, to fyll hym full* of *all iniquitie, and brynge hym to destruccion, bothe of body and soule.*

S. Luke xxii 3: S. Jo. xiii 2.

1 Cor. xi 31: yf we had iudged oure selues, we shuld not haue bene iudged. But when we are iudged of the Lorde . . .

-Iudge therfore your selfes (brethren) that ye bee not iudged of the lorde. Let your .mynde be without desire to synne, repent you truely for your

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shall be proclaimed or published in the Church during the time of divine Service, but by the Minister: nor by him any thing but what is prescribed in the Rules of this Book, or enioyned* by the King, or *by the Ordinary of the place*.

¶ Then shall follow the Sermon or one of the Homilies *already set forth, or* hereafter *to* be *set forth by Authoritie*

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Phil. ii 8: He humbled hym selfe, and became obedient vnto death, euen the death of the crosse.

S. Luke i 79: to geue lyght to them that sate in darcknesse, and in the shadowe of death.

Necessary doctrine f. I ii: did than institute and ordeine, this most high & principal sacrament of the new testament. Wherin is verely expressed, and presented the most exceding & inexplicable loue of our sauiour Iesu Christ, towardes vs, his church, with whom it hath pleased him to leaue for our nourishmēt, strength and cōfort, so precious and gloriouse a sacrament. . . cōtinuall remembrance; *Antididagma* lix^{v}: quam . . . sancta sua passione sanguinisque pretiosi effusione nobis comparauit.

S. Luke i 74: might serue him without feare all the dayes of our lyfe, in such holynes & ryghteousnes: Eph. iv 24: in ryghteousnesse and true holynesse.

Necessary doctrine f. K ii^{v}: dispose and prepare them selues, to the more often worthy receyuynge of the same.

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synnes past, haue an earneat and lyuely faith in Christ our sauior, bee in perfect charitie with all men, so shall *ye bee mete partakers of those holy misteries.* And *aboue all thinges, ye must geue moste humble and heartie thankes to God the father, the sonne, and the holy ghoste, for the redempcion of the worlde, by the death and passion of our sauior Christe, both God and man, who did humble hymselfe euen to the death upon the crosse, for vs miserable synners,* whiche *laye in darknes and shadowe of death, that he myghte make vs the children of God, and exalte vs to euerlastyng lyfe. And to thend that wee shoulde alwaye remembre the excedyng loue of oure maister, and onely sauior Iesu Christe, thus dying for vs, and the innumerable benefites, whiche (by his precious bloudshedyng) he hath obteigned to vs, he hath lefte in those holy Misteries, as a pledge of his loue, & a continuall remembraunce of thesame his owne blessed body, & precious bloud, for vs to fede upon spiritually, to our endles comfort and consolacion. To him therfore with the father and the holy ghost, let vs geue (as we are most bounden) cōtinuall thankes, submittyng our selfes wholy to his holy wyll and pleasure, and studying to serue hym in true holines and righteousnes, all the dayes of our lyfe. Amen.*

¶ In Cathedral churches or other places, where there is dailie Communion, it shal be sufficient to reade this exhortacion aboue written, once in a moneth. And in parish churches, vpon the weke daies it may be lefte vnsayed.

¶ And if vpō the Sonday or holy daye, the people be negligent to come to the Communion: Then shall the Priest earnestly exhorte his parishoners, to dispose themselfes to the receiuing of the holy cōmunion more diligētly, saiyng these or like wordes vnto thē.

DEre frendes, and you especially upon whose soules I haue cure and charge, on next, I do intende by Gods grace, to offre to all suche as shalbe godlye disposed, the moste comfortable Sacrament of the body and bloud of Christe, to be taken of them, in the remembraunce of

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his moste fruitfull and glorious Passion. by the whiche passion, we haue obteigned remission of our sinnes, and be made partakers of the kyngdom of heauen, whereof we bee assured and asserteigned, yf wee come to the sayde Sacrament, with heartie repentaunce for our offences, stedfast faithe in Goddes mercye, and earnest minde to obeye Goddes wyll, and to offende no more.

Wherefore our duetie is to come to these holy misteries, with moste heartie thankes to bee geuen to almightie GOD, for his infinite mercie and benefites geuen and bestowed vpon vs his vnworthie seruauntes: for whom he hath not onely geuen his body to death, and shed his bloude, but also doth vouchsaue in a Sacrament and Mistery, to geue vs his sayed bodye and bloud to feede vpon spiritually. The whiche Sacrament being so Diuine and holy a thing, and so comfortable to them whiche receiue it worthilye, and so daungerous to them that wyll presume to take the same vnworthely: My duetie is to exhorte you in the meane season, to consider the greatnes of the thing,

and to serche and examine your owne consciences, and that not lyghtly nor after the maner of dissimulers with GOD: But as they whiche shoulde come to a moste Godly and heauenly Banket,

S. Mat. xxii 11, 12

not to come but in the mariage garment required of God in scripture: that you may (so muche as lieth in you) be founde worthie to come to suche a table. The waies and meanes therto is.

First that you be truly repentaunt of your former euill lyfe, and that you confesse with an vnfayned hearte to almightie God, youre synnes and vnkyndnes towardes his Maiestie committed, eyther by wyll, worde, or dede, infirmitie or ignoraunce: and that with inward sorowe and teares you bewaile your offences, and require of almightie god, mercie and pardō, promising to him (from the botome of your heartes) thamendment of your former lyfe.

And emonges all others, I am commaunded of God, especially to moue and exhorte you, to reconcile your selfes to

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your neyghbours, whom you haue offended, or who hath offended you, putting out of your heartes all hatred and malice against them, and to be in loue and charitie with all the world, and to forgeue other, as you woulde that god should forgeue you. And yf any man haue doen wrong to any other: let hym make satisfaccion, and due restitucion of all landes & goodes, wrongfully taken awaye or withholden, before he come to Goddes borde, or at the least be in full mynde and purpose so to do, assone as he is able, or els let hym not come to this holy table, thinking to deceiue God, who seeth all mennes heartes. For neyther the absolucion of the priest, can any thing auayle them, nor the receyuyng of this holy sacrament doth any thyng but increase their damnacion.

And

yf there bee any of you,

whose conscience is troubled and greued In any thing, lackyng comforte or counsayll, let hym come to me, or to some other discrete and learned priest, taught in the lawe of God, and confesse and open his sinne and griefe secretly, that he maie receyue suche ghostly counsayl, aduise, and comfort, that his conscience maye be releued: and that of vs (as of the *Ministers of GOD and of the churche*) *he may receyue comforte and absolucion, to the satisfaccion of his minde, and auoydyng of all scruple and doubtfulnes: requiryng suche as shalbe satisfied with a generall confession, not to be offended with them that doe vse, to their further satisfiynge, the auriculer and secrete confession to the Priest: nor those also whiche thinke nedefull or conuenient, for the quietnes of their owne consciences, particulerly to open theyr sinnes to the Prieste: to be offended with them* that *are satisfyed, with their humble confession to GOD,*

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and the generall confession to the church. But in all thinges to folowe and kepe the rule of charitie, and euery man to be satisfied with his owne conscience, not iudgeing other mennes mindes or consciences: *wher as he hath no warrant of Goddes word* to *thesame.*

℣ Deinde dicitur offertorium

℣ Then shall folowe for the Offertory, one or mo, of these Sentences of holy scripture, to be song whiles the people dooe offer, or els one of theim to bee saied by the minister, immediatly afore the offeryng.

[Mat. v.

Let your light so shine before mē, that they may see your good woorkes, and glorify your father which is in heauen.

[Mat. vi.

Laye not vp for your selues treasure vpon the yearthe, where the ruste and mothe dothe corrupte, and where theues breake throughe and steale: But laie vp for your selfes treasures in heauen, where neyther ruste nor mothe dothe corrupt, & where theues do not breake through nor steale.

[Math. vii.

Whatsoeuer you woulde that menne shoulde doe vnto you, euen so do you vnto them, for this is the lawe and the Prophetes.

[Math. vii.

Not euery one that sayth vnto me, lorde, lorde, shall entre into the kyngdome of heauen, but he that dothe the will of my father whiche is in heauen.

[Luc. xix.

Zache stode furthe, and sayed vnto the Lorde: beholde Lorde, the halfe of my goodes I geue to the poore, and yf I haue doen any wronge to any man, I restore foure folde.

[i. Cor. ix.

Who goeth a warfare at any tyme at his owne coste? who planteth a vineard, and eateth not of the fruite therof? Or who fedethe a flocke, and eateth not of the milke of the flocke?

[i. Cor. iX.

If we have sowen vnto you spirituall thinges, is it a great matter yf we shall reape your worldly thynges?

[i. Cor. iX.

Dooe ye not knowe, that they whiche minister aboute holy thinges, lyue of

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and earnestly exhorte them to remembre the poore, saying one or moe of these Sentēces *following, as he thinketh most cōuenient by his discrecion.*

[Math. v.
Let your lyghte so shyne before men, that they may se your good workes, and glorifye your father whyche is in heauen. [Math. vi.
Laye not vp for youre selues treasure vpon the earth, where the ruste and mothe doeth corrupte, and where theues breake through and steale: But laye vp for youre selues treasures in heauen, where neyther rust nor mothe doeth corrupte, and where theues dooe not breake through *and* steale.
[Math. vii
Whatsoeuer you woulde, that men should doe vnto you, euen so do vnto them: for this is the lawe and the Prophetes. [Math. vii
Not euery one that sayth vnto me, Lord, lorde, shal entre into the Kyngdome of heauen: but he that doeth the wyll of my father whych is in heauen. [Luk. xix
Zache stode forth, and sayd vnto the Lord: beholde, Lord, the halfe of my goodes I geue to the poore, and yf I haue done any wrong to any man, I restore foure folde. [i. Cor. ix.
Who goeth a warfare at any time *of* his owne cost? who planteth a vyneyarde, & eateth not of the fruyte thereof? Or who fedeth a flocke, and eateth not of the milke of the flocke?
[i. Cor ix.
Yf we haue sowen vnto you spyrituall thinges, is it a greate matter, yf we shall reape youre worldlye thinges?
[i. Cor. ix
Do ye not knowe, that they which minister aboute holy thinges, lyue of

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¶ Then shall **the Priest return to the Lords Table, and begin** the Offertory *saying* one or more of these sentences *following, as he thinketh most convenient* in *his discretion.*

[St: Matt. 5.
Let your light so shine before men that they may see your good Works and glorifie your Father which is in heaven. [St: Matt. 6.
Lay not vp for your selves treasure vpon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay vp for your selves treasures in heaven, where neither rust, nor moth doth corrupt, and where thieves do not break through *and* steal.
[St: Matt. 7
Whatsoever ye would that men should do vnto you, even so do vnto them, for this is the Law and the Prophets [St: Matt. 7
Not every one that sayth vnto me Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven. [St: Luke. 19.
Zaccheus stood forth, and said vnto the Lord, Behold Lord, the half of my goods I give to the poor, and if I have don any wrong to any man, I restore four fold. [1. Cor. 9.
Who goeth a Warfare at any time *of* his own cost? who planteth a Vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?
[1. Cor. 9.
If we have sown vnto you spiritual things, is it a great matter if we shall reap your worldly things.
[1. Cor. 9.
Do ye not know that they who minister about holy things, live of

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the Sacrifice? They whiche waite of the alter, are partakers with the alter? euen so hath the lorde also ordained: that they whiche preache the Gospell, shoulde liue of the Gospell. [ii. Cor. ix.

He whiche soweth litle, shall reape litle, and he that soweth plenteously, shall reape plenteously. Let euery manne doe accordynge as he is disposed in his hearte, not grudgyngly, or of necessitie, for God loueth a chereful geuer. [Gala. vi.

Let hym that is taughte in the woorde, minister vnto hym that teacheth, in all good thinges. Be not deceyued, GOD is not mocked. For whatsoeuer a manne sowethe, that shall he reape. [Gala. vi.

While we haue tyme, let vs doe good vnto all men, and specially vnto them, whiche are of the housholde of faythe. [i Timo. vi.

Godlynes is greate riches. yf a man be contented wyth that he hath: For we broughte nothynge into the worlde, neither maye we cary any thing out. [i. Timo. vi.

Charge them whiche are riche in this worlde, that they be ready to geue, and glad to distribute, laying vp in stoare for themselues a good foundaciō, against the time to come, that they maie attaine eternall lyfe. [Hebre. vi.

GOD is not vnrighteous, that he will forgette youre woorkes and labor, that procedeth of loue, whiche loue ye haue shewed for his names sake, whiche haue mynystred vnto the sainctes, and yet do minister. [Hebre. Xiii.

To do good, and to distribute, forget not, for with suche Sacrifices God is pleased. [i. Iohn. iii.

Whoso hath this worldes good, and seeth his brother haue nede, and shutteth vp his compassion from him, how dwelleth the loue of God in him? [Toby. iiii.

Geue almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the lord shall not be turned awaye from thee. [Toby. iiii

Bee mercifull after thy power: if thou haste muche, geue plenteously,

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the sacrifice? They whych wayte of the altare, are partakers wyth the altare. Euen so hath the Lord also ordeyned: that they which preache the Gospell, should lyue of the Gospell. [ii. Cor. ix

He whiche soweth lyttle shall reape lyttle, and he that soweth plenteously shall reape plenteouslye. Let euery man do according as he is disposed in his heart, not grudgeing , or of necessitie: for God loueth a cherefull geuer. [Gala. vi.

Let him that is taughte in the worde, minister vnto him that teacheth, in all good thynges. Be not deceyued, god is not mocked: for whatsoeuer a man soweth, that shall he reape. [Gala. vi.

Whyle we haue time, let vs doe good vnto al mē, and speciallye vnto them, whiche are of the householde of fayth. [i. Tim. vi

Godlines is great riches, yf a man be contented with that he hath: for we brought nothyng into the world, neyther may we cary any thyng out. [i. Tim. vi

Charge them which are riche in this world, that thei be ready to geue, & glad to distribute: laieng vp in store for themselfes a good foundacion againste the time to come, that they may attayne eternal lyfe. [Hebr. vi.

God is not vnrighteous, that he will forgette youre workes and labour that procedeth of loue: which loue ye haue shewed for his names sake, which haue minystred vnto saintes, and yet do ministre. [Heb. xiii.

To doe good, and to distribute, forgeat not: for with such sacrifices god is pleased. [i. Ioh. iii.

Whoso hath this worldes good, and seeth hys brother haue nede, and shutteth vp hys compassion from hym, how dwelleth the loue of god in hym? [Tob. iiii.

Geue Almose of thy goodes, and turne neuer thy face from any poore man, and then the face of the lord shal not be turned away from the. [Tob. iiii.

Be mercyfull after thy power. If thou haste much, geue plenteously:

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the sacrifice? **and**[3] they who wait [6]**at** the Altar, are partakers with the Altar? even so hath the Lord also ordeined that they who preach the Gospel should live of the Gospel. [2 Cor: 9

He [4]**that** soweth little, shall reap little: and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging or of necessity for God loveth a cheerfull giver. [Gal. 6

Let him that is taught in the word minister vnto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth that shall he reap. [Gal. 6.

While we have time, let vs do good vnto all men, and specially vnto them [5]**that** are of the houshold of Faith. [1. Tim. 6.

Godlines is great riches, if a man be content [1b] with that he hath: for we brought nothing into the world, neither may we carry any thing out [1. Tim. 6

Charge them who are rich in this world that they be ready to give, and glad to distribute, laying vp in store for themselves a good foundation against the time to come, that they may attain eternall life. [Heb. 6

God is not vnrighteous that he will forget your works and labour that proceedeth of love, which love ye have shewed for his Names sake, who have ministred vnto [4]**the*** Saints, and yet do minister. [Heb. 13.

To do good, and to distribute forget not, for with such sacrifices God is pleased. [1. 8. Iohn. 3.

Whoso hath this worlds good, and seeth his brother have need, and shutteth vp his compassion from him, how dwelleth the love of God in him. [Tob. 4.

Give [4]**Alms*** of thy goods, and never turn thy face from any poor man, and then the face of the Lord shall not be turned away from thee. [Tob. 4.

Be mercifull after thy power. If thou hast much, give plenteously.

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yf thou hast litle, do thy diligēce gladly to geue of that litle, for so gathereste thou thy selfe a good reward in the daie of necessitie.

[prouer. xix.

He that hath pitie vpon the poore, lendeth vnto the Lord: & loke what he laieth out, it shalbe paied him again. [Psal. Xli.

Blessed be the man that prouideth for the sicke and nedy, the lorde shall deliuer hym, in the tyme of trouble.

Where there be Clearkes, thei shall syng one, or many of the sentences aboue written, accordyng to the length and shortenesse of the tyme, that the people be offeryng.

In the meane tyme, whyles the Clearkes do syng the Offertory, so many as are disposed, shall offer to the poore mennes boxe euery one accordynge to his habilitie and charitable mynde.

H Also sollen die gleubigen, die weil man den Glauben singet, jhre frey willige opffer bringen, ein jeder nach dem segen der jm von der milten hand Gottes verlehnet ist.

Synod. Exon. 1287 cap. 54 (Wilkins *Conc.* ii 160), Act. 27 Henry VIII cap. 12 (*ib.* iii 824).

H Sollen doch die jenigen, die zur Communion zugelassen seind, sich gleich auff das opffer verfugen an jr eigen orth, vor dem Altar, Welchs orth man in jeder Kirchē nach gelegenheit der platze darzu verordnen soll, Vnnd sollen sich die Man auff einn seiten, vnd die Frauwen auff die andere seiten stellen.

-And at the offeryng daies appoynted, euery manne and woman shall paie to the Curate, the due and accustomed offerynges.

Then so manye as shalbee partakers of the holy Communion, shall tarye still in the quire, or in some conueniente place nigh the quire, the men on the one side, and the women on the other syde. All other (that mynde not to receiue the said holy Communion) shall departe out of the quire, except the ministers and Clearkes.

Than shall the minister take so muche Breade and Wine, as shall suffice for the persons appoynted to receiue the holy Communion, laiyng the breade vpon the corporas, or els in the paten, or in some other comely thyng, prepared for that purpose: And puttyng yᵉ wine into the *Chalice or* els in *some faire* or *conueniente cup*, prepared for that vse (if the Chalice wil not serue) *put*tyng therto a litle pure and cleane *water*: And setting both the bread and wyne vpon the Alter:

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℣ Post offertorium vero porrigat dyaconus sacerdoti calicem cum patena & sacrificio. . . Ipse vero accipiens ab eo calicem, diligenter ponat in loco suo debito super medium altare. & inclinato parumper eleuet calicem . . dicendo hanc orationem . . Dicta oratione reponat calicem & cooperiat cum corporalibus, ponatque panem super corporalia decenter ante calicem vinum & aquam continentem.

Cp. *Horae beatissime virginis Marie secūdum vsum Sarum* (Paris 1514) f. 7ᵇ: A general and deuowte prayer for the gode state of our moder the churche milytante here in erth.

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Yf thou hast litle, doe thy dylygence gladly to geue of that litle, for so gathereste thou thy selfe a good reward, in the day of necessitie.

[Pro. xix.

He that hath pitie vpon the poore, lendeth vnto the lord: and loke what he layeth out, it shalbe payed him agayne.

[Psa. lxi

Blessed be the man that prouideth for the sicke and nedy, the lord shal deliuer him in the tyme of trouble.

℄ *Then shal the Churche wardens, or some other by them appointed, gather the deuocion of the people, and put the same into* the pore mens boxe,

and *vpon* the offering daies appointed, euery man and woman shall paye to the curate the due and accustomed offeringes:

after whiche done, the priest shal saye.

Let vs pray for the whole state of Christes Churche *militant here in earth.*

Yf there be none almose geuen vnto the poore, than shal ye wordes of accepting our almes

ALmightie & euer liuing god, which by thy holy apostle haste taughte vs to make praiers and supplicacions, and to geue thankes for al mē: we humbly beseche the most mercyfully *to* (*accepte our almose*

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Jf thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good Reward in the day of necessitie.

[Prov. 19.

He that hath pitie vpon the poor, lendeth vnto the Lord: and looke what he layeth out it shall be payed him again.

[Psal. 41.

Blessed be the man that provideth for the sick, and needy: the Lord shall deliver him in the time of trouble.

¶ **[6]Whilest these sentences are in reading, the Deacons,** *Church-wardens,* or other* **fit person** *appointed* **for that purpose,** *shall* **[6]receive the* Almes for the Poore, and other** *devotions*[6] *of the People,* **[6]in a* decent [6]Bason* to be [6]provided* by the parish [6]for that purpose; and reverently bring it to the Priest, who shall humbly present, and* place [6]it vpon the holy Table.***

And when there is a Communion, the **Priest** shall then [6]**place** upon **the Table*** so much bread and Wine as **he** shall **think** sufficient.

-After which don the Priest shall say.

¶ Let vs pray for the whole state of Christ's Church *militant here in Earth.*

If there be no Alms or Oblations *then shall the words [of accepting our Alms* and

Almighty and everliving God, who[8] by thy holy Apostle hast taught vs to make prayers and supplications, and to give thanks for all men: We humbly beseech thee most mercifully (*to accept our Alms*

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Injunctions 1559: A form of bidding the prayers . . Finally, let us praise God for all those, that are departed out of this life in the faith of Christ, and pray unto God, that we may have grace for to direct our lives after their good example, that after this life, we with them may be made partakers of the glorious resurrection in the life everlasting (Wilkins *Concilia* iv p. 189)

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be lefte out vnsayde.) *and* to receiue these our praiers whiche we offre vnto thy diuine maiestie: besechyng thee to inspire continually, the vniuersal church with the spirite of truth, vnitie and concorde: and graunt that al they that doe confesse thy holy name, may agree in the trueth of thy holy worde, and liue in vnitie and godly loue.

We beeseche thee *also* to saue and defend *al Christian kinges, Princes, and gouernours, and* specially thy seruaunt, Edward our king, that vnder hym we maye be godly and quietly gouerned, and graunte vnto hys whole counsail, & to all that be put in aucthoritie vnder hym, that they may truly & indifferently minister iustice, to the punishment of wickednes & vice, and to the maintenance of goddes true religiō and vertue. Geue grace (O heauenly father) to al Bishops, pastours and Curates, that they maye both by theyr lyfe and doctryne, sette forth thy true and lyuely woorde, and rightly and duely admynister thy holy Sacramentes, and to all thy people geue thy heauenly grace, *and especially to thys congregacyon here presente*, that with meeke heart and due reuerence, they maye heare and receyue thy holy woorde, truly seruynge thee in holynesse and ryghteousnesse all the dayes of theyr lyfe. And we moste humbly beseche thee of thy goodnes (O Lord) to comforte and succour al them which in this transitory life be in trouble, sorow nede, sickenes, or any other aduersitie:

Graunte this O father for Iesus Christes sake our only mediatour and aduocate. *Amen.*

¶ *Then shal folow this exhortacion at certaine times when the Curate shal see* the people negligent to come to the *holy* Communion.

We be come together at thys time derely beloued brethren, to fede at the lordes supper, vnto the whiche in

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oblations] be left out vnsaid. & Oblations *and*) to receive these our prayers, which we offer vnto thy divine Majesty, beseeching thee to inspire continually the vniversall Church with the spirit of truth, vnity and Concord: and grant that all they that do confess thy holy Name may agree in the truth of thy holy word, and live in vnity and godly love.

We beseech thee *also* to save and defend *all christian Kings, Princes and Governors, and* specially thy servant **Charles** our King, that vnder him we may be Godly and quietly governed: and grant vnto his whole Council, and to all that **are** put in Authority vnder him that they may truly and indifferently minister Iustice, to the punishment of wickednes, and vice, and to the maintenance **of thy** true religion and Vertue. Give grace (O heavenly Father) to all Bishops, and Curats, that they may both by their life, and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments: And to all thy people give thy heavenly grace, *and* [6] *specially to this Congregation here present* that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holines and righteousnes all the dayes of their life. And we most humbly beseech thee of thy goodnes (O Lord) to comfort and succour all them who in this transitory life **are** in trouble, sorrow, need, sicknes, or any other Adversity. [6]**And we also bless thy holy name, for all thy servants* departed this life [6]in* thy [6]faith* and fear, [6]beseeching thee* to give vs grace so [6]to follow* their good [6]examples*, that with them we may be partakers of thy heavenly kingdom.** Grant this, O Father, for Iesus Christs sake our only Mediatour and Advocate. *Amen.*

[Pp. 673, 675]

S. Luke xiv 16 sqq.

2 Cor. v 20: so pray we you in Christes sted.

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goddes behalfe I byd you al that be here present, and beseche you for the lorde Iesus Christes sake, that ye wil not refuse to come therto, beyng so louingly called and bidden of god hymselfe. Ye knowe howe greuouse and vnkynde a thyng it is, when a man hath prepared a riche feast, decked hys table with all kynde of prouision, so that there lacketh nothing but the ghestes to sit down: and yet they which be called, without any cause moste vnthankefully refuse to come. Whiche of you in suche a case woulde not be moued? Who would not thynke a great iniury and wrōg done vnto him? Wherfore most derely beloued in Christ, take ye good hede, lest ye with drawyng your selues from this holy supper, prouoke goddes indignacion against you. Yt is an easy matter for a man to say, I wil not Communicate, because I am otherwyse letted with worldely busines: but such excuses be not so easely accepted and allowed beefore god. Yf any man say, I am a greuouse sinner and therfore am afraied to come: wherfore then doe you not repent and amende. When god calleth you, be you not ashamed to saye you wyll not come? When you shoulde returne to God, wyll you excuse your selfe and saye that you be not ready? Consydre earnestely with your selues howe lytle such feyned excuses shall auayle before GOD. They that refused the feaste in the Gospell, because they had boughte a farme, or would trye theyr yokes of oxen, or because they wer maried, wer not so excused, but counted vnworthy of the heauenly feast. I for my part am here present, and accordyng to mine office, I bid you in the name of god, I cal you in Christes behalfe, I exhort you, as you loue your owne saluacion, that ye wilbe partakers of this holy Communion. And as the sonne of god did vouchesafe to yelde vp his soule by death vpon the Crosse for your helth : euen so it is your duetie to receue the communion together in the remembraunce of his death, as he hymselfe commaunded. Nowe if you will in nowyse thus do, considre with your selues how great Iniurye you do vnto god, & how sore punishment

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S. Mat. xxvi 26
Canon missae: Accipite et bibite ex eo omnes.

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hangeth ouer your heads for thesame. And wheras ye offend god, so sore in refusing this holy Banquet, I admonishe, exhort, and beseche you, that vnto this vnkindnes ye wil not adde any more. Which thing ye shal do, if ye stand by as gasers and lokers on them that do cõmunicate, & be no partakers of the same your selues. For what thing can this be accõpted els, thē a further contẽpt, & vnkindnes vnto god. Truly it is a great vnthankfulnes to say nay when ye be called: but the fault is much greater when men stande by, & yet wil neither eate nor drinke this holy Communion with other. I praye you what can this be els, but euen to haue the misteries of Christ in derision? It is said vnto all: Take ye & eate, Take & drinke ye al of this, do this in remembraũce of me. With what face then, or with what coũtenaunce shal ye heare these wordes? What wil this be els but a neglecting, a despising, & mocking of the Testament of Christ? Wherfore, rather then you should so do, depart you hence & geue place to them that be godly disposed. But whē you depart, I beseche you, pondre with your selfes from whom you depart: ye depart frō the lordes table, ye depar frō your brethren, & from the banquet of most heauẽly fode. These thīges if ye earnestly cõsidre, ye shal by gods grace returne to a better minde, for the obteining wherof, we shall make oure humble petycyons while we shal receiue the holy Communion.

℄ *And some tyme shal be sayd this also, at the discrecion of the Curate.*

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¶ [9]**When the Minister giveth warning for the Celebration of the holy Communion, which he shall alwayes do vpon the Sunday, or some holy day immediatly preceding. After the sermon or Homilie ended, he shall read this exhortation following.**

Dearly beloved,

On -day next I **purpose, through** *Gods* **Assistance,** *to* **administer** *to all such as shall be* **religiously and devoutly** *disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be* **by** *them* **received** *in remembrance of*

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forasmuch as our duetie is to rendre to Almightie god our heauenlye father moste hartye thankes, for that he hath geuen his sonne oure sauiour Iesus Christ, not only to die for vs, but also to be our spiritual fode and sustenance, as it is declared vnto vs, aswel by goddes worde, as by the holy Sacramentes of his blessed body, and bloud, the which being so comfortable a thyng to them which receiue it worthely, and so daungerous to thē that wil presume to receiue it vnworthely: My duetie is to exhort you to considre the dignitie of the holy mistery, and the great perel of the vnworthy receyuyng therof, and so to searche and examine your own consciences, as you shoulde come holy & cleane to a most godly and heauenly feaste: so that in nowise you come but in the mariage garment required of god in holy scripture, and so come and be receiued, as worthy partakers of such a heauēly table. The way & meanes therto is:-

-First to examine your liues and conuersacion by the rule of gods commaundementes, & wherinsoeuer ye shal perceiue your selfes to haue offended, either by wil, word, or dede,

there bewaile your own sinful liues, confesse your selfes to almightie god with ful purpose of amendment of life.-

-And if ye shall perceiue your offences to be such, as be not only agaynst God, but also agaynst your neighbours, then ye shall recōcile your selues vnto them,

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his **meritorious Cross and** *passion,* **whereby alone** *we obtein remission of our sins, and* **are** *made partakers of the kingdom of heaven.*

Wherefore **it** *is our duty to render most* **humble and** *hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Iesus Christ, not only to die for vs, but also to be our spiritual food, and sustenance*

in that *holy sacrament.*

Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily: My duty is to exhort you in the mean season to consider the dignity of **that** *holy mystery, and the great peril of the vnworthy receiving thereof, and so to search and examine your own Consciences (and that not lightly,* **and** *after the maner of dissemblers with God;)* **but so that ye may** *come holy and clean to* **such** *a heavenly Feast, in the marriage-garment required* **by** *God in holy Scripture, and be received as worthy partakers of* **that holy** *Table. The way and means thereto is:-*

-First to examine your lives and conversations **by** *the rule of Gods Cōmandments, and wherein-soever ye shall perceive your selves to have offended, either by will, word or deed,*

there **to** *bewail your own sinful***nes, and to** *confess your selves to Allmighty God, with full purpose of Amendment of life.-*

-And if ye shall perceive your offences to be such as **are** *not only against God, but also against your Neighbours, then ye shall reconcile your selves vnto them,*

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ready to make restitucion and satisfaction *accordyng to the vttermoste of youre powers, for all iniuries and* wronges done *by you* to any other: *and lykewyse beeyng ready to forgeue other that haue offended you, as you would haue forgeuenesse of your offẽces at gods hand:*

for

otherwise the receiuing of the holy *Cõmunion*, doth *no*thing *els* but encreace *youre* damnacion.
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And beecause it is, requisite that no man should come to the holy Communion but with a ful trust in goddes mercy, and with a quiet conscience: therfore if there be any of you *whiche by the meanes afore said cannot quiet his own* conscience , *but requireth further* comfort or counsel: *then* let him come to me, or some other discrete and learned *minister of gods word,* & open his griefe, that he may receiue such gostly counsail, aduise, and comfort, as hys conscience maye be releued, & that by the ministery of gods worde, he may receiue comfort and the benefyte of absolucion, to the quieting of his conscience, and auoiding of al scruple and doubtfulnes.
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being *ready to* make restitution and satisfaction *according to the vttermost of your powers, for all Iniuries and* wrongs done *by you* to any other, *and being likewise ready to forgive others that have offended you, as you would have forgiveness* for *your Offences at Gods hand:*

for

otherwise the receiving of the holy *Cõmunion* doth *no*thing *else* but increase *your* damnation. Therfore *if any of you be a blasphemer of God, an hinderer, or slanderer of his Word, an adulterer,* or be *in malice, or envie,* or in *any other* grievous *crime;* Repent you of *your sins,* or els *come not to that holy Table, lest, after the taking of that holy Sacrament, the Devil enter into you, as he entred into Judas, & fill you full* of *all iniquities, & bring you to destruction both of body, & soule. And because it is requisite that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet Conscience: therefore if there be any of you* who *by this meanes cannot quiet his own Conscience* herein, *but requireth further Comfort,* or *Counsel let him come to me, or to some other discreet and learned Minister of Gods word, and* open his grief, that *by* the *Ministry of Gods* holy *word,* he may receive *the benefit of Absolution,* together with *ghostly counsel* and *advice, to the quieting of his Conscience, and avoyding of all scruple, and doubtfulness.*

¶ Or in case he *shall see* the people negligent to come to the *holy* Communion; in stead of the former, he *shall* use *this exhortation.*

Dearly beloved brethren, On I

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intend, by Gods grace, to celebrate *the Lords Supper. vnto which in Gods behalfe, I bid you all that* are *here present, and beseech you for the Lord Iesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden* by *God himselfe. Ye know how grievous and vnkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision soe that there lacketh nothing, but the guests to sit down, and yet they* who are *called (without any cause) most vnthankfully refuse to come. Which of you in such a Case would not be moved? Who would not thinke a great iniury and wrong don vnto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdraweing your selves from this holy Supper provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise* hindred *with worldly busines. But such excuses* are *not so easilie accepted and allowed before God. If any man say I am a grievous sinner, and therefore am afraid to come: wherefore then do* ye *not repent, and amend? When God calleth you,* are ye *not ashamed to say, you will not come? When* ye *should returne to God, will* ye *excuse your selves, and say* ye are *not ready? Consider earnestly with your selves, how little such feigned excuses* will *avail before God. They that refused the feast in the Gospell, because they had bought a farm, or would try their Yokes of Oxen, or because they were marryed, were not so excused, but counted vnworthy of the heavenly feast. I for my part* shall be ready, *and according to mine office, I bid you in the name of God, I call you in Christs behalfe, I exhort you, as* ye *love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yeild vp his Soule by death vpon the Cross for your* salvation: *so it is your duty to receive the Communion , in remembrance of* the sacrifice of *his death, as he himselfe* hath *commanded:* Which *if* ye shall neglect to *do, consider with*

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¶ Then shal the *priest say* thys exhortacion.

DEerely beloued in the lord: ye that minde to *come to the holy Communion* of the body and bloud of our sauioure Christ, *must consider what S. Paul wryteth to the Corinthians, howe he exhorteth al persons diligently to trie & examine them selfes,* before *they*

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your selves how great iniury ye do vnto God, and how sore punishment hangeth over your heads for the same; 8

* *when*

ye wilfully abstain *from the Lords Table,* **and separate** *from your brethren,* **who come to feed on** *the banquet of* **that** *most heavenly food. These things if ye earnestly consider, ye* **will** *by Gods grace returne to a better mind: for the obteyning whereof we shall* **not cease to** *make our humble petitions* **vnto Almighty God our heavenly Father**

¶ **At the tyme of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament,** the *Priest* shall *say* this exhortation.

Dearly beloved in the Lord, ye that mind to *come to the holy Communion* of the Body and Blood of our Saviour Christ, *must consider how Saint Paul*

exhorteth all persons diligently to try and examine themselues, before *they*

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presume to eate of that bread, & drinke of that cup: for as the benefite is great if with a truly penitent heart and liuely fayth, we receiue that holy Sacrament, (for thē we spirituallye eate the flesh of Christe, and drinke hys bloude, then we dwell in Chryste and Chryste in us, we bee one with Chryste, and Christe with us:) so is the daunger great, yf wee receiue the same vnworthely. For then we be giltie of the body and bloud of Christe our sauiour. We eate & drynke our owne damnacyon, not consyderyng the lordes body. We kindle goddes wrath against vs, we prouoke hym to plague vs wyth diuerse diseases, and sundry kyndes of death. Therefore, yf anye of you be a blasphemer of GOD, an hynderer or slaunderer of his woorde, an adulterer, or be in malice or enuie, or in any other greuous cryme,

bewayle youre synnes, and come not to thys holye Table, leste after the takynge of that holye Sacramente, the Deuyll entre into you, as he entered into Iudas, and fyll you full of all iniquities, and bringe you to destruction, both of bodye and soule.-

-Iudge therefore youre selues (brethren) that ye be not iudged of the Lorde.

Repent you truely for youre synnes past, haue a lyuely and stedfast fayth in Christ our Sauiour. Amende your lyues, and be in perfecte charitie with all men, so shall ye be mete partakers of those holy misteries. And aboue al thinges, ye must geue most humble and hartie thankes to God the father, the sonne, and the holy ghost, for the redēpcion of the worlde, by the death and passion of our sauiour Christe, bothe God and man, who dyd humble hym selfe, euen to the death vpon the Crosse, for vs myserable synners, whiche laye in darkenesse, & shadowe of death, that he myghte make vs the chyldren of God, and exalte us to euerlastinge lyfe. And to thende that we should alwaye remembre the exceding greate loue of oure maister, and onely Sauioure Iesu Christ, thus dyinge for vs, and the

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presume to eat of that Bread, and drink of that Cup. For as the benefitt is great, if with a true penitent heart, and lively faith we receive that holy Sacrament (for then we spiritually eate the flesh of Christ, and drink his Blood, then we dwell in Christ, and Christ in us, we are one with Christ, and Christ with us:) So is the danger great, if we receive the same vnworthily, for then we are guilty of the body and blood of Christ our Saviour: we eat and drinke our own damnation, not considering the Lords body: We kindle Gods wrath against vs,: we provoke him to plague vs with divers diseases, and sundry kinds of death.

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Iudge therefore your selves, brethren, that ye be not iudged of the Lord.

Repent you truly for your Sins past: have a lively and stedfast faith in Christ our Saviour. Amend your lives, and be in perfect Charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son and the holy Ghost, for the redemption of the world by the death and passion of our saviour Christ, both God and Man, who did humble himselfe even to the death upon the Cross, for vs miserable Sinners; who lay in darkness and the shadow of death, that he might make vs the children of God, and exalt vs to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Iesus Christ, thus dyeing for vs, and the

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innumerable benefytes (whiche by his precious bloudshedinge) he hath obteyned to vs, he hathe instituted and ordeyned holye misteries, as pledges of hys loue, and continuall remembraunce of hys death,

to our greate and endles comforte To hym therefore with the father and the holy Ghoste, lette vs geue (as we are most bounden) continuall thankes: submittinge oure selues wholy to hys holy wyll and pleasure, and studying to serue him in true holynesse and ryghteousnesse all the dayes of oure lyfe. Amen.

¶ Then shal the Priest saye to them, that come to receiue the holy Communion.

YOu that doe truely and earnestlye repente you of your synnes , and be in loue and charitie wyth your neyghbours, and entend to leade a newe lyfe, folowinge the commaundmētes of God, and walking from hencefoorth in hys holy wayes: Drawe nere, and take thys holy Sacrament to your comforte: make your humble confession to almightye God, before this congregacion here gathered together in his holy name, mekely knelynge upon your knees.

¶ Then shal this general confession be made in the name of al those that are mynded to receyue the holy Communion, eyther by one of them, or els by one of the ministers, or by the Priest hymself, al kneling humbly vpō theyr knees.

ALmighty God, father of our Lorde Iesus Christe, maker of all thinges, iudge of al men, we knowledge and bewayle our manyfolde synnes and wickednes, whiche we from tyme to tyme most greuously haue committed, by thought, woorde, and dede, agaynst thy deuyne Maiestie: prouokinge moste iustely thy wrath and indignacion against vs: we do earnestly repent, and be hartely sory for these our misdoynges: the remembraunce of them is grieuouse vnto vs, the burthen of them is intollerable: haue mercy upon vs, haue mercye upon vs mooste mercyfull father, for thy sonne oure Lorde Iesus Christes sake: forgeue vs al that is paste, and graunt that we may euer hereafter, serue and please thee, in newnesse of lyfe, to the honour and

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innumerable benefits which by his pretious bloodshedding he hath obteined to vs: he hath instituted and ordcined holy mysteryes as pledges of his love, and for[3] a continuall remembrance of his death,

to our greate and endless comfort To him therefore with the Father and the holy Ghost, let vs give, (as we are most bounden) continuall thanks, submitting our selves wholly to his holy Will and pleasure, and studying to serve him in true holiness and righteousness all the dayes of our life. Amen.

¶ Then shall the Priest say to them that come to receive the holy Communion.

Ye that do truly and earnestly repent you of your Sins and are in love and charity with your neighbours, and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy wayes, Draw neer with faith, and take this holy Sacrament to your Comfort: and make your humble Confession to Almighty God, meekly kneeling upon your knees.

Then shall this generall Confession be made in the Name of all those that are minded to receive the holy Communion, [9]
* by one of the ministers,
[6]both he and all the people*
kneeling humbly upon their knees [9]and saying.

Almighty God, Father of our Lord Iesus Christ, Maker of all things, Iudge of all men, We [1b]acknowledge and bewail Our manifold Sins and Wickednes, Which we from time to time Most grievously have cōmitted, By thought, word and deed, Against thy divine Majesty, Provoking most iustly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings, The remembrance of them is grievous unto us, The burthen of them is intolerable. Have mercy upon us, Have mercy upon us most mercifull Father; For thy son our Lord Iesus Christs sake, Forgive us all that is past, And grant that we may ever hereafter Serve and please thee In newnes of life, To the honour and

S Hic eleuet sacerdos manus dicens

Dominus vobiscum.

Et cum spiritu tuo.

Sursum corda.

Habemus ad dominum.

Gratiam agamus domino deo nostro.

Dignum et iustum est.

Then the Prieste shall saye.

The Lorde be with you.

Aunswere.

And with thy spirite.

Priest.

Lift vp your heartes.

Aunswere.

We lift them vp vnto the Lorde.

Priest.

Let vs geue thankes to our Lorde God.

Aunswere.

It is mete and right so to do.

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glorye of thy name: Through Iesus Christe oure Lorde. Amen.

℄ *Then shal the Priest or the Bisshop (being present) stand up, and turninge himselfe to the people, saye thus.*

ALmightye God our heauenly father, who of his great mercy, hath promised forgeuenesse of synnes to all them, whiche wyth hartie repentaunce and true faythe, turne vnto him: *haue mercy vpon you, pardon & deliuer you frō all* your *synnes, confirme and strengthe you in all goodnesse, and bring you to euerlasting lyfe:* through Iesus Christ our Lorde. Amen.

℄ *Then shall the priest* also *saye.*

Heare what comfortable wordes our sauiour Christ sayeth, to all that truely turne to hym.

Come vnto me al that trauayl and be heauy laden, and I shall refreshe you.

-So GOD loued the world, that he gaue his onelye begotten sonne, to thende that all that beleue in hym, should not perishe, but haue life euerlastinge.

Heare also what sainct Paul sayeth.

This is a true saying, and worthye of all men to be receyued, that Iesus Christe came into the worlde to saue synners.

Heare also what sainct Iohn sayeth.

Yf anye man synne, we haue an aduocate wyth the father, Iesus Christe the righteous, and he is the propiciacion *for our synnes.*

℄ *After the whych,* the priest shall *procede, sayinge.*

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glory of thy name, Through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop being present) stand up, and turning himselfe to the people,* [6]**pronounce this Absolution.**

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them **that** with hearty repentance and true faith turn vnto him: *haue mercy vpon you, pardon and deliver you from all* your *Sins, confirm and strengthen*[1b] *you in all goodnes, and bring you to everlasting life,* through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest say.*

¶ *Hear what comfortable words our saviour Christ saith* [4]**vnto** *all that truly turn to him*

[6St: **Matt. 11. 28.**

Come vnto me all that travel and are *heavy laden, and I* [3]**will** *refresh you.*

[6St: **John 3. 16.**

So God loved the world that he gave his only begotten Son, to the end that all that beleeve in him should not perish but have everlasting life.

¶ *Hear also what Saint Paul saith.*

[6]**1. Tim. 1. 15.**

This is a true sayeing, and worthy of all men to be received, that Iesus Christ came into the world to save sinners.

¶ *Hear also what Saint Iohn sayeth.*

[6i. 8St: **John. 2. 1.**

If any man sin, we have an Advocate with the Father, Iesus Christ the righteous, and he is the propitiation *for our sins.*

¶ *After* [4] * *which* the Priest shall *proceed, saying.*

Lyft vp youre heartes.

Aunswere.

We lyft them vp vnto the Lorde.

Prieste.

Let vs geue thankes *vn*to oure Lorde God.

Aunswere.

It is mete and right so to do.

Lift vp your hearts.

Answer.

We lift them vp vnto the Lord.

Priest.

Let vs give thancks *vn*to our Lord God

Answer.

It is meet and right so to do.

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Vere dignum et iustum est equum et salutare. Nos tibi semper et vbique gratias agere: domine sancte pater omnipotens eterne deus.

Et ideo cum angelis.

Necessary doctrine f. c iv: dyd vnite . . the same nature of man, taken of the substance of the . . vyrgin, with his godhead . . . very perfecte god, and very perfecte man, whiche holy worke of the incarnation, was . . wrought . . by the holy goste . . without . . spotte of sinne.

℣ Sequens praefatio dicitur in die pasche et per totam hebdomadem. . .

Et te quidem omni tempore sed in hac potissimum die gloriosius predicare cum pascha nostrum immolatus est xp̄s. Ipse enim verus est agnus qui abstulit peccata mundi. Qui mortem nostram moriendo destruxit & vitam resurgendo reparauit. Et ideo cum angelis.

Sequens praefatio dicitur in die ascensionis domini & per octauam.

Per xp̄m dominum nostrum. Qui post resurrectionem suam omnibus discipulis suis manifestus apparuit: & ipsis cernentibus est eleuatus in celum: vt nos diuinitatis sue tribueret esse participes. Et ideo cum angelis.

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The Priest.

IT is very mete, righte, and our bounden dutie, that we shoulde at all tymes, and in all places, geue thankes to thee, O Lorde, holy father, almightie euerlasting God.

℄ Here shall folowe the propre preface, accordyng to the tyme (yf there bee any specially appointed) or els immediatly shall folowe.-

-Therefore with Aungels. &c.

PROPRE PREFACES.

℄ Vpon Christmas daye

BEcause thou diddeste geue Iesus Christe, thyne onely sonne, to be borne as this daie for vs, who by the operaciō of the holy ghoste, was made very man, of the substaunce of the Virgin Mary his mother, & that without spotte of sinne, to make vs cleane from all sinne: Therfore. &c.

℄ Vpon Easter daie

BUt chiefly are we bounde to prayse thee, for the glorious resurreccion of thy sonne Iesus Christe, our Lorde, for he is the very Pascall Lambe, whiche was offered for vs, and hath taken awaye the synne of the worlde, who by his death hath destroyed death, and by his risyng to lyfe agayne, hath restored to vs euerlastinge lyfe. Therefore. &c.

℄ Vpon the Assencion daye

THrough thy moste dere beloued sonne, Iesus Christe our Lord, who after his moste glorious resurrecciō, manifestly appered to all his disciples, and in theyr sighte ascended vp into heauen, to prepare a place for vs, that where he is, thither mighte we also ascende, and reigne with him in glory. Therfore. &c.

1552

Prieste.

It is very mete, ryght, and our bounden duetie, that we should at al tymes, and in al places, geue thankes *vn*to thee O lorde holy father, almightye euerlastinge God.

¶ Here shall folowe the proper Preface, accordinge to the tyme, yf there be any specially appointed: or els immediatly shal folowe.-

-Therefore wyth Angelles. &c.

PROPER PREFACES.

¶ Vpon Christmas daye, *and seuen dayes after.*

BEcause thou dyddeste geue Iesus Christe, thyne onely sonne, to be borne as this daye for vs, who by the operacion of the holye ghost, was made very man, of the substaūce of the Virgine Mary his mother, and that without spot of synne, to make vs cleane frō al sinne. Therfore. &c.

Vpon Easter daye, *and seuen dayes after.*

BUt chiefly are we bounde to prayse thee, for the glorious resurreccion of Thy sonne Iesus Christ our Lord, for he is the very Paschall lambe, which was offred for vs, & hath takē away the synne of the worlde, who by his death hath destroyed death, and by his rysing to life agayne, hath restored to vs euerlastinge lyfe. Therefore. &c.

¶ Vpon the Ascencion daye, *and seuen dayes after.*

THroughe thy moste dere beloued, sonne, Iesus Christ our Lord, who after his most glorious resurreccion, manifestly appeared to all hys *Apostles*, and in their syght Ascended vp into heauē, to prepare a place for vs, that where he is, thether might we also ascende, and reigne with him in glory. Therefore with Angelles. &c.

1661

¶ **Then shall** the Priest **turn to the Lords Table, and say.**

It is very meet, right, and our bounden duty, that we should att all tymes and in all places, give thanks *vn*to thee, O Lord, Holy Father, Almighty everlasting God.

These words, holy Father, must be omited on Trinitie Sunday.

¶ Here shall follow the proper Preface, according to the tyme, if there be any specially appointed: or els imediatly shall follow,

Therefore with Angells and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore prayseing thee, and sayeing, Holy, holy, holy, Lord God of Hosts, Heaven and Earth are full of thy Glory. Glory *be* to thee, O Lord *most* high. **Amen.**

¶ PROPER PREFACES.

¶ Vpon Christmas day, *and seven dayes after.*

Because thou didst give Iesus Christ thine only Son to be born as [9]**at this time*** for vs, who by the operation of the holy Ghost, was made very man of the substance of the Virgin Mary his Mother, and that without spot of sin, to make vs clean from all sin. Therefore with Angels &c.

¶ Vpon Easter Day, *and seaven dayes after.*

But chiefly are we bound to prayse thee for the glorious Resurrection of thy Son Iesus Christ our Lord, for he is the very paschal Lamb which was offered for vs, and hath taken away the sin of the world, who by his death hath destroyed death, and by his riseing to life againe, hath restored to vs everlasting life. Therefore with Angels &c.

¶ Vpon [5] *Ascension day, *and seaven dayes after.*

Through thy most dear**ly**[4] beloved Son Iesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his *Apostles*, and in their sight ascended vp into heaven, to prepare a place for vs; that where he is, thither we might also ascend, and reign with him in Glory. Therefore with Angels &c.

SOURCES

¶ Sequens prefatio dicitur in die penthecostes et per ebdomadem . . .
Per xp̄m dominum nostrum . . .

Acts ii 2: sodenly there came a sounde frō heauen, as it had bene the commynge of a mightye wynde; *Necessary doctrine* f. e iv^{v}: descended and appered in the symilitude & lykenes of fyery tongues, and dyd lyght vpon the apostles and disciples of Christ, and inspired them with the knowlege of all truth.

¶ Sequens prefatio dicitur in die sancte trinitatis. . . .

Vere dignum et iustum est equum et salutare. Nos tibi semper et vbique gratias agere: domine sancte pater omnipotens eterne deus. Qui cum vnigenito filio tuo et spiritu sancto vnus es deus vnus es dominus. Non in vnius singularitate persone: sed in vnius trinitate substantie. Quod enim de tua gloria reuelante te credimus, hoc de filio tuo: hoc de spiritu sancto sine differentia discretionis sentimus. Vt in confessione vere sempiterneque deitatis: et in personis proprietas, & in essentia vnitas: & in maiestate adoretur equalitas. Quam laudant angeli <&c.>.

Et ideo cum angelis et archangelis cum thronis et dominationibus. Cumque omni militia celestis exercitus hymnum glorie tue canimus sine fine dicentes.

Sanctus. Sanctus. Sanctus dominus deus sabaoth. Pleni sunt celi et terra gloria tua osanna in excelsis. Benedictus qui venit in nomine domini osanna in excelsis.

S Orationes solennes . . . et primo pro vniuersali statu ecclesie. Oratio.

Oremus dilectissimi nobis in primis pro ecclesia sancta dei (*In die paraseues*)

1549

¶ Vpon Whitsondaye

THroughe Iesus Christe our Lorde, accordynge to whose moste true promyse, the holy Ghoste came doune this daye from heauen, with a sodain great sounde, as it had been a mightie wynde, in the lykenes of fiery toungues, lightynge vpon the Apostles, to teache them, and to leade them to all truethe, geuyng them bothe the gifte of diuerse languages, and also boldnes with feruente zele, constantly to preache the Gospell vnto all nacions, whereby we are brought out of darkenes and error, into the cleare light and true knowlege of thee, and of thy sonne Iesus Christ. Therfore. &c.

¶ Vpon the feast of the Trinitie

IT is very meete, righte, and our bounden duetie, that we should at all tymes, and in all places, geue thankes to thee, O Lorde, almightie, euerlastinge God, whiche arte one God, one Lorde, not one onely person, but three persones in one substaunce: For that whiche we beleue of the glory of the father, thesame we beleue of the sonne, and of the holy ghoste, without any difference, or inequalitie: whom the Angels. &c.

After whiche preface shall folowe immediatly

Therfore with Angels and Archangels, and with al the holy companye of heauen: we laude and magnifye thy glorious name, euermore praysyng thee, and sayinge:
¶ Holy, holy, holy, Lorde God of Hostes: heauen and earth are full of thy glory: Osanna in the higheste. Blessed is he that commeth in the name of the Lorde: Glory to thee, O lorde, in the highest.[1] This the Clearkes shall also syng.

¶ When the Clearkes have doen syngyng, then shall the Priest, or Deacon, turne hym to the people, and saye.

Let vs praye for the whole state of Christes churche.

[1] 'O lorde, in the highest': so *Einfaltigs bedencken* 'O Herr der du bist in der hohe.'

1552

¶ Vpon Whitsondaie, *and sixe dayes after.*

THrough Iesus Christ our lorde, according to whose most true promise, the holy goste came down this day from heauen, with a sodain great soūd, as it had been a mightie wynde, in the likenes of fierie tongues, lightinge vpon the Apostles, to teache them, and to leade them to all trueth, giuynge them both the gyfte of diuerse languages, and also boldnesse with feruent zeale, constantly to preache the Gospel vnto all nacyons, wherby we are broughte out of darknes and erroure, into the cleare light and true knowledge of the, and of thy sonne Iesus Christ. Therefore with. &c.

¶ Vpon the feast of Trinitie *onely.*

IT is very mete, righte, and oure bounden duetie, that we should at al tymes, and in al places, geue thankes to thee, O lord, almightie *and* euerlastyng god, whyche art one god, one Lord, not one only person, but three persons in one substaunce: for that whiche wee beleue of the glory of the father, thesame we beleue of the sōne, and of the holy gost without any difference, or inequalitie. *Therefore with.* &c.

¶ After which preface, shall folowe immediatly,

Therefore with Angelles, and Archangelles, and with all the companye of heauen, we laude and magnifie thy glorious name, euermore praysing thee and saying.

Holy, holy, holy, Lorde God of hostes: heauen and yearth are full of thy glory,

glory *be* to thee O lorde *most* hygh.

[P. 663]

1661

¶ Vpon Whitsunday, *and six dayes after.*

Through Iesus Christ our Lord, according to whose most true promise the holy Ghost came down, [9]**as at** this **time***, from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery Tongues lighting vpon the Apostles to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alsoe boldness with fervent zeal, constantly to preach the Gospell vnto all Nations, whereby we [5]**have been** brought out of darknes and errour into the cleer light, and true knowledge of thee, and of thy Son Iesus Christ. Therefore with Angels &c.

¶ Vpon the Feast of Trinity *only.*

Who[8] art one God, one Lord, not one only person, but three persons in one Substance. For that which we beleeve of the glory of the Father, the same we beleeve of the Son, and of the holy Ghost, without any difference or inequality. *Therefore with* Angels &c.

¶ After **each of** which Prefaces[6] shall immediatly **be sung or said,**

Therefore with Angels and Archangels, and with all the Company of heaven, we laud and magnifie thy glorious Name, evermore praysing thee, and saying,-

-Holy, holy, holy, Lord God of Hosts, heaven and earth are full of thy glory.

Glory *be* to thee, O Lord *most* High. **Amen.**

[P. 663]

SOURCES

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℄ Then the Priest turnyng hym to the Altar, shall saye or syng, plainly and distinctly, this prayer folowing.

1 Tim. ii 1

ALmightye and euerlyuyng God, whiche by thy holy Apostle haste taught vs to make prayers and supplicacions, and to geue thankes for all menne: We humbly beseche thee moste mercyfully

to receyue these our prayers: whiche we offre vnto thy diuine Maiestie, besechyng thee to inspire continually the vniuersall churche, with the spirite of truethe, vnitie and concorde: And graunt that all they that doe confesse thy holye name, maye agree in the trueth of thy holye worde, and lyue in vnitie and godly loue. Speciallye wee beseche thee to saue and defende

℣ TE igitur . . . supplices rogamus ac petimus

vti accepta habeas et benedicas hec do✠na . . . Imprimis que tibi offerimus: pro ecclesia tua sancta catholica quam pacificare: custodire adunare & regere digneris toto orbe terrarum vna cum famulo tuo papa nostro N, & antistite nostro N, et rege nostro N, & omnibus orthodoxis: atque catholice et apostolice fidei cultoribus.

1 Tim. ii 2: that we may lyue a quyete & peacable lyfe, wyth all Godlynes and honesty.

thy seruaunte, Edwarde our Kynge, that vnder him we maye be Godly and quietely gouerned. And graunte vnto his whole coũsaile, and to all that bee put in authoritie vnder hym, that they maye truely and indifferently minister iustice, to the punishment of wickednesse and vice, & to the maintenaunce of Goddes true religion & vertue. Geue grace (O heauenly father) to all Bishoppes, Pastors, and Curates, that they maye both by their life and doctrine, set furthe thy true and liuely worde, and rightely and duely administer thy holye Sacramentes. And to all thy people geue thy heauenly grace,

that with meke hearte and due reuerence, they maye heare and receyue thy holy worde, truely seruynge thee in holynes and righteousnes, all the dayes of their lyfe. And wee moste humbly beseche thee of thy goodnes (O Lorde) to coumforte and succoure all thē, whiche in this transytory lyfe bee in trouble, sorowe, nede, sycknes, or any other aduersitie. And especially we commend vnto thy merciful goodnes, thys congregacion whiche is here assembled in thy name, to celebrate the commemoracion of the most glorious deathe of thy sonne:

S. Luke i 74: that we . . . myght serue him without feare all the dayes of our lyfe, in such holynes & ryghteousnes as are accepte before hym.

℣ MEmento domine famulorum famularumque tuarum N. & N Et omnium circumastantium . . . pro quibus tibi offerimus: vel qui tibi offerunt hoc sacrificium laudis . . .

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[P. 665]	[P. 665]

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Antididagma f. lxi: quas possumus tibi gratias habemus, quod illis . . . tam admirabilem gratiam dedisti.

℣ Communicantes et memoriam venerantes: imprimis gloriose semperque virginis marie genetricis dei et domini nostri iesu xp̄i Sed & beatorum apostolorum ac martyrum tuorum . . . Et omnium sanctorum tuorum . . . Μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων··πατριαρχῶν,προφητῶν, ἀποστόλων · · μαρτύρων · · ἐξαιρέτως τῆς παναγίας,ἀχράντου,ὑπερευλογημένης, ἐνδόξου δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας (*Lit. S. Bas.* p. 59)

℣ Memento etiam domine famulorum famularum tuarum N et N qui nos precesserunt cum signo fidei et dormiunt in somno pacis: ipsis domine & omnibus in xp̄o quiescentibus locum refrigerij lucis & pacis vt indulgeas deprecamur.

℣ Vt in die iudicij ad dexteram tuam statuti, a te audire mereamur illam vocem dulcissimam venite benedicti in regnum patris mei (*Missa de quinque vulneribus xp̄i* f. xxi b)
S. Mat. xxv 34

1549

And here wee doe geue vnto thee moste high prayse, & heartie thankes, for the wonderfull grace and vertue, declared in all thy sainctes, from the begynninge of the worlde: and chiefly in the glorious and most blessed virgin Mary, mother of thy sonne Iesu Christ our Lord and God, & in the holy Patriarches, Prophetes, Apostles and Martyrs, whose examples (O Lorde) and stedfastnes in thy faythe, and keping thy holye commaundementes, graunte vs to folowe. We commende vnto thy mercie (O Lorde) all other thy seruauntes, whiche are departed hence from vs, with the signe of fayth, and nowe do reste in the slepe of peace: Graunte vnto them, we beseche thee, thy mercy, and euerlasting peace, and that at the daye of the generall resurreccion, we and all they whiche bee of the misticall body of thy sonne, maye altogether bee set on his right hand, and heare that his most ioyful voice: Come vnto me, O ye that be blessed of my father, and possesse the kingdome, whiche is prepared for you, from the begynning of the worlde: Graunte this, O father, for Iesus Christes sake, our onely mediatour and aduocate.

[Pp. 698, 700]

1552

[P. 665]

¶ *Then shal the priest kneling down at* Goddes borde, *saye in the name of all them that shal receyue the Communion, this prayer folowyng.*

WE doe not presume to come to thys thy table (O mercifull Lorde) trustynge in our owne ryghteousnesse, but in thy manifolde and greate mercies: we bee not worthy so muche as to gather vp *the crommes vnder thy Table, but thou art the same Lorde, whose propertie is alwayes to haue mercye: graunte vs therfore (gracious lorde) so to eate the fleshe of thy dere sonne Iesus Christ, and to drinke his bloud,*

that our synful bodyes may be made cleane by his body, and our soules washed through his most precious bloude, and that we may euermore dwell in hym, and he in vs. Amen.

1661

[P. 665]

¶ *Then shall the Priest kneeling down at* **the Lords Table,** *say in the Name of all them that shall receive the Communion, this prayer following.*

We do not presume to come to this thy Table (O mercifull Lord) trusting in our own righteousnes, but in thy manifold, and great mercyes. We are *not worthy so much as to gather* vp *the Crums. vnder thy Table. But thou art the same Lord, whose property is alwayes to have mercy: grant vs therefore gratious Lord, so to eat the flesh of thy dear son Iesus Christ, and to drink his blood,*

that our sinfull bodies may be made clean by his body, and our souls washed through his most pretious blood, and that we may evermore dwell in him, and he in vs. Amen.

Necessary doctrine f. d. ii: Our sauiour CHRIST hath offered hym selfe vpon the crosse, a sufficient redemption & satisfaction for the sinnes of al the world.

Antididagma f. lvi^{v}: per Christum semel in cruce . . . plenarie & sufficienter impetrata; lxiii^{v}: qui seipsum . . . Deo patri cœlesti cruentum sacrificium pro peccatis mundi obtulit . . semel in cruce oblatum; lvi^{v}: præcepitque ut sanctissimum illud sacrificium patri cœlesti iterū atque iterum ac semper quousque veniat, spiritualiter, & cōmemoratiue offeramus.

Σὲ παρακαλοῦμεν . . ἐλθεῖν τὸ Πνευμά σου τὸ πανάγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ εὐλογῆσαι αὐτὰ καὶ ἁγιάσαι (*Lit. S. Bas.* p. 58)

O God heauenly father, whiche of thy tender mercie, diddeste geue thine only sonne Iesu Christ, to suffer deathe vpon the crosse for our redempcion, who made there (by his one oblacion once offered) a full, perfect, and sufficiente sacrifice, oblacion, and satisfaccion, for the sinnes of the whole worlde, and did institute, and in his holy Ghospell commaunde vs to celebrate a perpetuall memorye of that his precious deathe, vntyll his comming again: Heare vs (o mercifull father) we besech thee: and with thy holy spirite and worde vouchsafe to bl✠esse and sanc✠tifie these thy gyftes, and creatures of bread and wyne,

that they maye be vnto vs the bodye and bloud of thy moste derely beloued sonne Iesus Christe. Who in the same nyghte that he was betrayed:

Here the prieste must take the bread into his hādes.

tooke breade, and when he had blessed, and geuen thankes: he brake it, and gaue it to his disciples, sayinge: Take, eate, this is my bodye whiche is geuen for you; do this in remembraunce of me.

Likewyse after supper

Here the priest shall take the Cuppe into his hādes.

he toke the cuppe, and whē he had geuen thankes, he gaue it to them, saying: drinke ye all of this, for this is my bloude of the newe Testament, whiche is shed for you and for many, for remission of sinnes: do this as oft as you shall drinke it, in remembraunce of me.

S Vt nobis cor✠pus et san✠guis fiat dilectissimi filij tui domini nostri iesu xp̄i, Qui pridie quam pateretur [the same night in whiche he was betrayed 1 Cor. xi 23, *Lit. S. Jas.* p. 51]: accepit panem . . .: & . . . tibi gratias agens bene✠dixit fregit deditque discipulis suis dicens
Accipite et manducate ex hoc omnes, Hoc est enim corpus meum *τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διδόμενον* (*Lit. S. Jas.* p. 52) 1 Cor. xi 24 This doe ye in remembraunce of me.

SImili modo posteaquam cenatum est accipiens . . . calicem . . . tibi gratias agens . . . dedit . . discipulis suis: dicens . . . bibite ex eo omnes. HIc est enim calix sanguinis mei noui . . . testamenti . . . qui pro vobis & pro multis effundetur in remissionem peccatorum. HEc quotienscunque feceritis, in mei memoriam facietis 1 Cor. xi 25 this dooe, as oft as ye drinke it, in remembrance of me.

1552

¶ Then the priest *standing vp*

shal saye, *as* folow*eth.*

ALmightie god *our* heauēly father, which of thy tender mercy diddeste geue thine only sonne Iesu*s* Christ, to suffer death vpon the crosse for oure redempcyon, who made there (by hys one oblacyon *of hymselfe* once offered) a ful, perfecte and sufficiente Sacrifice, oblacyon, and satisfaccion, for the sinnes of the whole world, and did institute, and in his holy Ghospell commaunde vs, to *contynue* a perpetuall memorye of that hys precyous death, vntyll hys commynge agayne. Heare vs O mercyfull father wee beeseche thee: and *Graunte that wee, receyuyng* these thy creatures of bread and wine, *according to thy sonne our sauior Iesu Christes holy institucion, in remembraunce of his death and passiō,* may be *partakers of his most blessed* body and bloud: who in the same night that he was betraied, toke bread, and whē he had geuen thankes, he brake it, and gaue it to hys Disciples, saying: Take, eate, this is my body which is geuen for you. Doe this in remembraunce of me. Lykewyse after supper he toke the cup, and when he had geuen thankes, he gaue it to them, saying: drinke ye all of this, for this is my bloud of the newe Testament, which is shed for you and for many, for remission of synnes, do this, as ofte as *ye* shal drinke it in remembraunce of me.

1661

¶ **When** the Priest, *standing* [8]**before the Table, hath so ordered the bread and Wine, that he may with the more readines and decency break the Bread*** [7]**before the people,** [8]**and take the Cup* into his hands;** he shall say [6]**the Prayer of Consecration*** *as* follow*eth.*

Almighty God, *our* heavenly Father, who[8] of thy tender mercy didst give thine only son Iesu*s* Christ to suffer death vpon the Cross for our redemption, who made there (by his one oblation *of himselfe* once offered) a full, perfect, and sufficient Sacrifice, oblation and satisfaction for the sins of the whole World, and did institute and in his holy Gospell comand vs to *continue* a perpetuall memory of that his pretious death, vntil his coming again: Hear vs, (O mercifull Father, we [6]**most humbly** beseech thee, and *grant that we receiving* these thy Creatures of Bread and Wine, *according to thy Son our Saviour Iesus*[4] *Christs holy Institution, in remembrance of his death and passion,* may be *partakers of his most blessed* body and blood: who in the same night that he was betrayed (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, take, eat, (c) this is my body which is given for you, do this in remembrance of me. Likewise after supper (d) He took the Cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (e) is my blood of the new testament, which is shed for you and for many for [4]**the** remission of Sins: Do this as oft as *ye* shall drink it in remembrance of me. **Amen.**

(a) Here the Priest [6]is to take the **Patten*** into his hands.

(b) [9]**And here to break the bread.**

(c) **And here to lay his hand vpon all the bread.**

(d) Here [6]he is to take the Cup into his hands.

(e) **And here to** [6]**lay his hand vpon*** every Vessel ([6]be it Chalice or Flagon*) in which there is any Wine to be consecrated.

S VNde et memores domine nos tui serui : sed et plebs tua sancta eiusdem xp̄i filij tui domini dei nostri

tam beate passionis necnon et ab inferis resurrectionis : sed et in celos gloriose ascensionis offerimus preclare maiestati tue, de tuis donis ac datis. .

Antididagma f. lviii : deinde offertur commune laudis et gratiarum actionis sacrificium pro tota Ecclesia . . . propter uniuersa Dei beneficia . . . Tertio, facta consecratione Christus ipse offertur, corpus eius & sanguis eius, & sacratissima ipsius passio, per commemorationem & repraesentationem eius. Ac quarto demum offertur Ecclesia ipsa & tota Christi communitas, quae se Deo patri in hac sacrosancta actione dedicat & sacrificat ; f. lxx : Ecclesia tradit & offert seipsam patri hostiam uiuam uotis spiritualibus ; Rom. xii 1 make your bodyes a quyck sacryfyce, holy and acceptable vnto God : whyche is your H reasonable seruynge of God (vns selb, S unsere leib vnnd seel) . . . vt quotquot ex hac altaris participatione : sacrosanctum filij tui cor ✠ pus et sangui ✠ nem sumpserimus : omni benedictione celesti et gratia repleamur. . .

Lit. S. Bas. p. 65 : ἵνα . . ἑνωθῶμεν τῷ ἁγίῳ σώματι καὶ αἵματι τοῦ Χριστοῦ σου, καὶ ὑποδεξάμενοι αὐτὰ ἀξίως, σχῶμεν τὸν Χριστὸν κατοικοῦντα ἐν ταῖς καρδίαις ἡμῶν : S. Jo. vi 56 dwelleth in me, and I in him.

S iube hec (*Antidid.* lxvi : preces et uota nostra) perferri per manus sancti angeli tui in sublime altare tuum, in conspectu diuine maiestatis tue . . . non estimator meriti : sed venie quesumus largitor . . Per xp̄m dominum nostrum . . Per ip ✠ sum : et cum ip ✠ so : et in ip ✠ so : est tibi deo patri omnipo ✠ tenti : in vnitate spiritus ✠ sancti : omnis honor & gloria per omnia secula seculorum Amen.

℄ These wordes before rehersed, are to be sayed, turning still to the Altar, without any eleuacion, or shewing the Sacrament to the people.

WHerefore, O Lorde and heauenly father, accordyng to the Institucion of thy derely beloued sonne, our sauioure Iesu Christe, we thy humble seruauntes doe celebrate, and make here before thy diuine Maiestie, with these thy holy giftes, the memoriall whiche thy sonne hath willed vs to make : hauing in remembraunce his blessed passion, mightie resurreccion, and glorious ascencion, renderynge vnto thee moste heartye thankes, for the innumerable benefites procured vnto vs by thesame, entyerely desyringe thy fatherly goodnes, mercifully to accepte thys our Sacrifice of prayse and thankes geuinge : moste humblye besechinge thee to graunte, that by the merites and deathe of thy sonne Iesus Christ, and through faith in his bloud, wee and all thy whole church, may obteigne remission of our sinnes, and all other benefites of his passion. And here wee offre and present vnto the (O Lord) oure selfe, oure soules, and bodyes, to be a reasonable, holy, and liuely sacrifice vnto thee : humbly besechyng thee, that whosoeuer shalbee partakers of this holy Communion, maye woorthely receiue the most precious body and bloude of thy sonne Iesus Christe : and bee fulfilled with thy grace and heauenly benediction, and made one bodye with thy sonne Iesu Christ, that he maye dwell in them, and they in hym. And although we be vnworthy (through our manyfold synnes) to offre vnto thee any Sacrifice : Yet we beseche thee to accepte this our bounden duetie and seruice, and commaunde these our prayers and supplicacions, by the ministerye of thy holy Angels, to be brought vp into thy holy Tabernacle before the syght of thy diuine maiestie : not waying our merites, but pardoning our offences, through Christe our Lorde, by whom, and with whom, in the vnitie of the holy Ghost, all honoure and glorye, be vnto thee, O father almightie, world without ende. Amen.

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Oremus.

Preceptis salutaribus moniti et diuina institutione formati audemus dicere. Pater noster qui es in celis sanctificetur nomen tuum. Adueniat regnum tuum. Fiat voluntas tua sicut in celo & in terra. Panem nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem.

Chorus dicit.

Sed libera nos a malo. Sacerdos priuatim. **Amen. . .**

Hic faciat tres cruces infra calicem cum tertia parte hostie dicens

Pax domini ✠ sit sem ✠ per vo ✠ biscum.

Chorus respondeat.

Et cum spiritu tuo.

1 Cor. v 7, 8: Christ our passeouer is offered vp for vs. Therfore, let vs kepe holy daye.
1 Pet. ii 24: whyche hys owne selfe bare oure synnes in hys body on the tree.
S. Jo. i 29: Beholde the lambe of God, whych taketh awaye the synne of the worlde.

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H Omnipotens æterne Deus, Pater Domini nostri Iesu Christi, Creator rerum omnium, iudex cunctorum hominum, agnoscimus & deploramus . . .

. . . quibus

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Let us praye.

As our sauiour Christe, hath commaunded and taughte vs, we are bolde to saye: Our father whiche arte in heauen, halowed be thy name. Thy Kyngdome come. Thy wyll be doen in earth, as it is in heauen. Geue vs this daye our dayly breade. And forgeue vs our trespaces, as wee forgeue them that trespasse againste vs. And leade vs not into temptacion.

The aunswere.

But deliuer us from euill. Amen.

Then shall the priest saye.

The peace of the Lorde be alwaye wyth you.

The Clearkes.

And with thy spirit.

The Priest.

CHrist our Pascal lābe is offred vp for vs, once for al, whē he bare our sinnes on his body vpō the crosse, for he is the very lambe of God, that taketh away the sinnes of the worlde: wherfore let vs kepe a ioyfull and holy feast with the Lorde.

Here the prieste shall turne hym *towardes* those that come *to* the holy Communion, *and shall saye.*

YOu that do truely and earnestly repente you of your synnes to almightie God, and be in loue and charitie with your neyghbours, and entende to leade a newe life, folowing the cōmaundemētes of God, and walkyng from henceforth in his holy wayes: drawe nere and take this holy Sacrament to your comforte, make your humble confession to almightie God, and to his holy churche here gathered together in hys name, mekely knelyng upon your knees.

Then shall this *generall Confession be made, in the name of al those that are minded to receiue ye holy Communiō, either by one of thē, or els by one of the ministers, or by the Priest hymselfe, all kneling humbly upon their knees.*

ALmightie GOD, father of oure Lorde Iesus Christ, maker of all thinges, iudge of all menne, we knowledge & bewaile our manifold sinnes and wyckednes, whiche we from tyme to tyme, moste greuously haue committed, by thoughte, woorde and dede, agaynste

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maiestatem tuam grauissime offendimus. .

miserere nostri optime & clementissime Pater per Filium tuum Dominum nostrum Iesum Christum. .

ad gloriam nominis tui . . per Dominum nostrum Iesum Christum.

thy diuine maiestie, prouokyng moost iustely thy wrath and indignacion againste us: we do earnestly repente, and be hartely sory for these oure misdoinges, the remembraunce of them is greuous unto us, the burthen of them is intollerable: haue mercie upon us, haue mercie upon us, moste mercifull father, for thy sonne our Lorde Iesus Christes sake, forgeue us all that is past, and graunte that we may euer hereafter, serue and please thee in newnes of life, to the honour & glory of thy name: Through Iesus Christe our Lorde.

*Then shall the Prieste, stande vp, and turning hym*selfe *to the people, say thus.*

℣ Misereatur vestri omnipotens deus,

et dimittat vobis omnia peccata vestra: liberet vos ab omni malo, conseruet & confirmet in bono, & ad vitam perducat eternam. Amen.

ALmightie GOD our heauenly father, who of his greate mercye, hath promysed forgeuenesse of synnes to all them, whiche with heartye repentaunce and true fayth turne vnto hym: *haue mercy upon you, pardon and deliuer you from all* your *sinnes, confirme and strengthen you in all goodnes, and bring you to euerlasting lyfe:* through Iesus Christe our Lord. Amen.

Then shall the Priest also *saye.*

℞ Höret den Euangelischen trost,

Necessary doctrine f. I i: the penitent may desire to here of the minister, the comfortable wordes of remission of sinnes.

Heare what coumfortable woordes our sauiour Christe sayeth, to all that truely turne to him.

Come unto me all that trauel and bee heauy laden, and I shall refresh you.

℞ Joann iij. Also hatt Gott die welt geliebet, das er seinen einigen Son gab, auff das alle die an ihn gleuben, nitt verloren werden, sonder das ewig leben haben.

Oder i. Tim. j.

-So God loued the world that he gaue his onely begotten sonne, to the ende that all that beleue in hym, shoulde not perishe, but haue lyfe euerlasting.

Heare also what saynct Paule sayeth.

Das ist gewiszlich war, vnd ein theuwr werdes wort, Christus Iesus ist kommen in die welt, die sünder selig zu machen . . .

Oder j. Joann. ij.

This is a true saying, and woorthie of al men to be receyued, that Iesus Christe came into this worlde to saue sinners.

Heare also what sainct Iohn sayeth.

Lieben kindlin, ob iemand sundiget, so haben wir ein fursprechen bei dem Vatter, Iesum Christum, der gerecht ist, vnnd der selbig ist die versünung für vnser sunde.

If any man sinne, we haue an aduocate with the father, Iesus Christe the righteous, and he is the propiciacion *for our sinnes.*

Then shall the Prieste turning hym to goddes boord, *knele down, and saye in the name of all them that shall receyue the Communion, this prayer following.*

Οὐ διὰ τὰς δικαιοσύνας ἡμῶν . . . ἀλλὰ διὰ τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου . . θαρ-

WE doe not presume to come to this thy table (o mercifull lorde) trustinge in

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ῥοῦντες προσεγγίζομεν τῷ ἁγίῳ σου θυσιαστηρίῳ (*Lit. S. Bas.* p. 329: cp. Dan. ix. 18, *Lit. S. Jas.* p. 46)

S. Mark vii 28: the whelpes also eate vnder the table of the chyldrens cromes.

Deus cui proprium est misereri semper et parcere (p. 184 above).

St. Jo. vi 56: he y^t eateth my fleshe and drynceth my bloude dwelleth in me, and I in hym.

S. Thom. Aq. *Summa* iii 74 § 1: quantum ad effectum consideratum in unoquoque sumentium, quia ut [Ambrosius] super Ep. i ad Cor. hoc sacramentum valet ad tuitionem animae et corporis, et ideo corpus Christi sub specie panis pro salute corporis, sanguis vero sub specie vini pro salute animae offertur, sicut dicitur [Lev. xvii] quod *anima carnis in sanguine est* [see Ambrosiaster *in* 1 *Cor. xi* 26]: *Horologion*, Venice 1870, p. 486 συγκέρασόν μοι τὸ σῶμα ἀπὸ ὀσμῆς τοῦ ζωποιοῦ σώματός σου καὶ γλύκανόν μου τὴν ψυχὴν τῷ σῷ τιμίῳ αἵματι.

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our owne righteousnes, but in thy manifold and great mercies: we be not woorthie so muche as to gather vp *the cromes vnder thy table, but thou art the same lorde whose propertie is alwayes to haue mercie: Graunte vs therefore (gracious lorde) so to eate the fleshe of thy dere sonne Iesus Christe, and to drinke his blóude, in these holy Misteries, that wee may continually dwell in him, and he in vs, that oure sinful bodies may be made cleane by his body, and our souls washed throughe his moste precious bloud.*

Amen.

℄ *Then shall the Prieste* firste receiue *the Communion* in both kindes himselfe, and next *deliuer* it *to* other *Ministers,*

If any be there presente (that they maye be readye to helpe the chiefe Minister) *and after to the* people

℄ *And when he deliuereth the Sacramēt of the body of Christ, he shall say to euery one these wordes.*

℣ H Corpus domini nostri iesu xp̄i der für dich gegeben ist custodiat corpus tuum et animam tuam in vitam eternam.

The body of our Lord Iesus Christ whiche was geuen for thee, preserue thy bodye and soule *vnto euerlasting lyfe.*

And the Minister *deliuering the Sacrament of the bloud, and geuing euery one to drinke once and no more, shall saye.*

[Sanguis] domini nostri iesu xp̄i das für deine sunde vergossen ist custodiat corpus tuum et animam tuam in vitam eternam.

The bloud of our Lord Iesus Christe whiche was shed for thee, preserue thy bodye and *soule vnto euerlastynge lyfe.*

If there be a Deacon or other Priest, then shal he folow with the Chalice: and as y^t Priest ministreth the Sacramēt of the body, *so shal he (for more expedition) minister y^t* Sacrament of the bloud, *In fourme before written.*

In the Communion tyme the Clearkes shal syng.

℣ Agnus dei: qui tollis peccata mundi miserere nobis.

Agnus dei, qui tollis peccata mundi miserere nobis.

ii. O lambe of god that takeste awaye the synnes of the worlde: haue mercie vpon vs.

O lambe of god that takeste awaye

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¶ *Then shal the minister* first receiue *the Communion* in both kyndes hymselfe, and nexte *delyuer* it *to* other *ministers,*

if any be there present (that thei may helpe the chief minister) *and after to the* people *in theyr handes kneling.*

And when he delyuereth the bread , he shall say

Take and eate this, in remembraunce that Christe died for the, and fede on him in thy heart by faith, with thankes geuyng.

¶ *And the* minister *that delyuereth the cuppe, shall saye,*

Drinke this in remembraunce that Christes bloud was shed for thee, and be thankfull.

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¶ *Then shall the Minister* first receive *the Communion* in both kinds himselfe, and then proceed to *deliver* the same *to* [6]the Bishops, Priests, and Deacons* in like mañer (*if any be present*) *and after* that *to the* people also [6]in order,* *into their hands,* [6]all* meekly *kneeling.*

And when he delivereth the bread to any one *he shall say*

[1] *The body of our Lord Iesus Christ, which was given for thee, preserve thy body* and soule *unto everlasting life:** *take and eat this in remembrance that Christ dyed for thee, and feed on him in thy heart by faith with thanksgiving.*

¶ *And the* Minister *that deliuereth the Cup* [8]to any *one, shall say.*

[1] *The blood of our Lord Iesus Christ, which was shed for thee, preserve thy* body and *soule unto everlasting life:** *drinke this in remembrance that Christs blood was shed for thee, and be thankfull.*

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Agnus dei, qui tollis peccata mundi
B dona nobis pacem (Giff vns dynen frede).

the sinnes of the worlde : graunt vs thy peace.

Beginning so soone as the Priest doeth receiue the holy Communiō : and whē the Communiō is ended, thē shal the Clarkes syng the post Communion.

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¶ Sentēces of holy scripture, to be said or song euery daie one, after the holy Communion, called the post Communion.

[Math. xvi.
If any man will folowe me, let him forsake hymselfe, and take vp his crosse and folowe me. [Mar. Xiii.

Whosoeuer shal indure vnto the ende, he shalbe saued. [Luc. i

Praysed be the Lorde god of Israell, for he hath visyted and redemed his people : therefore let vs serue hym all the dayes of our life, in holines and righteousnes accepted before hym. [Luc. Xii.

Happie are those seruauntes, whome the Lorde (when he cummeth) shall fynde wakyng. [Luc. Xii.

Be ye readie, for the sonne of manne will come, at an hower when ye thinke not. [Luc. Xii

The seruaunte that knoweth hys maisters wyll, and hath not prepared hymselfe, neyther hath doen accordynge to his will, shalbe beaten with many stripes. [Iohn. iiii.

The howre cummeth and now it is, when true woorshippers shall woorship the father in spirite and truethe.

[Iohn. v.
Beholde, thou art made whole, sinne no more, leste any wurse thing happen vnto thee. [John. viii.

If ye shall continue in my worde, then are ye my very disciples, and ye shall knowe the trueth, and the trueth shall make you free. [John. Xii.

While ye haue lighte, beleue on the lyght, that ye may be the children of light.

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¶ *If the consecrated* Bread or *Wine* be all spent before all have communicated, *the Priest* is to *consecrate* more, according to the forme before prescribed: [6]*Beginning at* [Our Saviour Christ in the same night &c]* for the blessing of the Bread; and at [*Likewise after Supper* &c.] for the blessing of the Cup.

¶ [6]When all haue communicated,* the Minister [6]shall* return [6]to the Lords Table, and* reverently place vpon it what [6]remaineth of the consecrated Elements, covering* the same [6]with a fair Linnen cloth.*

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[Iohn. xiiii.

He that hath my commaundementes, and kepeth them, thesame is he that loueth me. [John. xiiii.

If any man loue me, he will kepe my woorde, and my father will loue hym, and we will come vnto hym, and dwell with him. [John. xv.

If ye shall byde in me, and my woorde shal abyde in you, ye shall aske what ye will, and it shal bee doen to you. [John. xv.

Herein is my father glorified, that ye beare muche fruite, and become my disciples. [John. xv.

This is my commaundement, that you loue together, as I haue loued you. [Roma. viii.

If God be on our syde, who can be against vs? whiche did not spare his owne sonne, but gaue hym for vs all. [Roma. viii.

Who shall lay any thing to the charge of Goddes chosen? it is GOD that iustifieth, who is he that can condemne? [Roma. xiii.

The nyghte is passed, and the daye is at hande, let vs therfore caste awaye the dedes of darkenes, and put on the armour of light. [i. Corin. i.

Christe Iesus is made of GOD, vnto vs, wisedome, and righteousnes, and sanctifying, and redempcion, that (accordyng as it is written) he whiche reioyceth shoulde reioyce in the Lorde. [i. Corin. iii.

Knowe ye not that ye are the temple of GOD, and that the spirite of GOD dwelleth in you? yf any manne defile the temple of GOD, him shall God destroy. [i Corin. vi.

Ye are derely bought, therfore glorifie God in your bodies, and in your spirites, for they belong to God. [Ephes. v.

Be you folowers of God as deare children, and walke in loue, euen as Christe loued vs, and gaue hymselfe for vs an offeryng and a Sacrifice of a swete sauoure to God.

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¶ *Then shall the priest saye the lordes prayer, the people repeating after him euery peticion.*

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¶ *Then shall the Priest say the Lords Prayer, the People repeating after him every petition.*

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be don in earth as it is in heaven.

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℣ Vertat se sacerdos ad populum . . dicens.
Dominus vobiscum.

Et cum spiritu tuo.
Et iterum reuertens se ad altare dicat.
Oremus.

Deinde dicat postcommunionem.

Then the Priest shall geue thankes to God, in the name of all them that haue communicated, turning him first to the people, and saying.

The Lorde be with you.
The aunswere.
And with thy spirite.
The Priest.
Let vs praye.

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℄ *After shalbe sayde as foloweth.*

O Lorde and heauenly father,

wethy humble seruauntes,

entierly desire thy fatherly goodnes, mercifully to accepte thys our Sacrifice of prayse and thankes geuyng: moste humbly besechyng thee to graunte, that by the merites & death of thy sonne Iesus Christ, and through faith in his bloud, we and all thy whole churche, may obtein remission of our sinnes, and al other benefytes of hys passion. And here we offer and presēt vnto the, O lord, our selfes, our soules & bodies, to be a reasonable, holy, and liuely Sacrifice vnto the: humbly beseching the, that *al we which* be partakers of thys holy Communion, maye

be fulfilled with thy grace and heauenly benediction.

And althoughe we be vnworthy, through our manifolde synnes, to offer vnto thee any Sacrifice: yet we beseche

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Give vs this day our daily bread. And forgive vs our Trespasses, As we forgive them that trespass against vs. And lead vs not into temptation, But deliver vs from evil. [o]**For thine is the kingdom, The power and the glory, For ever & ever,** Amen.

¶ *After shall be said as followeth.*

O Lord and heavenly Father,

We thy humble servants

entirely desire thy fatherly goodnes mercifully to accept this our Sacrifice of prayse and thanksgiving, most humbly beseeching thee to grant that by the merits and death of thy sonn Iesus Christ, and through faith in his blood, we and all thy whole Church may obtein Remission of our Sins, and all other benefits of his passion. And here we offer and present vnto thee, O Lord, our selves[6], our soules and Bodies to be a reasonable holy and lively sacrifice vnto thee, humbly beseeching thee, that *all we who* are partakers of this holy Communion, may

be fulfilled with thy Grace, and heavenly Benediction.

And although we be vnworthy through our manifold sins to offer vnto thee any sacrifice, yet we beseech

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ALmightie and euerlyuynge GOD, wee moste hartely thāke thee, for that thou hast vouchsafed to feede vs in these holy Misteries, with the spirituall foode of the moste precious body & bloude of thy sonne, our sauiour Iesus Christ, and hast assured vs (duely receyuing the same) of thy fauour and goodnes toward vs, and that we be very membres incorporate in thy Mistical bodye , which is the blessed companye of all faithfull people: and heyres throughe hope, of thy euerlastinge kingdome, by the merites of the moste precious deathe and passion, of thy deare sonne.

We therefore moste humbly beseche thee, O heauenly father, so to assiste vs with thy grace, that we may cõtinue in that holy felowship, and doe all suche good woorkes, as thou haste prepared for vs to walke in: through Iesus Christe our Lorde, to whom with thee, and the holy goste, bee all honour and glorye, worlde without ende.

Eph. ii 10: good workes, which God ordeyned that we shulde walke in them.

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thee to accepte this our bounden duetie and seruice,

not weighing our merites, but pardoning our offences, throughe *Iesus* Christ our Lord, by whom & with whō, in the vnitie of the holy gost, al honour and glory be vnto the O father almightie, world without ende. Amen.

¶ *Or this.*

ALmightie and euerliuing God, we most hartely thāke the, for that thou *doest* vouchsafe to fede vs, *whiche haue duely receiued* these holy misteries, with the Spiritual fode of the most precious body and bloud of thy sonne, our sauiour Iesus Christ, and *doest* assure vs *therby* of thy fauour and goodnesse towarde vs, and that we be very membres incorporate in thy misticall body , whiche is the blessed companie of all faythfull people, and *bee also* heyres throughe hope, of thy euerlastyng kyngdome, by the merytes of the most precious death & Passion of thy deare sonne: we *now* most humbly beseche thee, O heauēly father, so to assist vs with thy grace, that we may cōtinue in that holy felowship, & do al such good workes as thou hast prepared for vs to walke in, through Iesus Christ our Lorde, to whom with thee and the holy gost, be all honour and glory, worlde without ende. *Amen.*

¶ *Then shalbe sayd or song.*

GLorye be to god on hygh.

And in yearth peace, good wil towardes men.-

-We praise thee, we blesse thee, we worshippe thee, we glorifie thee, we geue thanks to thee, for thy great glorye: O Lorde God heauenly kyng, God the father almightie.-

-O lorde the onely begotten sonne Iesu Christ: O lord God, Lambe of god, sonne of the father, that takest away the sinnes of the world, haue mercy vpon vs: *Thou that takest*

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thee to accept this our bounden duty and service;

not weighing our merits, but pardoning our offences, through *Iesus* Christ our Lord; by whom, and with whom, in the Vnity of the holy Ghost, all honour and glory be vnto thee, O Father Almighty, World without end. Amen.

Or this.

Almighty and everliving God, We most heartily thank thee for that thou *dost* vouchsafe to feed vs, *who have duly received* these holy mysteries, with the spiritual food of the most pretious body and blood of thy sonn our saviour Iesus Christ, and *dost* assure vs *thereby* of thy favour and goodnes towards vs, and that we are very members incorporate in the mistical body of thy son which is the blessed Company of all faithfull people, and are *also* heirs through hope of thy everlasting kingdom, by the merits of the most pretious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for vs to walke in, through Iesus Christ our Lord to whom with thee and the holy Ghost be all honour and glory world without end. *Amen.*

¶ *Then shall be said or sung.*

Glory be to God on high,

and in Earth peace, good will towards men.

We prayse thee, we bless thee, we worship thee We glorifie thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty:

O Lord the only begotten Son, Iesu Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the World, have mercy vpon vs. *Thou that takest*

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Rationale: The Priest giveth at the departure, sometime, the benediction in the name of the whole Trinity.
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Phil. iv 7 the peace of God (which passeth all vnderstandynge) kepe your hertes & myndes: 2 Pet. i 2 peace be multyplyed throwe the knowledge of God and of Iesus oure Lorde.

Benedictio dei omnipotentis patris et filii et spiritus sancti descendat super vos et maneat semper (*Pontificale Exoniense* p. 153)

Then the Priest turning hym to the people, shall let them *depart with this blessing:*

The peace of GOD (which passeth all understanding) kepe your heartes and mindes in the knowledge and loue of GOD, and of his sonne Iesus Christ our lord. And the blessing of God almightie, the father, the sonne & the holy gost, be emonges you, and remayne with you alway.

Then *the people shall aunswere.*

Amen.

Where there are no clearkes, there the Priest shall saye all thinges appointed here for them to syng.

When the holy Communion is celebrate, on the workedaye, or in priuate howses: then may be omitted, the Gloria in excelsis, the Crede, the Homely, and the exhortacion, beginning.

Dearely beloued. &c.

Collectes to be sayed after the Offertory, when there is no Communion, euery suche day one.

℣ Apesto domine supplicationibus nostris: & viam famulorum tuorum in salutis tue prosperitate dispone: vt inter omnes vie et vite huius varietates, tuo semper protegantur auxilio. Per do. (*Missa pro iter agentibus:* oratio [*Gel.* iii 24])

Assist vs mercifully, O Lord, in these our supplicaciōs, and prayers, and dispose the way of thy seruauntes, towarde the attainement of euerlasting saluacion: that emonge all the chaunges and chaunces of this mortal life, thei may euer be defended by thy moste gracious and readye helpe: throughe Christe our Lorde. Amen.

℣ Dirigere & sanctificare et regere dignare domine deus quesumus corda et corpora nostra in lege tua: & in operibus mandatorum tuorum vt hic

O Almightie Lorde and euerlyuyng GOD, vouchesafe, we beseche thee, to direct, sanctifye, and gouerne, bothe our heartes and bodies, in the waves of thy lawes, and in the woorkes of thy commaundementes: that through thy most mightie proteccion, both here

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away the synnes of the world, haue mercy vpon vs. Thou that takest awaye the synnes of the world, receiue our prayer .-

-Thou that sittest at the ryghte hande of God the father, haue mercy vpon vs: For thou only art holy: Thou only art the Lord. Thou only (O Chryste) with the holy goste, art moste high, in the glory of god the father. Amen.

℄ *Then the Priest or the Bishoppe, if he be present, shall let* them *depart with this blessyng.*

THe peace of god which passeth al understādyng, kepe your heartes and mindes, in the knowlege and loue of god, and of his sonne Iesu Chryst our Lorde: and the blessyng of god almightie, the father, the sonne, and the holy gost, be emongeste you, and remayne with you alwayes.

Amen.

℄ Collectes to be saied after the Offertorie, when there is no Communyon, euery suche daye one . *And thesame maye be sayed also as often as occasion shall serue, after the Collectes, eyther of Mornyng and Euenyng prayer, Communion, or Letany, by the discreciō of the minister.*

Assist vs mercifully, O Lord, in these our supplicacions and praiers, and dispose the way of thy seruauntes, towarde the attainmente of euerlastynge saluacion: that emong all the chaunges and chaunces of thys mortal life, thei may euer be defended by thy most gracious and ready helpe: through Christ our Lord. Amen.

O ALmightie lorde and euerliuing god, vouchesafe, we beseche thee, to directe, sanctifie, and gouerne, both our heartes and bodies, in the wayes of thy lawes, and in the woorkes of thy commaundementes: that through thy most mightie protection, both here

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away the sins of the world, have mercy vpon vs. Thou that takest away the sins of the world, receive our prayers,-

-Thou that sittest at the right hand of God the Father have mercy vpon vs. For thou only art holy, thou only art the Lord, thou only, O Christ, with the holy Ghost, art most high in the Glory of God the Father. Amen.

¶ *Then the Priest (or* [5] **Bishop if he be present) shall let* them *depart with this blessing.*

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his son Iesus Christ our Lord: And the blessing of God Almightie, the Father, the Son, and the holy Ghost be amongst you, and remain with you alwayes.

Amen.

¶ Collects to be said after the Offertory, when there is no Communion, every such day one, [6]or more; *and the same may be said also as often as occasion shall serve, after the Collects either of Morning* or *Evening Prayer, Communion, or Litany by the discretion of the Minister.*

Assist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards[4] the attainment of everlasting Salvation; that among all the changes and chances of this mortall life, they may ever be defended by thy most gratious and ready help, through Iesus Christ our Lord. Amen.

O Almighty Lord, and everlasting[5] God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodyes in the wayes of thy lawes, and in the Works of thy Comandments, that through thy most mighty Protection both here

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& in eternum te auxiliante sani et salui esse mereamur. Per. (*Ad primam preces*)

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and euer, we may be preserued in body and soule: Through our Lorde and sauiour Iesus Christe. Amen.

GRaunt we beseche thee almightie god, that the wordes whiche wee haue hearde this daye with our outwarde eares, may throughe thy grace, bee so grafted inwardly in our heartes, that they may bring foorth in vs, the fruite of good lyuynge, to the honoure and prayse of thy name: Through Iesus Christ our Lorde. Amen.

℣ Actiones nostras quesumus domine aspirando preueni et adiuuando prosequere: vt cuncta nostra operatio a te semper incipiat: et per te cepta finiatur. Per dominum. (*Sabbato .iiii. temporum quadragesime:* oratio 5 [*Greg.* 34])

PReuent vs, O lorde, in all our doinges, with thy moste gracious fauoure, and further vs with thy continuall helpe, that in al our workes begonne, continued, and ended in thee, we may glorifye thy holy name: and finally by thy mercy obteine euerlasting lyfe: Through. &c.

Ecclus. i 5
S. Mat. vi 8
Rom. viii 26

ALmightie God, the fountaine of all wisdome, whiche knoweste our necessities before we aske, and our ignoraunce in asking: we beseche thee to haue compassion vpō our infirmities, and those thinges whiche for our vnwoorthines we dare not, and for our blyndnes we cannot aske, vouchsaue to geue vs for the woorthines of thy sonne Iesu Christe our Lorde. Amen.

S. Jo. xiv 13, 14

Ps. xvii 5, &c.

Orat. dom. xxi p. Trin.: presta vt quod fideliter petimus, efficaciter consequamur (p. 542): 1 Jo. v 14

ALmightie god, whiche haste promised to heare the peticions of thē that aske in thy sonnes name, we beseche thee mercifully to incline thyne eares to vs that haue made nowe our prayers and supplicacions vnto thee: and graunte that those thinges which we haue faythfullye asked accordyng to thy will, maye effectually be obteyned to the reliefe of oure necessitie, and to the settyng foorth of thy glorye: Through Iesus Christe our Lorde.

For rayne.

S. Mat. vi 33: seke ye fyrste the kyngdome of God and the righteousnesse therof

O God heauenly father, whiche by thy sonne Iesu Christ, haste promised to all thē that seke thy kingdom, & the righteousnes therof, al thinges necessary to the bodely sustenaunce: send vs (we beseche thee) in this our necessitie, such moderate rayne and showers, that we maie receiue the fruites of the earth, to our comforte

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and euer, we may be preserued in body and soule: through our lord and sauiour Iesus Christ. Amen.

GRaunte we beseche thee almightie God, that the wordes which we haue heard this day, with our outward eares, may throughe thy grace, be so grafted inwardly in our heartes, that they may bryng furth in vs, the fruicte of good liuyng, to the honour and prayse of thy name: throughe Iesus Christ our Lord. Amen.

PReuent vs, O lord, in al our doinges, with thy most gracious fauoure, and further vs with thy contynuall helpe, that in all oure workes begon, continued, and ended in thee: we may glorify thy holy name, and finally by thy mercie obtaine euerlastyng lyfe: through *Iesus Christ our Lorde. Amen.*

ALmightie God, the founteine of all wisedom, whiche knowest our necessities before we aske, and our ignoraunce in askyng: we beseche thee to haue compassion vpon oure infirmities, and those thinges which for oure vnworthynesse we dare not, & for our blyndnes we cannot aske, vouchsafe to geue vs for the worthinesse of thy sonne Iesus Christ our lord. Amen.

ALmighty God, which hast promised to heare the peticions of them that aske in thy sonnes name: we beseche thee mercifulli to encline thine eares to vs that haue made now our praiers and supplicaciõs vnto thee: and graunt that those thinges which we haue faythfully asked according to thy wyl, may effectually be obteyned, to the reliefe of our necessitie, and to the setting foorth of thy glory, throughe Iesus Christe our Lorde. *Amen.*

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and ever, we may be preserved in body and soule, through our Lord and Saviour Iesus Christ. Amen.

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in vs the fruit of good living, to the honour and prayse of thy Name through Iesus Christ our Lord. Amen.

Prevent vs, O Lord, in all our doings, with thy most gratious favour, and further vs with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtein everlasting life, through *Iesus Christ our Lord. Amen.*

Almighty God, the Fountain of all Wisdom, who knowest our necessities before we aske, and our ignorance in asking; We beseech thee to have compassion vpon our Infirmities; And those things which for our vnworthiness we dare not,—and for our blindness we cannot—aske, vouchsafe to give vs for the worthiness of thy son Iesus Christ our Lord. Amen.

Almighty God, who hast promised to hear the petitions of them that aske in thy sons Name, we beseech thee mercifully to incline thine ears to vs that have made now our prayers and supplications vnto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obteined, to the Relief of our necessity, and to the setting forth of thy glory, through Iesus Christ our Lord. *Amen.*

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and to thy honor: Through Iesus Christ our Lorde.

For fayre wether.

Gen. vii 21-23, ix 11

O Lorde God, whiche for the sinne of manne, didste once drowne all the worlde, excepte eight persons, and afterwarde of thy great mercie, didste promise neuer to destroy it so agayn: We humbly beseche thee, that although we for oure iniquities haue woorthelye deserued this plague of rayne and waters, yet vpon our true repentaunce, thou wilt send vs suche wether whereby we maye receiue the fruites of the earth in due season, and learne bothe by thy punishmente to amende our liues, and by the grauntinge of our peticion, to geue thee prayse and glorye: Through Iesu Christ our Lorde.

C . . auff die bestimpte tage, Nemlich den Mitwochen vnd Freitag, die Letaney . . singen lassen.

Injunctions 1547 n. 24.

Vpon wednesdaies & frydaies, the Englishe Letanie shalbe saied or song in all places, after suche forme as is appoynted by the kynges maiesties Iniunccions: Or as is or shall be otherwise appoynted by his highnes. And thoughe there be none to communicate with the Prieste, yet these dayes (after the Letany ended) the Prieste shall put vpon him a plain Albe or surplesse, with a cope, and saie all thinges at the Altare (appoynted to bee sayde at the celebracion of the lordes supper) vntill after the offertory

P Dieweil . . sich . . begeben mag, das auff etlich Fest vnd Sontag, nicht Communicanten vorhanden, . . so sol der Priester nit in gewonlichem Messgwand, sonder in einem Chormantel, oder nur in einem Chorrock, fur den Altar tretten, vnd es aller ding halten, wie oben gesetzt ist, bis auff die gemeinen Predig.

Nach der predig aber sol man die gemein Litanei singen, mit einer Collecta pro pace, vnd dann mit dem Benedicamus Domino, vnd gemeinem segen beschliessen.

. And then shall adde one or two of the Collectes afore written, as occasion shall serue by hys discrecion. And then turning him to the people shall let them departe with the accustomed blessing.

And thesame order shal be vsed all other daies, whensoeuer the people be customably assembled to praye in the church, and none disposed to communicate with the Prieste.

Lykewyse in Chapelles annexed, and all other places, there shalbe no celebracion of the Lordes supper, excepte there be some to communicate with the priest And in suche Chapelles annexed where the people hath not been accustomed to pay any holy bread, there they must either make some charitable prouision for the beryng of the charges of the Communion, or els (for receyuying of thesame) resorte to their parishe Churche.

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¶ Vpō *the* *holy dayes,*

yf there be no *Communion,*

shalbe sayde all *that is* appoynted at the *Communion*, vntyl the *ende of the Homelie, concluding with the general prayer, for the whole state of Christes churche militante here in earth:* and one or *moe* of these collectes before *rehearsed*, as occasyon shal serue.

¶

And there shalbe no celebracion of the lordes Supper, excepte there bee *a good noumbre* to communicate wyth the priest, *accordynge to hys discrecion.*

¶ *And yf there be not aboue twentie persons in the Parishe, of discrecion to receyue the Communion: yet there shalbe no Communion, excepte foure, or three at the least communicate wyth the prieste.*

And in Cathedrall & Collegiate churches, *where be many*

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¶ Vpon the **Sundaies, and other** *Holy dayes*

(*if* there be no *Communion*)

shall be said all *that is* appointed at the *Communion*, vntil the *end of the generall Prayer.* [*for the whole state of Christ's Church militant here in earth*] **together with** one or *moe* of these Collects **last** before *rehearsed*,

concluding with the blessing.

¶

And there shall be no Celebracon of the Lords supper, except there be *a* **convenient** *number* to communicate with the Priest, *according to his discretion.*

¶ *And if there be not above twenty persons in the parish of discrecion to receive the Communion; yet there shall be no Communion, except four* (*or three at the least*) *communicate with the Priest.*

¶ *And* in Cathedrall, and Collegiate Churches, **and Colledges,** *where* **there are** *many*

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The Order of Communion 1548

For auoyding of all matters and occasion of discencion, it is mete that the bread prepared for the Cōmunion, be made through all this realme, after one sorte and fashion: that is to say, vnleauened, and rounde, as it was afore, but without all maner of printe, and some thing more larger and thicker then it was, so that it may be aptly deuided in diuers pieces: *and euery* one *shalbe* deuided *in two pieces, at the leaste, or more, by the discrecion of the minister, and so distributed. And men must not thinke lesse to be receiued in parte, then in the whole, but In eche of them the whole body of our sauloure Iesu Christe.*

Decretum III de cons. ii 77: singuli autem accipiunt dominum Christum, et in singulis portionibus totus est, nec per singulos minuitur, sed integrum se prebet in singulis.

And forsomuche as the Pastours & Curates within this realme, shall continually fynde at their costes and charges in their cures, sufficient bread and wine for the holy Communion (as oft as their Parishioners shalbe disposed for their spirituall comforte to receiue thesame) it is therfore ordred, that in recompēce of such costes and charges, the Parishioners of euery Parishe shall offre euery Sonday, at the tyme of the Offertory, the iust valour and pryce of the holy lofe (with all suche money, and other thynges as were wont to be offered with thesame) to the vse of their Pastours and Curates, and that in suche ordre and course, as they were wonte to fynde and pay the sayed holy lofe.

Also that the receyuing of the Sacramente of the blessed body and bloud of Christ, may be moste agreable to the institucion therof, and to the vsage of the primatiue Churche: In all Cathedrall and Collegiate churches, there shal alwayes some Communicate with the priest that ministreth. And that thesame may be also obserued euery where abrode in the countrey: Some one at the least of that house in euery paryshe, to whom by course after the ordynaunce herein made, it apperteyneth to offer for the charges of the Communion, or some other whom they shall prouyde to offre for them, shal receiue the holy Communion with the priest: the which maye bee the better done, for that they knowe before, when theyr course commeth, and may therfore dispose themselfes to the worthy receyuing of the Sacramente. And with him or them who doeth so offre the charges of the Communion: all other, who be then Godly disposed therunto, shall lykewise receiue the Communion. And by this meanes the Minister hauyng alwayes some to communicate with him, may accordingly solempnise so high and holy misteries, with al the suffrages & due ordre

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Priestes and Deacons, they shall all receyue the Communion wyth the *minister euery Sondaye at the least, excepte they haue a reasonable cause to the contrary.*

℄ *And to take awaye the superstition, whiche any person hathe, or myghte haue in the bread and wyne,* it *shall suffyse* that the bread *bee suche, as is vsuall to bee eaten at the Table, wyth other meates, but the beste and pureste wheate bread, that conueniently maye be gotten.*

And yf any of the bread or wine remayne , the Curate shal haue it to hys owne vse.

¶ *The* bread and wyne for the Communion, shall *be prouyded by* the Curate, *& the churchwardēs, at the* charges of *the* Parishe, *and the Parishe shalbe discharged of* such *summes of* moneye, *or* other *dueties, which hetherto* they *haue* payde *for* the *same, by* order *of theyr houses* euery Sundaye.

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Priests and Deacons, they shall all receive the Communion with the Priest *every Sunday at the least, except they haue a reasonable cause to the Contrary.*

¶ *And to take away* all occasion of dissension **and** *superstition, which any person hath or might haue* **concerning** *the Bread, and Wine,* it *shall suffice* that the bread *be such as is vsuall to be eaten , but the best, and purest wheat bread that conveniently may be gotten.*

¶ *And if any of the Bread and wine remain* **vnconsecrated**[7b], *the Curate shall haue it to his own Vse:* **but [6]if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest, and such other of the communicants as he shall then call vnto him, shall,* immediatly after the blessing, [6]reverently eat and drink* the same.**

¶ *The* Bread and Wine for the Communion shall *be provided by* the Curate, *and the Church-wardens at the* charges of *the* **parish.** [6]

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Necessary doctrine f. R ii: And whan they be wery of prayer, than let them vse reading of the worde of God, or some other good or heauenly doctrine, so that they do it quietly without disturbance of other, that be in the church, or els let them occupie theyr mindes, with holsome and godly meditations.
Conc. Lateran. IV. can. 21: omnis utriusque sexus fidelis, postquam ad annos discretionis pervenit . . . suscipiens reverenter ad minus in Pascha eucharistiae sacramentum: *Decretum* III de cons. ii 16 etsi non frequentius, saltem ter in anno communicent homines . . . in Pasca videlicet, et Pentecosten, et Natale Domini.

Bingham *Origines* XV 5 § 6

Conc. Caesaraugust. I can. 3: *Tolet.* I can. 13: [S. Thom. Aq.] *Opusc.* LXV de off. sacerd. (*Opp.*, Venice 1593, xvii app. f. 108ᵛ)

appointed for thesame. And the priest on the weke day, shall forbeare to celebrate the Communion, excepte he haue some that will communicate with him.

Furthermore, euery man and woman to be bound to heare and be at the diuine seruice, in the Parishe churche where they be resident, and there with deuout prayer, or Godlye silence and meditacion, to occupy themselues. There to pay their dueties, to communicate once in the yeare at the least, and there to receyue, and take all other Sacramentes and rites, in this booke appoynted. And whosoeuer willingly vpon no iust cause, doeth absent themselfes, or doeth vngodly in the Parishe churche occupy thēselues: vpon proffe therof, by the Ecclesiasticall lawes of the Realme, to bee excōmunicate, or suffre other punishement, as shal to the Ecclesiastical iudge (accordyng to his discrecion) seme conuenient.

And although it bee read in aunciente writers, that the people many yeares past, receiued at the priestes handes, the Sacramēt of the body of Christ in theyr owne handes, & no commaundement of Christ to the contrary: Yet forasmuche as they many tymes conueyghed thesame secretelye awaye, kept it with them, and diuersly abused it to supersticion and wickednes: lest any suche thing hereafter should be attempted, and that an vniformitie might be vsed, throughout the whole Realme: it is thought cōuenient the people commonly receiue the Sacrament of Christes body, in their mouthes, at the Priestes hande.

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¶ *And note, that euery Parishioner shall* communicate, at the least *thre tymes* in the yere: *of which, Easter to be one:* and *shal also* receyue *the* Sacramentes, and other rytes, *according to the order* in this boke appointed. *And yerely at Easter, euery Parishioner shal reken with his Person, Vicare, or Curate, or his, or their deputie or deputies,* & paye *to them or hym, all Ecclesiasticall* dueties, *accustomably due, then and at that tyme to be payde.*

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¶ *And note, that euery parishioner shall* communicate at the least *three times* in the year, *of which Easter to be one.* [7b]

* *And yearly at Easter every parishioner shall reckon with* the *Parson, Vicar, or Curate, or his or their Deputie or Deputies, and* pay *to them or him all Ecclesiasticall* Duties *accustomably due, then and at that time to be paid.*

¶ [6]**After the Divine Service ended*, the money given at the Offertory** [6]**shall be* disposed of to such** [6]**pious*, and** [6]**charitable Vses*, as** [6]**the Minister, and Churchwardens* shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.**

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1552: on a leaf inserted between fol. O.i & fol. O.ii.
1559-1661: omitted
1661: Burnet *Hist. of his own time* I, Lond. 1724, p. 183: 'One important addition was made, chiefly by *Gawden's* means: He pressed that a declaration, explaining the reasons of their kneeling at the Sacrament, which had been in King *Edward's* Liturgy, but was left out in Queen *Elizabeth's* time, should be again set where it had once been.'

Burnet *Hist. Ref.* III, Lond. 1715, p. v: 'we know who was the Author of that Change [*in margin* 'D. P. G.' *i.e.* Dr. Peter Gunning], and who pretended that a *Corporal Presence* signified such a Presence as a Body naturally has, which the Assertors of Transubstantiation it self do not, and cannot pretend is in this Case: Where they say the Body is not present Corporally, but Spiritually, or as a Spirit is present.'

S. Tho. Aq. *in Sentt.* IV x q. 2 a. 2 q. 3 ad 4: ibi corpus est aliquod ut in loco, ubi commensurantur dimensiones eius dimensionibus loci: et secundum hoc corpus Christi non est nisi in uno loco tantum, scilicet in caelo; *Quodlib.* III i 2: ergo Deus non potest facere quod idem corpus localiter sit simul in duobus locis.

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ALthough no ordre can be so perfectlye deuysed, but it may be of some, eyther for theyr ignoraunce and infirmitie, or els of malice and obstinacie, mysconstrued, depraued, and interpreted in a wrong parte. And yet because brotherly charitie willeth, that so muche as conueniently may be, offences should be taken away: therfore we willing to dooe thesame. Wheras it is ordeyned in the booke of common prayer, in the administracion of the Lordes Supper, that the Communicantes kneelynge shoulde receiue the holye Communion: whiche thyng beynge well mente, for a signyficacyon of the humble and gratefull acknowledgeynge of the benefites of Christe, geuen vnto the woorthye receyuer, and to auoyde the prophanacion and dysordre whiche about the holye communion myghte elles ensue. Lest yet thesame kneelynge

myght be thought or taken otherwyse, we dooe declare that it is not mente thereby, that any adoracion is doone, or ought to bee doone, eyther vnto the Sacramentall bread or wyne there bodelye receyued, or vnto anye reall and essenciall presence there beeyng of Chrystes naturall fleshe and bloude. For as concernynge the Sacramentall bread and wyne, they remayne styll in theyr verye naturall substaunces, and therfore may not bee adored, for that were Idolatrye to be abhorred of all faythfull christians. And as concernynge the naturall bodye and bloud of our sauiour Christ, they are in heauen and not here: for it is agaynst the trueth of Christes true naturall bodye, to be in moe places then in one at one tyme.

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[9] *Whereas it is ordained in* **this Office,** **for** *the Administration of* y^e^ *Lord's Supper, that* y^e^ *Comunicants should receive* y^e^ **same** *Kneeling:* (*W*^*ch*^ **Order is** *well meant, for a signification of* **our** *humble, &* grate-*full acknowledge*ment *of* y^e^ *Benefits of Christ,* **therein** *given to* **all** *worthy Receivers,* & **for** y^e^ *avoid*ing **of such** *Profanation, and disorder* **in** *the holy Comunion,* **as** *might* **otherwise** *ensue:*) *Yet lest* y^e^ *same Kneeling* **should by any Persons,** *either* **out of** *ignorance,* & *infirmity, or* **out** *of malice,* & *obstinacy, be misconstrued,* **and** *depraved:* **It is here** *declared; that thereby* **no** *Adoration is* **intended,** *or ought to be done, either unto* y^e^ *Sacramentall bread, or wine, there bodily received, or unto any* **Corporal** *Presence of Christ's naturall Flesh,* & *Blood For* y^e^ *Sacramentall bread,* & *wine remain still in their very naturall Substances,* & *therfore may not be adored,* (*for that were Idolatrie, to be abhorred of all faithfull Christians;*) *And* y^e^ *naturall body* & *blood of our Savior Christ are in Heaven,* & *not here; it being against* y^e^ *truth of Christ's naturall body, to be at one time in more places, than one.*

SOURCES

See pp. 174-190

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THE LETANY AND SUFFRAGES.

O GOD the father of heauen . . .
lyfe euerlasting. Amen.

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SOURCES

Bingham *Origines* XI 6 § 7

H Apud ueteres duobus tantum anni temporibus, Paschae scilicet & Pentecostes, Baptisma publice administratum est,

Quam constitutionem, quia difficile forsitan sit reuocare,

uolumus ut Baptisma non nisi Dominicis et Festis diebus, quibus tota conuenire Ecclesia solet, administretur . .

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OF THE ADMINISTRACION OF PUBLYKE BAPTISME TO BE VSED IN THE CHURCHE.

IT appeareth by auncient writers, that the Sacrament of Baptisme in the olde tyme was not commōlye ministred but at two tymes in the yeare, at Easter and Whitsontyde, at whiche tymes it was openlye ministred in the presence of all the congregacion: Whiche custome (nowe beeyng growen out of use) although it cannot for many consideracions be well restored agayne, yet it is thought good to folowe the same as nere as conueniently maye be: Wherfore the people are to be admonished, that it is moste conuenient that Baptisme shoulde not be ministred but vpon Sondayes & other holye dayes, when the moste numbre of people may come together. As well for that the congregacion there present maye testifie the receyuing of them, that be newely Baptised, into the numbre of Christes Churche, as also because in the Baptisme of Infantes, euery manne present may be put in remembraunce of his owne profession made to God in his Baptisme. For whiche cause also, it is expedient that Baptisme be ministred in the Englishe tonge. Neuerthelesse (yf necessitie so require) children ought at all tymes to be Baptised, eyther at the Churche or els at home

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THE MINISTRACION OF BAPTISME TO BE VSED IN THE CHURCHE.

IT appeareth by auncient wryters, that the Sacramente of Baptisme in the olde tyme, was not commonlye ministred, but at two tymes in the yeare: at Easter, and Whytsontyde. At which tymes it was openly ministred, in the presence of all the congregacion: whiche custome (now being growen out of vse) althoughe it can not for many consideracions be well restored agayne, yet it is thoughte good to folowe the same as nere as conueniently may be: wherefore the people are to be admonished, that it is most conueniente that Baptisme should not be ministred but vpon Sondayes, and other holy dayes, when the moste noumbre of people maye come together, aswell for that the congregacion there present may testifye the receyuinge of them that be newely Baptysed into the noumbre of Christes Churche, as also because in the Baptisme of infantes, euery man present may be put in remembraunce of hys owne profession made to God in hys Baptisme. For whyche cause also, it is expediente that Baptisme be ministred in the Englishe tongue. Neuerthelesse (yf necessytie so requyre) chyldren *maye* at all tymes be Baptised at home

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THE MINISTRATION OF PUBLICK BAPTISM OF JNFANTS TO BE VSED IN THE CHURCH.

¶ The people are to be admonished, that it is most convenient that Baptism should not be [5]administred but vpon Sundayes, and other Holy-dayes, when the most number of people come together: as well for that the Congregation there present may testifie the receiving of them that be newly baptized, into the number of Christs Church: as also because in the baptism of Jnfants, every man present may be put in remembrance of his own profession, made to God in his Baptism. For which cause also it is expedient that Baptism be ministred in the vulgar tongue. Nevertheless (if necessity so require) children *may* be baptised [6]vpon any other day.

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PUBLIKE BAPTISME

S Non plures quam vnus vir & vna mulier debent accedere ad suscipiendum paruulum de sacro fonte . . . nisi alia fuerit consuetudo approbata: tunc tamen vltra tres amplius ad hoc nullatenus recipiantur.

H parentes infantium Pastoribus Ecclesiarum id maturius significare, & ab iis Baptismum . . . infantibus suis petere humiliter debent. . .

When there are children to be Baptised vpon the Sonday, or holy daye, the parentes shall geue knowledge ouer nyght or in the mornyng, afore the beginning of Mattyns to the curate. And then the Godfathers, Godmothers, and people, with the children, muste be ready at the churche doore, either immediatly afore the last Canticle at Mattens, or els immediatly afore the last Canticle at Euensong, as the Curate by his discrecion shal appoynte. And then

S In primis deferatur infans ad valuas ecclesie:

& inquirat sacerdos ab obstetrice vtrum sit infans masculus an femina. Deinde si infans fuerit baptizatus domi:

standing there, the pryeste shall aske whether the chyldren bee Baptysed or no. If they aunswere .No. Then shall the prieste saye thus.

H Lieben freunde in Christo, wir hören alle tag auss Gottes wort . . . Das wir von Adam her alle sampt in sünden empfangen vnd geboren werden . . .

S. Jo. iii 5

DEare beloued, forasmuche as al men be conceyued and borne in sinne, and that no man borne in synne, can enter into the kingdom of God (except he be regenerate, and borne a newe of water, and the holy gost) I beseche you to cal vpon God the father through our Lord Iesus Christ, that of his bounteouse mercy he wil graūt to these childrē that thing whiche by nature they cannot haue, that is to saye, they maye be Baptised with the holy ghost, and receyued into Christes holy churche, and bee made lyuely membres of the same.

Necessary doctrine f. Q iv.: made againe the liuely membres of Christis mysticall body.

L Last vns beten.

Almechtiger Ewiger Gott der du hast durch die sindflutt, nach deynem gestrengen gericht, die vngleubige welt verdampt, vnd den gleubigen Noe selb acht, nach deyner grosssen barmhertzigkeyt, erhalten. Vnnd den verstockten Pharao mit allen seynen ym rotten mer ersewfft, vnd deyn volck Israel trockenn durch hin gefuret, damit dis bad deyner heyligen tauffe zukunfftig bezeychnet, vnd durch die tauffe deyns liebes kindes vnsers herren Ihesu Christi den Iordan vnd alle wasser zur seyligen sindfluth vnd reychlicher abwasschung der sun-

Then the priest shall saye.

Let vs praye.

ALmyghtie and euerlasting God, whiche of thy iustice didest destroy by floudes of water the whole worlde for sinne, excepte .viii. persons, whome of thy mercye (the same tyme) thou dydest saue in the Arke: And when thou dydest drowne in the reade sea wicked King Pharao with all his armie, yet (at the same time) thou didest lead thy people the children of Israel safely through the middes therof: whereby thou diddest figure the washing of thy holy baptisme: & by the baptisme of thy welbeloued sōne Iesus Christ, thou

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PUBLIQUE BAPTISME.

¶ When there are chyldren to be Baptysed vpon the Sonday, or holy day, the Parentes shal geue knowledge ouernyght, or in the morning, afore the beginning of *Morning prayer* to the Curate. And then the Godfathers, Godmothers, and people, with the children, muste be ready at the *Fonte*, eyther immediatly *after* the laste *Lesson* at *Morninge prayer*, or els immediatlye *after* the laste *Lesson* at Euen*inge prayer*, as the Curate by his discrecion shal appoynte. And then

stāding there, the Priest shal aske whether the chyldren be Baptysed or no. If they answere, no. Then shall the Priest saye thus.

DEare*ly* beloued, for asmuche as all men be conceyued and borne in synne, & that *oure Sauiour Christe sayeth*, no*ne* can entre into the Kyngdome of God (excepte he be regenerate, and borne a new of water and the holye Ghoste:) I beseche you to call vpon God the Father, throughe our Lorde Iesus Christe, that of hys bounteous mercye, he wyll graunt to these chyldren, that thyng which by nature they cannot haue,

that they maye be Baptysed with *water and* the holy ghost, and receyued into Christes holye churche, and be made lyuelye membres of thesame.

Then the Priest shal saye.

℣ Let vs praye.

ALmightie & euerlastinge God, which

of thy *great* mercy
diddest saue *Noe & his familie* in the Arke, *from perishing by water*: & *also*

dyddest safely leade the chyldren of Israel, thy people through the redde Sea: figur*ing* thereby thy holy Baptisme, & by the Baptisme of thy welbeloued sonne Iesus Christe,

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¶ [8]**And note, that there shall be for every male child to be baptized, two Godfathers, and one Godmother: and for every female, one Godfather and two Godmothers.**

¶ When there are children to be baptized, the parents shall give knowledge **thereof** over night, or in the morning **before** the beginning of *morning prayer*, to the Curate. And then the Godfathers **and** Godmothers and **the** people, with the children, must be ready at the *Font*, either immediatly *after* the last *Lesson* at *morning prayer*, or els immediatly *after* the last *Lesson* at even*ing Prayer*, as the Curate by his discretion shall appoynt. And the Priest **coming to the Font (which is then to be filled with pure Water) and** standing there shall **say**, [8]**Hath this** childe **been already*** baptised, or No? If they answer, no: then shall the Priest **proceed as followeth**

Dear*ly* beloved, forasmuch as all men **are** conceived and born in sin, and that *our Saviour Christ sayth*, no*ne* can enter into the Kingdom of God except he be regenerate, and born anew of water and [4]**of** the holy Ghost: I beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bounteous mercy he will grant to **this** Child that thing which by nature **he** cannot have,

that **he** may be baptized with *water, and* the holy Ghost, and received into Christs holy Church, and be made **a** lively member of the same

¶ Then [4]shall the Priest * say.

Let vs pray.

Almighty and everlasting God, who[8]

of thy *great* mercy
didst save *No*ah[6] *and his family* in the Arke *from perishing by water*, and *alsoe*

didst safely lead the children of Israel thy people through the red Sea, figur*ing* thereby thy holy baptism; and by the baptism of thy welbeloved son Iesus Christ in the river Iordan

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den geheliget vnd eingesetzt. Wir bitten durch die selbe deyne grundlose barmhertzickeit, du wolltist diessen .N. gnediglich angesehen vnd mit rechtem glawben ym geist beseligen, das durch diesse heylsame sindflutt, an yhm ersauffe vnd vntergehe, alles was yhm von Adam angeporrn ist, vnd er selb datzugethan hat. Vnd er aus der vngleubigen zal gesondert, ynn der heyligen Arca der Christenheyt trocken vnd sicher behalten, allzeit brunstig ym geist frolich ynn hoffnung, deynem namen diene, auff das er mit allen gleubigen deyner verheyssung ewigs lebens zu erlangen, wirdig werde, durch Iesum Christum vnsern herrn. Amen.

diddest sanctifie the flud Iordan, & al other waters to this mistical washing away of sinne: we beseche thee (for thy infinite mercies) that thou wilt mercifully looke vpon these children, and sanctifie them with thy holy goste, that by this holsome lauer of regeneracion, whatsoeuer synne is in them, maye be washed cleane away, that they beyng deliuered from thy wrathe, may be receyued into tharke of Christes Church, and so saued from peryshing: and being feruente in spirite, stedfaste in fayth, ioyfull through hope, rooted in charite, maye euer serue thee:

And finally attayne to euerlasting lyfe, with all thy holy and chosen people. This graunte vs we beseche thee for Iesus Christes sake our Lord. Amen.

Here shall the priest aske what shalbe the name of the childe, and when the Godfathers & Godmothers haue told the name, thē he shall make a crosse vpon the childes forehead and breste, saying.

℟ N. Receyue

℣ et quo nomine vocari debeat . . . His quesitis faciat signum crucis cum pollice in fronte infantis . . et postea in pectore ita dicens

H Accipe signum sanctae Crucis in fronte, ut nunquam te Dei, & Christi tui seruatoris, uel Euangelii eius pudeat, accipe & in pectore, ut uirtus Christi crucifixi tibi perpetuo praesidio sit, & certa in omnibus rebus protectio (aduersus peccatorum, mundi, & diaboli insultus *Ench. Col.* f. lxxxv).

Rationale: entokening that he is commen to be professed, and totally to be dedicated to Christ crucified: whom he wil never be ashamed openly before men to confes and knowledge.

the signe of the holy Crosse, both in thy forehead, and in thy breste, in token that thou shalt not bee ashamed to confesse thy fayth in Christ crucified, and manfully to fyght vnder his banner agaynst sinne, the worlde, and the deuill, and to continewe his faythful soldiour and seruaunt vnto thy lyfes ende. Amen.

And thys he shall doe and saye to as many chyldren as bee present to be Baptised, one after another.

Let vs praye.

℣ Deus immortale presidium omnium postulantium, liberatio supplicum, pax rogantium, vita credentium, resurrectio mortuorum: te inuoco super hunc famulum tuum. N. qui baptismi tui donum petens, eternam consequi gratiam spirituali regeneratione desiderat. Accipe eum domine: & quia dignatus es dicere: petite & accipietis: querite & inuenietis: pulsate &

ALmyghtie and immortall God, the ayde of al that nede, the helper of all that flee to thee for succour, the life of them that beleue, and the resurreccion of the deade: we call vpon thee for these infantes, that they cummyng to thy holy Baptisme, maye receiue remission of their synnes, by spirituall regeneracion. Receyue them (O Lorde) as thou haste promysed by thy welbeloued sonne, saying: Aske, and you shall haue: seke, and you

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diddeste sanctifye the floud Iordane & all other waters, to the misticall washing awaye of sinne: We beseche thee for thy infinite mercies, that thou wylt mercifully loke vpō these children, sanctifie them & *washe them* with thy holy ghost,

that they beyng deliuered from thy wrath, maye be receyued into the Arke of Christes Church,
and beynge stedfast in fayth, ioyeful through hope, & rooted in charitie, may *so passe the waues of thys troublesome world, that* finally *they may come* to *the land of* euerlastinge lyfe, *there to reygne wyth thee, worlde wythout ende: through* Iesus Christe our Lord. Amen.

[P. 741]

ALmightie & immortal god, the ayde of al that nede, the helper of all that flee to thee for succour, the lyfe of thē that beleue, & the resurreccion of the dead: We cal vpō thee for these infantes, that they cominge to thy holy Baptisme, maye receyue remissiō of theyr sinnes, by spiritual regeneraciō. Receiue thē (O lord) as thou hast promysed by thy welbeloued sonne, saying: Aske & you shal haue, seke & you

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didst sanctifie[g]
* water to the mystical washing away of sin: We beseech thee for thine[1b] infinite mercyes, that thou wilt mercifully look vpon this Child, *wash* him, and sanctifie him with the[4] holy Ghost,

that he being delivered from thy Wrath, may be received into the Arke of Christs Church,
and being stedfast in faith, ioyfull through hope, *and* rooted in Charity may *so pass the waves of this troublesom world, that* finally he *may come* to *the land of* everlasting life, *there to reign with thee world without end, through* Iesus Christ our Lord. Amen.

[P. 741]

Almighty and immortall God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that beleeye, and the resurrection of the dead: We call vpon thee for this Jnfant that he coming to thy holy baptism, may receive remission of his sins by spiritual Regeneration. Receive him, O Lord, as thou hast promised by thy welbeloved son, saying, aske, and ye shall have; seek, and ye

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aperietur vobis, petenti premium porrige & ianuam pande pulsanti: vt eternam celestis lauachri benedictionem consecutus: promissa tui muneris regna percipiat. Qui viuis et regnas cum deo patre in vnitate spiritus sancti deus: per omnia secula seculorum. ℟. Amen. (*Greg.* 155) . . .

Exorcismus . . . sine Oremus.

Exorcizo te immunde spiritus in nomine dei patris: & filij: & spiritus sancti: vt exeas & recedas ab hoc famulo dei respice N. . . quem . . hodie idem deus & dominus noster iesus christus ad suam sanctam gratiam & benedictionem fontemque baptismatis vocare dignatus est: vt fiat eius templum . . Ergo maledicte diabole recognosce sententiam tuam . . . imminere tibi diem . . qui venturus est velut clibanus ardens: in quo tibi atque vniuersis angelis tuis eternus superueniet interitus. (*Gel.* i 33)

shall finde: knocke and it shalbe opened vnto you. So geue nowe vnto vs that aske: Lette vs that seke, fynde: open thy gate vnto vs that knocke: that these infantes maie enioy the euerlastyng benediccion of thy heauenly washing, and may come to the eternall kyngdome, whiche thou haste promysed, by Christe our Lorde. Amen.

Then let the priest lokyng vpon the children, saye.

I Commaunde thee, vncleane spiritite, in the name of the father, of the sonne, and of the holy gost, that thou come oute, and departe from these infantes, whom our Lord Iesus Christe hath vouchsaued to call to his holye Baptisme, to be made membres of his bodye, and of his holye congregation. Therfore thou cursed spirit, remembre thy sentence, remembre thy iudgemente, remembre the daye to be at hand, wherin thou shalt burne in fyre euerlastyng, prepared for thee and thy Aungels. And presume not hereafter to exercise anye tirannye towardes these infantes, whom Christe hathe bought with his precious bloud, and by this his holy Baptisme calleth to be of his flocke.

℄ His dictis dicat sacerdos

Dominus vobiscum.

Et cum spiritu tuo.

Then shall the prieste saye.

The Lorde be with you.

The people.

And with thy spirite.

℄ Euangelium Secundum Mattheum. . .

H Höret die genaden reichen wort vnsers Herren Iesu Christi, Auss dem H. Euangelio Marci, x.

The Minister.

℄ Heare nowe the gospell written by .S. Marke

In der zeit brachten sie die kindlein zu Iesu, das er sie anrüret, die lünger aber furen die an, die sie trugen, So es aber Iesu sahe, ward er vnwillig, vnd sprach zu ihnen. Lasset ir die kindlein zu mir komen, vnd wehret ihne nicht, den solcher ist das Reich Gottes, warlich ich sage euch, wer das Reich Gottes nicht empfahet, als ein kindlein, der wird nicht hinein komen. Vnd hertzet sie, vnd legt die hend auff sie, vnd segnet sie.

[Marke. x.

AT a certayne tyme they broughte children to Christe that he shoulde touche them, and hys disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and sayed vnto them: Suffre lytle children to come vnto me, and forbyd them not: for to suche belongeth the kyngdome of God. Verely I saye vnto you: whosoeuer doeth not receyue the kyngdom of God, as a litle childe: he shall not entre therin. And when he had taken them vp in his armes: he put his handes vpō them, and blessed them.

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shal fynd, knocke & it shalbe opened vnto you: So geue now vnto vs that aske. Let vs that seke fynde. Open the gate vnto vs that knock, that these infātes maye enioye the euerlastinge benediction of thy heauenly wasshinge, and may come to the eternall Kyngdom, whiche thou hast promysed by Christ our Lorde. Amen.

¶ Then shal the Priest saye:-

-heare *the wordes of* the Gospell, wrytten by Sainct Marke *in the tenth Chapter*

[Mark. x.

AT a certayn tyme they brought children to Christ that he should touche them, & hys disciples rebuked those that brought them. But whē Iesus sawe it, he was displeased, and sayd vnto them: Suffre lyttle children to come vnto me, and forbid them not: For to suche belongeth the kyngdom of God. Verelye I saye vnto you: whosoever doth not receyue the kingdom of God, as a lyttle chylde, he shall not entre therein. And when he had taken them vp in hys armes, he put his handes vpon them, and blessed them.

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shall finde; knock, and it shall be opened vnto you: so give now vnto vs that aske; let vs that seek finde; open the Gate vnto vs that knock; that this Infant may inioy the everlasting benediction of thy heavenly washing, and may come to the eternall kingdom which thou hast promised by Christ our Lord. Amen

¶ Then shall [s]the people stand vp, and the Priest shall say.

Hear . *the words of* the Gospell, written by Saint Mark *in the tenth Chapter* at the thirteenth verse.

[s]: Mark. 10. [s]13.

They brought young children to Christ that he should touch them, and his disciples rebuked those that brought them, But when Iesus saw it, he was much displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not; for of such is the Kingdom of God; Verily I say vnto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them vp in his Armes, put his hands upon them and blessed them.

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After the gospell is reade, the minister shall make this briefe exhortacion vpon the wordes of the gospell.

FRendes you heare in this gospell the woordes of oure Sauiour Christe, that he commaunded the children to be broughte vnto him: howe he blamed those that woulde haue kept them from him: howe he exhorteth all men to folowe their innocencie. Ye perceyue howe by his outwarde gesture and dede, he declared hys good wyll toward them. For he embraced thē in his armes, he laied his handes vpon thē, and blessed thē: doubte ye not therfore, but earnestlye beleue, that he will lykewyse fauourably receiue these presente infantes, that he will embrace them with the armes of his mercye, that he will geue vnto them the blessing of eternall lyfe: and make them partakers of his euerlasting kingdome. Wherfore we beeyng thus perswaded of the good will of oure heauenlye father toward these infantes, declared by hys sonne Iesus Christ: And nothing doubtyng but that he fauourablye alloweth this charitable woorke of ours, in bringyng these chyldren to his holy baptysme: let vs faythfully and deuoutely geue thankes vnto him: And saye the prayer whiche the Lorde himselfe taught. And in declaracion of our fayth, let vs also recyte the articles conteyned in our Crede.

H nec dubitate, eum & uestros infantes sic in sacro Baptismate suscepturum, & complexurum esse ulnis misericordiæ suæ, & benedictionem uitæ æternæ, & sempiternam regni Dei Communionem eis collaturum.

H Et uobis certissimum sit, Dominum nostrum Iesum Christum, hoc opus charitatis uestræ erga hunc infantem clementissimè respecturum . . .

Here the minister with the Godfathers, Godmothers, and people presente: shall saye.

S ℭ Postea dicat sacerdos compatribus, & commatribus vna cum omnibus circunstantibus vt ipsi dicant ad inuicem. Pater noster . . et Credo in deum. quas etiam ipse sacerdos dicat cunctis audientibus, videlicet modeste et distincte sic.

Pater noster qui es in celis sanctificetur nomen tuum . . .

ℭ Our father whiche art in heauen, halowed bee thy name.&c.

Credo in deum patrem omnipotentem. . . .

And then shall say openly.

I beleue in God the father almightie. &c.

The priest shall adde also this prayer.

H Almechtiger Gott, himlische Vatter, wir sagen dir ewigs lob vnnd danck, das du vns zü dieser erkandnuss deiner gnaden vnd glauben an dich, so gnediglich berüffen hast, Stercke jmmer den selbigē glauben in vns, vnd gib diesem kind deinen Heiligen Geist zur neuwen geburt, das es dein kind vnd erb werde, einn erbe der ewigen seligkeit,

ALmightie and euerlasting God, heauenly father, wee geue thee humble thankes, that thou haste vouchesaued to call vs to knowledge of thy grace, and fayth in thee: Increase and cōfirme this fayth in vs euermore: Geue thy holy spirite to these infantes, that they may

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¶ After the Gospel is read, the Minister shal make this brief exhortacion vpon the woordes of the Gospell.

FRēdes, you heare in this Gospel the wordes of our sauiour Christ, that he commaunded the childrē to be brought vnto him: How he blamed those that would haue kept thē frō him: how he exhorteth al mē to folow theyr innocēcie. *You* perceyue how by his outward gesture & dede he declared his good wyll towarde them. For he embrased them in hys armes, he layde his handes vpō them, and blessed them: doubt not ye therefore, but earnestly beleue, that he wyl lykewise fauourably receyue these present infantes, that he wil embrase them wyth the armes of hys mercye, that he wyll geue vnto them the blessynge of eternall lyfe, and make them partakers of hys euerlasting kingdom. Wherefore we being thus perswaded of the good will of our heauenlye father towarde these infantes, declared by his sonne Iesus Christ: & nothing doubting but that he fauourably alloweth thys charitable worke of ours, in bringinge these children to his holy Baptisme: let vs faythfully and deuoutely geue thankes vnto him, and saye.

ALmightie and euerlasting God, heauenly father, we geue thee humble thankes, that thou haste vouchsafed to call vs to knowledge of thy grace & fayth in thee, encrease *this knowledge*, & confirme this faythe in vs euermore: Geue thy holy spirite to these infantes, that they maye

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¶ After the Gospel is read, the Minister shall make this brief exhortation vpon the words of the Gospell.

Beloved, [1b]**ye*** hear in this Gospell the words of our Saviour Christ, that he commanded the children to be brought vnto him; how he blamed those that would have kept them from him; how he exhorteth all men to follow their innocency. Ye[1b] perceive how by his outward gesture and deed he declared his good will toward them; for he embraced them in his Arms, he laid his hands vpon them, and blessed them. Doubt [4]**ye not*** therefore, but earnestly believe, that he will likewise favourably receive **this** present Jnfant, that he will embrace **him** with the Arms of his mercy, that he will give vnto **him** the blessing of eternal life, and make **him** partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good Will of our heavenly Father towards **this** Jnfant, declared by his Son Iesus Christ, and nothing doubting but that he favourably alloweth this charitable worke of ours, in bringing **this Jnfant** to his holy baptism, let vs faithfully and devoutly give thanks vnto him, and say.

Almighty and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed to call vs to **the**[1] knowledge of thy grace and faith in thee: Jncrease *this knowledge* and confirm this faith in vs ever more. Give thy holy spirit to **this** Jnfant, that **he** may

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. . . Durch den selbigen deinen lieben Son vnseren Herren Iesum Christum, der mit dir lebt vnd regiert in einigkeit des H. Geystes, von nun an biss inn ewigkeit, Amen.

S Postea introducat cathecuminum per manum dexteram in ecclesiam, interrogato nomine eius dicens.

L Der herr behute deynen eyngang vnd aussgang, von nu an bis zu ewigen zeyten [Ps. cxxi 8].

S N. Ingredere in templum dei: vt habeas vitam eternam & viuas in secula seculorum. Amen. . .

S Tunc portetur infans ad fontes ab his qui eum susceperuri sunt ad baptismum:

H petiistis à Deo Patre, ut propter Filium suum Dominum nostrum Iesum Christum, infantes hos . . . constituat in regno Filii sui . . indubie ipse Deus noster infantes nostros baptizat, à peccatis emundat . . et donat æterna uita . . Horū meminisse nos oportet, & non dubitare, nos hæc omnia, quæ petimus certe esse accepturos, si credimus.

bee borne agayne, and be made heyres of euerlasting saluacion, through our Lorde Iesus Christe: Who liueth and reigneth with thee and the holy spirite, nowe and for euer. Amen.

Then let the Priest take one of the children by the right hande, thother being brought after hym. And cūming into the church towarde the fonte, saye.

THe Lorde vouchesafe to receiue you into his holy housholde, and to kepe and gouerne you alway in the same, that you may haue euerlasting lyfe. Amen.

Then standyng at the fonte the priest shall speake to the Godfathers and Godmothers, on this wise.

WElbeloued frendes, ye haue brought these children here to bee Baptised, ye haue prayed that oure Lorde Iesus Christe woulde vouchesafe to receiue them, to laye hys handes vpon them, to blesse them, to release them of theyr synnes,

to geue them the kyngdome of heauen, and euerlastyng lyfe. Ye haue hearde also that our Lorde Iesus Christ hath promised in his gospell, to graunt all these thinges that ye haue prayed for: which promise he for his parte, will most surely kepe and perfourme. Wherefore after this promise made by Christe, these infantes must also faithfully for theyr parte promise by you, that be theyr sureties,

that they will forsake the deuill and all his woorkes, and constantlye beleue Gods holy woorde, and obediently kepe his commaundementes.

S ipsisque eundem puerum super fontes inter manus tenentibus: ponat sacerdos manum dexteram super eum: et interrogato eius nomine: respondeant qui eum tenent N. Item sacerdos dicat.

N. Abrenuncias sathane. Respondeant compatrini & commatrine. Abrenuncio. Item sacerdos. Et omnibus operibus eius.

℟.

Abrenuncio.

Item sacerdos.

Et omnibus pompis eius (vanitati & gloriæ seculi *Encheir. Col.* f. lxxxi).

H Etiam mundo, & omnibus concupiscentiis eius?

Then shall the priest demaunde of the childe (which shall be firste Baptised) these questions folowyng: first namyng the childe, and saying.

N. Doest thou forsake the deuill and all his woorkes?

Aunswere.

I forsake them.

Minister.

Doeste thou forsake the vayne pompe and glorye of the worlde, with all the couetous desyres of the same?

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be borne agayne, and be made heyres of euerlastinge saluacion, through our Lord Iesus Christ: who liueth & reigneth with thee & the holy spirite, now & for euer. Amen.

℄ Then the priest shal speake *vn*to the Godfathers and Godmothers, on this wyse.

WElbeloued frẽdes, ye haue brought these chyldren here to bee Baptyzed, ye haue prayed that oure Lorde Iesus Christe would vouchesafe to receyue thẽ, to layye hys hands vpon them, to blesse them, to release them of theyr synnes,

to geue them the kyngdom of heauen, and euerlasting lyfe. Ye haue heard also that our Lord Iesus Christ hath promysed in hys Gospel, to graunte all these thinges that ye haue prayed for: which promise he for his parte wyll moste surely kepe & performe. Wherfore after thys promyse made by Christ, these infantes must also faithfully for theyr parte promise by you that be their suerties,

that they wyl forsake the deuyl and al his workes, and constantly beleue Goddes holy worde, and obediently kepe his commaundmentes.

℄ Then shall the Priest demaunde of the *Godfathers and Godmothers* these questions folowynge.

Doest thou forsake the deuyll and al his workes,

the vayne pompe, and glory of the worlde, wyth all couetouse desyres of the same,

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be born again, and be made **an** heir of everlasting Salvation, through our Lord Iesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest speak *vn*to the Godfathers, and Godmothers on this wise.

Dearly beloved , ye have brought **this** Child here to be baptized; ye have prayed that our Lord Iesus Christ would vouchsafe to receive **him**,

to release **him** of **his** sins, **to sanctifie him with the holy Ghost,** to give **him** the kingdom of heaven and everlasting life. Ye have heard also that our Lord Iesus Christ hath promised in his Gospel, to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform: Wherefore after this promise made by Christ, **this** Jnfant must also faithfully for **his** part, promise by you that **are his** sureties (§**until he come of age to take it vpon himself**) that he will **renounce** the devil and all his works, and constantly believe Gods holy word, and obediently keep his Commandments.

I demand §**therefore,**

Dost thou. **in the name of this child, renounce** the devil and all his works,

the vain pomp and glory of the world, with all covetuous desires of the same,

SOURCES

℣ ℟. **Abrenuncio. . . .**

Item sacerdos

N. Credis in deum patrem omnipotentem creatorem celi et terre?

Respondeant.

Credo.

Item sacerdos.

Credis et in iesum xp̄m filium eius vnicum dominum nostrum natum et passum?

H rediturus in fine mundi

℣ Respondeant.

Credo.

Item sacerdos.

Credis et in spiritum sanctum, sanctam ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem & vitam eternam post mortem?

Respondeant.

Credo.

Tunc interroget sacerdos nomen infantis dicens.

quid petis?

Respondeant

baptismum.

Item sacerdos.

Vis baptizari?

Respondeant.

Volo. . .

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Aunswere.

I forsake them.

Minister.

Doeste thou forsake the carnall desyres of the fleshe, so that thou wilt not folowe nor be led by them?

Aunswere.

I forsake them

Minister.

Doeste thou beleue in God the father almightie, maker of heauen and yearth?

Aunswere.

I beleue.

Minister.

Doest thou beleue in Iesus Christe hys onely begotten sonne our lord, and that he was conceiued by the holy gost, borne of the virgin Marye, that he suffered vnder Poncius Pilate, was crucifyed, dead and buried, that he went down into hell, and also did ryse agayne the thirde day, that he ascended into heauen, & sitteth on the right hande of God the father almightye: And from thence shall come agayne at the ende of the worlde, to iudge the quicke and the dead: Doest thou beleue this?

Aunswere.

I beleue.

Minister.

Doeste thou beleue in the holy Goste, the holy Catholike Churche, the Communion of Sainctes, Remission of Sinnes, Resurreccion of the fleshe, and euerlastyng life after death?

Aunswere.

I beleue.

Minister.

What doest thou desire?

Aunswere.

Baptisme.

Minister.

Wilt thou be baptised

Aunswere.

I will.

Cp. p. 779: *Sanderson's Liturgy in the times of rebellion*, The Administration of Baptism: 'Wilt thou endeavour to keep God's holy will and commandments, & to walk in the same all the days of thy life?'

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the carnall desyres of the fleshe, so that thou wilt not folow, nor be led by them.

Aunswere.

I forsake them *all.*

Minister.

Doest thou beleue in God the father almightye, maker of heauē & earth?-

-*And* in Iesus Christ his only begotten sonne our Lord, and that he was conceyued by the holy ghoste, borne of the vyrgyn Mary, that he suffred vnder Poncius Pilate, was crucified, dead, & buried, that he went downe into hel, & also did ryse agayn the thyrd daye: that he ascended into heauen, & sytteth *at* the right hand of God the father almightye, & from thence shall come agayne at the ende of the worlde, to iudge the quycke and the dead.

And doest thou beleue in the holy ghost, the holy Catholique churche, the Communion of Sainctes, *the* remission of synnes, *the* resurreccion of the fleshe, & euerlastinge lyfe after death?

Aunswere.

All thys I *stedfastly* beleue.

Minister.

Wylt thou be baptysed *in thys fayth?*

Aunswere.

That is my desyre.

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[1b]and the carnal desires of the flesh, so that thou wilt not follow nor be led by them?

¶ Answer.

I **renounce** them *all.*

¶ Minister.

Dost thou believe in God the Father Almightie, Maker of heaven and earth.

And in Jesus Christ his only begotten son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, That he suffered vnder Pontius Pilate, Was crucified dead and buried, That he went down into hell, and also did rise again the third day? That he asscended into heaven, and sitteth *at* the right hand of God the Father Almighty? and from thence shall come again at the end of the world to iudge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of saints, *the* Remission of sins, *the* Resurrection of the flesh, and everlasting life after death?

¶ Answer.

All this I *stedfastly* believe.

¶ Minister.

Wilt thou be baptized *in this faith?*

¶ Answer.

That is my desire.

¶ Minister.

Wilt thou then obediently keep Gods holy will, and commandments, and walk in the same all the dayes of thy life?

¶ Answer.

I will.

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℣ Quando fuerit fons mutandus & de pura aqua renouandus (quod sepe debet fieri propter aque corruptionem) tunc . . . benedicatur fons modo sequenti . . .

℣ Exorcizo te creatura aque: per deum patrem . . qui te pro regeneratione humani generis . . consecrare precepit: et per iesum christum dominum nostrum . . qui . . se pro nostra salute in te a iohanne baptizari ostendit: et spiritum sanctum qui super eum in specie columbe in iordane apparuit . . .

Adsiste quesumus ad inuocationem nominis tui . . Sancti ✠ fica fontem hunc sancti ✠ ficator generis humani . .

Sepeliatur hic ille Adam vetus: resurgat nouus. ℟ Amen.

Moriatur hic omne quod carnis est: resurgat omne quod est spiritus. ℟. Amen. . .

Quicumque hic renunciant diabolo: da eis triumphare de mundo. ℟. Amen.

Quicumque in hoc loco confessus fuerit: tu eum recognoscas in regno. ℟. Amen.

Sic in hunc fontem extinguantur crimina: ne resurgant. ℟. Amen. . .

Quicumque hic tuus esse ceperit: tuus esse non desinat. ℟. Amen.

Quicumque hic se sibi negauerit: te lucrificiat. ℟. Amen.

Vt per ministerium nostrum tibi consecratus: eternis ad te virtutibus: eternis premiis consecretur. ℟ Amen.

{The water in the fonte shalbe chaunged euery moneth once at the least, and afore any child be Baptised in the water so chaũged the priest shall saye at the fonte these prayers folowyng.

O Most merciful God, our sauiour Iesu Christe, who hast ordeyned the element of water for the regeneration of thy faythfull people, vpon whom beyng baptised in the riuer of Iordan, the holy goste came downe in the likenes of a dooue: Sende down we beseche thee the same thy holy spirite to assiste vs, and to be present at thys our inuocacion of thy holy name: Sanctifie ✠ this foũtain of baptisme, thou that art the sanctifier of all thinges, that by the power of thy worde, all those that shall be baptized therin, may be spirituallye regenerated, and made the children of euerlasting adopcion. Amen.

O merciful God, graunt that the olde Adam, in them that shalbe baptized in this fountayne, maye so be buried, that the newe man may be raised vp agayne . Amen.

Graunt that all carnall affeccions maye die in them: and that all thynges, belongyng to the spirite, maye liue and growe in them. Amen.

Graunte to all them whiche at this fountayne forsake the deuill and all his workes: that they maye haue power and strength to haue victorye and to triumph agaynst him , the worlde and the fleshe. Amen.

Whosoeuer shall confesse the, o lord: recognise him also in thy kingdome. Amen.

Grant that all sinne and vice here maie be so extinct: that they neuer haue power to raigne in thy seruauntes. Amẽ.

Graunte that whosoeuer here shall begynne to bee of thy flocke: maie euermore continue in thesame. Amen

Graunt that all they whiche for thy sake in this life do denie and forsake themselues: may winne and purchase thee (O lorde) which art euerlasting treasure. Amen.

Graunt that whosoeuer is here dedicated to thee by our office and ministerie: maye also bee endewed with heauenlye vertues, and euer-

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Then shal the Priest saye.

O Mercyful God, graunt that the olde Adam in the*se chyldren* may be so buried, that the newe man maye be raysed vp *in them.* Amen.

Graūt that al carnal affections may dye in them, and that al thinges belonginge to the spirite, may liue & growe in them. Amen.

Graunt that they may haue power and strength to haue victorye and to triumphe agaynste *the deuyll*, the worlde and the fleshe. Amen.

Graunt that whosoeuer is here dedicated to thee by our office & ministerie, may also be endued wyth heauēly vertues, & euer-

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¶ *Then* shall the Priest say

O mercifull God, grant that the old Adam in this *Child* may be so buried, that the new man may be raised vp *in* **him.** Amen

Grant that all carnall affections may die in **him,** and that all things belonging to the spirit may live and grow in **him.** Amen.

Grant that **he** may have power and strength, to have victory, and to triumph against *the devil*, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministery, may also be indued with heavenly virtues, and ever-

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Per misericordiam ipsius dei nostri qui est benedictus: et viuit et omnia regit in secula seculorum. ℟. Amen.

Dominus sit semper vobiscum.
℟
Et cum spiritu tuo.

℣ Bene✠dico te per iesum christum filium eius . . Qui te vna cum sanguine de latere suo produxit: et discipulis iussit vt credentes baptizarentur in te dicens. Ite docete omnes gentes baptizantes eos in nomine pa✠tris & fi✠lii et spi✠ritus sancti . . (*Gel.* i 44)

℣ vt . . his qui in te vel ex te perfusi a nobis: et in nomine trine maiestatis baptizati fuerint: percepta diuina gratia: in numero fidelium mereantur adscribi.
[See below p. 760]

℣ Deinde accipiat sacerdos infantem per latera in manibus suis:
& interrogato nomine

eius baptizet eum sub trina mersione . .

ita dicens

N. Et ego baptizo te in nomine patris et mergat eum semel versa facie ad aquilonem & capite versus orientem. & filii et iterum mergat semel versa facie ad meridiem. & spiritus sancti Amen. & mergat tertio recta facie versus aquam.

Rationale: or else pouring water upon the infant: Lyndwood *Provinciale* iii 24 quando consuetudo ecclesie hoc patitur, vel quando necessitas incumbit . . sufficit quod caput aspergatur vel super caput aqua effundatur.

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lastinglye rewarded throughe thy mercy, O Blessed lorde God, who doest liue and gouerne al thinges world without end. Amen.

The Lorde be with you.
Answere.
And with thy spirite.

ALmightie euerliuing God, whose moste derely beloued sonne Iesus Christ, for the forgeuenes of our sinnes did shead out of his most precious syde both water and bloud, and gaue cõmaundemẽt to his disciples that they should goe teache all nacions, and Baptise them in the name of the father, the sonne, and the holy goste: Regarde, we beseche thee, the supplycacions of thy congregacion, and graunte that all thy seruauntes whiche shall bee Baptized in this water, prepared for the ministracion of thy holy sacrament, may receiue the fulnesse of thy grace, and euer remaine in the noumbre of thy faithfull, and elect children, through Iesus Christ our Lorde.}

¶ Then the prieste shall take the childe in his handes, and
aske the name: And namyng the chylde,

shall dyppe it in the water thryse. Firstdipping the rightside: Seconde the leftsyde: The thirde time dyppyng the face towarde the fonte: So it bee discretly and warely done, saying.

¶ .N. I Baptize thee in the name of the father, and of the holy gost. Amen.

¶ And if the childe be weake, it shall suffyce to powre water vpon it, saying the foresayde woordes.-
-N. I Baptise thee. &c.-

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lastingly rewarded through thy mercy, O blessed lord God, who doest lyue and gouerne all thinges world without ende. Amen.

ALmightie euerliuing God, whose most dearely beloued sonne Iesus Christ, for the forgeuenes of our sinnes dyd shead out of his most precious syde, both water and bloud, and gaue commaundemēt to his disciples that they should go teache al nacions, and baptise them in the name of the father, the sonne, & *of* the holy ghost: Regard we beseche thee, the supplicacions of thy congregacion,

and graunt that all thy seruauntes which shalbe baptised in this water,

may receyue the fulnesse of thy grace, and euer remayne in the noumbre of thy faythfull & electe chyldren through Iesus Christ our Lorde.

Then the Priest shal take the childe in hys handes, &

aske the name, and naming the chyld

shal dyppe it in the water,

so it be discretely and warely done sayinge.

N.I baptyse thee in the name of the Father, and of the Sonne, and of the holye Ghost. Amen.

And yf the chylde be weake, it shall suffyse to powre water vpon it, sayinge the foresayde wordes.

N.I baptyse thee in the name of the Father, & of the Sonne, and of the holy Ghost. Amen.

Then the Prieste shall make a crosse vpon the chyldes forehead , sayinge.

We receyue this childe into the congregacion of Christes flocke, and doe sygne hym wyth the signe of the crosse,

in token that *hereafter he* shall not be ashamed to

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lastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things world without end. Amen.

Almighty everliving God, whose most dearly beloved Son Jesus Christ, for the forgivenes of our sins, did shed out of his most precious side, both water and blood, and gave commandment to his Disciples, that they should go teach all Nations and baptize them in the name of the Father, [8]**and of*** the son, and *of* the holy Ghost: Regard we beseech thee, the supplications of thy Congregation, **sanctifie this Water to the mysticall washing away of sin**: and grant that [7b]**this Child now*** **to** be baptized **there**in,

may receive the fulness of thy grace, and ever remain in the number of thy faithfull and elect children, through Iesus Christ our Lord. [1b]**Amen.**

¶ Then the Priest shall take the childe in**to** his hands, and **shall say to the Godfathers and Godmothers**, Name **this** Childe. And **then** naming **it after them, ([8]if they shall certifie him that the Childe may well endure it)** he* shall dip it in the Water

[8] discreetly and warily *, saying,

N. I baptize thee in the name of the Father, and of the son, and of the holy Ghost. Amen.

¶ [8]**But*** if **they certifie that** the child **is** weak, it shall suffice to pour Water vpon it, saying the foresaid Words.

N. I baptize thee in the name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the Priest shall say

We receive this Child into the Congregation of Christs flock, †and do signe him with the signe of the cross,

†Here the Priest shall make a Cros vpon the childs forehead.

in token that *hereafter he* shall not be ashamed to

℣ Tunc patrini accipientes infantem de manibus sacerdotis leuent eum de fonte . . . ℭ Postea induatur infans veste chrismali sacerdote interrogante nomen eius & dicente sic.

N. Accipe vestem candidam sanctam & immaculatam: quam perferas ante tribunal domini nostri iesu xp̄i: vt habeas vitam eternam et viuas in secula seculorum. Amen.

Rationale: it signifyeth also a Christian purity and Innocency, which after the washing away of old sin, he ought studiously to conserve and keep, and so to come to the presence of Christ at the day of Judgement and reign with him in glory everlasting.

℣ Accipiat sacerdos de chrismate cum pollice suo dicens . . .

DEus omnipotens pater domini nostri iesu christi qui te regenerauit ex aqua & spiritu sancto: quique dedit tibi remissionem omnium peccatorum tuorum,. Hic liniat infantem de ipso chrismate cum pollice in vertice in modum crucis dicens Ipse te linit chrismate salutis in eodem filio suo domino nostro iesu christo in vitam eternam. (*Sel.* i 44)

-Then the Godfathers and Godmothers shall take and laye theyr handes vpon the childe, and the minister shall put vpon hym hys whyte vesture, commonly called the Chrisome: And say.

Take this whyte vesture for a token of the innocencye, whiche by Gods grace in this holy sacramente of baptisme, is giuen vnto thee: and for a sygne wherby thou arte admonished, so long as thou liuest, to geue thy selfe to innocencie of liuing, that after thys transitory lyfe, thou mayest be partaker of the life euerlasting. Amen.

Then the Priest shall annoynte the infante vpon the hȩad saying.

ALmightie God the father of our Lorde Iesus Christe, who hathe regenerate thee by water and the holye gost, and hath geuen vnto thee remission of all thy sinnes: he vouchsaue to annoynte thee with the unccyon of hys holy spirite, and bring thee to the inheritance of euerlasting life. Amen.

When there are many to be Baptised, this ordre of demaunding, Baptisyng, puttyng on the Crisome, and enoyntyng, shalbe vsed seuerallye with euery chylde. Those that be first Baptized departyng from the fonte, and remaynyng in some conuenyente place within the Churche, vntyll all bee Baptised.-

Necessary doctrine f. Q iv: by baptisme we be incorporated into the body of Chrystes churche.

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confesse the fayth *of* Christ crucified, and manfully to fyght vnder hys banner agaynste synne, the worlde, and the deuyll, and to continue *Christes* faythfull souldiour, and seruaunt vnto *hys* lyues ende. Amen.

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confess the faith *of* Christ crucified, and manfully to fight vnder his Banner against sin, the world, and the devil, and to continue *Christs* faithfull souldier, and servant vnto *his* lives end. Amen.

¶ *Then shall the Priest saye.*

SEynge now derely beloued brethren, that these chyldren bee regenerate & grafted into the body of Christes congregacion: let vs geue thankes vnto God for these benefites, & with one accorde make our prayers vnto almighty God that they maye leade the rest of theyr lyfe, accordinge to this beginninge.

¶ *Then shalbe sayde.*

¶ Our father which art in heauen. &c.

¶ *Then shall the Priest say.*

Seing now, dearly beloved brethren, that this child **is** *regenerate and grafted into the body of Christs* **Church**[6]*, let vs give thanks vnto* **Almighty** *God for these benefits, and with one Accord make our prayers vnto* **him** *, that* **this child** *may lead the rest of* **his** *life according to this beginning.*

¶ *Then shall be said* (**all kneeling**)

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them

1 S. Pet. ii. 24

Rom. vi 4, 6, 8

-At the laste ende , the Prieste calling the Godfathers and Godmothers together: shall say this short exhortacion folowing.

¶ Godfaders and godmodyrs, of thys chylde whecharge you . . .

FOr asmuch as these children haue promised by you , to forsake the deuil and all his woorkes, to beleue in God and to serue hym: you muste remember that it is youre partes and duetie , to see that these infantes bee taughte, so soone as they shalbe hable to learne, what a solemne vowe, promyse, and professyon, they haue made by you. And that they maye knowe these thynges the better: ye shall call vpon them to heare sermons, and chieflye you shall prouyde that they maye learne the Crede, the Lordes prayer, and the ten commaundementes in thenglish tong: and all other thynges, whiche a Christian man oughte to knowe and beleue, to hys soules healthe. And that these children may bee verteouslye broughte vp to leade a godly and Christian lyfe: remembryng alwayes that Baptisme doeth represent vnto vs our profession, whiche is, to folow thexaumple of our Sauiour Christe, and to bee made lyke vnto him, that as he dyed and rose agayne for vs, so should we (whiche are Baptised) dye from synne, and ryse agayne vnto righteousnesse, continuallye mortifying all our euyll and corrupte

that ye lerne or seyt belerned the Pater noster. Aue maria. & Credo. after the lawe of all holy churche

H quo Decalogum, & articulos Fidei, & orationem Dominicam, sacramenta, perdiscat . . . hunc curet Domino piè & religiose educandum, & instituendum, quò seruare tandem possit omnia quae Christus seruator nobis præcepit.

[S. Bas.] *de bapt.* I i 16 *Ἵνα ὥσπερ ὁ Χριστὸς ἀποθανὼν δι' ἡμᾶς, καὶ ἐγερθεὶς ἐκ νεκρῶν ὑπὲρ ἡμῶν οὐκέτι ἀποθνήσκει, οὕτω καὶ ἡμεῖς βαπτισθέντες εἰς τὸν θάνατον ἐν τῷ ὁμοιώματι ἀποθάνωμεν τῇ ἁμαρτίᾳ καὶ διὰ τῆς ἐκ τοῦ βαπτίσματος ἀνόδου ὥσπερ ἐκ νεκρῶν ἐγερθέντες ζήσωμεν τῷ Θεῷ ἐν Χριστῷ καὶ μηκέτι ἀποθάνωμεν, τουτέστι μηκέτι ἁμαρτήσωμεν.*

Rationale: that we should daily mortify

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¶ *Then shall the Priest saye.*

We yelde thee heartie thākes most mercyfull father, that it hath pleased thee to regenerate this infant with thy holy spirite, to receyue hym for thy owne chyld by adopcion, and to incorporate hym into thy holy congregacion. And humbly we beseche thee to graūt that he being dead vnto sinne, and lyuing vnto righteousnes, and being buried with Christe in his death, maye crucifye the olde man, and vtterly abolyshe the whole body of sinne: that as he is made partaker of the death of thy sonne, so he may be partaker of his resurrectiō: so that finally wyth the residue of thy holy congregacion, he may be enheritour of thine euerlastinge kyngdom: through Christ our Lord. Amen.

¶ At the last ende , the Priest calling the Godfathers and Godmothers together, shall saye thys shorte exhortacion folowinge.

For asmuche as these children haue promised by you to forsake the Deuyll and all hys workes, to beleue in God, and to serue hym: you muste remēbre that it is youre partes and dueties to see that these infantes be taught so soone as they shalbe able to learne, what a solemne vowe, promyse, & profession they haue made by you. And that they may knowe these thinges the better, ye shal call vpō them to heare sermons: And chiefly ye shal prouide that they may learne the Crede, the Lordes prayer, and the ten Commaundementes in the Englishe tongue, and all other thyngs, which a Christian man oughte to knowe and beleue, to hys soules health: & that these chyldren may be vertuously brought vp, to leade a godly & *a* Christen lyfe, remembrynge alwayes that Baptisme doeth represente vnto vs oure profession, whiche is to folowe the example of our sauiour Christ, & to be made like vnto him: that as he dyed and rose agayne for vs, so shoulde we whiche are baptysed, dye from synne, and ryse agayne vnto righteousnesse, continually mortyfyinge all oure euyll and corrupte

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that trespass against vs.

And lead vs not into temptation. But deliver vs from evil. Amen.

¶ *Then shall the Priest say.*

We yeild thee hearty thanks, most merciſull Father, that it hath pleased thee to regenerate this Jnfant with thy holy Spirit, to receive him for thine[1] *own Childe by Adoption, and to incorporate him into thy holy* [6]**Church**. *And humbly we beseech thee to grant that he being dead vnto sin, and living vnto righteousnes, and being buried with Christ in his death, may crucifie the old man; and vtterly abolish the whole body of sin,* **And** *that as he is made partaker of the death of thy Son, he may* **also** *be partaker of his Resurrection, so that finally with the residue of thy holy* **Church**,[6] *he may be* **an** *inheritour of thine everlasting Kingdom, through Christ our Lord. Amen.*

¶ **Then all standing vp,** the Priest shall **say to** the Godfathers and Godmothers this[3] * exhortation following.

Forasmuch as **this** childe **hath** promised by you [8]**his sureties,*** to **renounce** the devil and all his works, to believe in God, and to serve him; **Ye** must remember that it is your parts and duties to see that **this** Jnfant be taught, so soon as **he** shall be able to learne, what a solemn vow, Promise and profession **he hath here** made by you. And that **he** may know these things the better, ye shall call vpon **him** to hear Sermons, and chiefly *ye* shall provide that **he** may learn the Creed, the Lords Prayer, and the ten Commandments in the [7b]**vulgar** tongue, and all other things which a Christian [7b] * ought to know and believe to his Soules health; and that **this** childe may be vertuously brought vp, to lead a godly and *a* christian life; remembring alwayes that baptism doth represent vnto vs our profession, which is, to follow the example of our Saviour Christ, and to be made like vnto him; that as he died and rose again for vs, so should we who are baptized, die from sin, and rise again vnto righteousnes, continually mortifying all our evil and corrupt

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our evil desires and corrupt affections, and . . . walk in a new, pure, and godly life and conversation.

S & in all goodly haste to be confermed of my lorde of the dyocise or of hys depute & that the moder brynge ayen the crysom at hyr puryfycation.

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affeccions, and daylye proceding in all vertue and godlines of liuing.

℄ The minister shall commaunde that the Crisomes bee broughte to the churche, and delyuered to the Priestes after the accustomed manner, at the Purificacyon of the mother of euerye chylde. And that the chyldren be brought to the Busshope to bee confirmed of hym, so soone as they can saye in theyr vulgare tongue the articles of the faythe, the Lordes prayer, and the ten commaundementes, and be further instructed in the Catechisme, sette foorthe for that purpose, accordingly as it is there expressed.

And so lette the congregacyon departe in the name of the Lorde.

℄ Note, that yf the number of children to bee Baptised, and multytude of people presente bee so great that they cannot conueniently stand at the churche doore: then let them stande within the churche in some conuenient place, nygh vnto the Churche doore: And there all thinges be sayde and done, appoynted to bee sayde and done at the churche doore.

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affections, and daylye procedinge in all vertue, and godlynes of lyuynge.

¶ The Minister shal cõmaunde that the chyldrē be brought to the Bishop to be confirmed of him, so sone as they can saie in theyr vulgare tongue the articles of the fayth, the lordes prayer, and the .x. commaundementes, & be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.

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Affections, and daily Proceeding in all vertue and godlines of living.

¶ Then shall he adde and say.

Ye are to take [8]care that this* childe be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lords Prayer, and the ten Cõmandments in the vulgar tongue and be further instructed in the Church Catechism set forth for that purpose.

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¶ It is certain by Gods word that children which are baptized [9]dyeing before they commit actuall sin*, are vndoubtedly saved.

¶ To take away all scruple, concerning the use of the signe of the Crosse in Baptism; the true explication thereof, & the just reasons for the retaining of it may be seen in ye XXX Canon, first published in ye year MDCIV.

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S Die Pfarherr sollen das Volck in den Predigten vnterrichten,
S incontinenti cum nati fuerint propter mortale periculum quod sepe pueris imminet improuisum, baptizentur.

S das sie nicht leichtlich zu der Nottauff eilen sollen,

Wenn es aber die hohe notdurfft erfordert, das man teuffen sol vnd mus, das sie so dabey sein,

vnsern Herrn Gott zuuor anruffen vnd ein Vater vnser beten, Wenn solchs geschehen,

als denn darauff teuffen, im Namen des Vaters, vnd des Sons, vnd des heiligen Geists,
S sic dicendo. I cristene the N. in the name of the fadir and of the sone and of the holy gost. amē. Aquam super paruulum spargendo vel in aqua mergerdo ter vel saltem semel.

S Vnd das man denn nicht zweiuele, das Kind sey recht vnd gnugsam getaufft, das jm on not, das es anderweit in der Kirchen oder sonst getaufft werde.
Doch ob man wil, so mag man solch Kind, wenn es am leben bleibt, in die Kirchen tragen, das

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OF THEM THAT BE BAPTISED IN PRIUATE HOUSES IN TYME OF NECESSITIE.

¶ The pastours and curates shal oft admonyshe the people, that they differre not the baptisme of infātes any longer then the Sondaye, or other holy daye nexte after the childe bee borne, onlesse vpon a great and resonable cause declared to the curate and by hym approued.
And also they shall warne them that without great cause and necessitie, they Baptise not children at home in theyr houses. And when great nede shal compel them so to doe, that then they minister it on thys fashion.
¶ First let thē that be present call vpon god for his grace, and saye the Lordes prayer, if the tyme will suffer.
And then one of them shal name the childe, and dyppe hym in the water, or powre water vpon hym, saying these woordes.
¶ .N. I Baptise thee in the name of the father, and of the sonne, and of the holy gost. Amen.

And lette them not doubte, but that the chylde so Baptised, is lawfully and sufficiently Baptised, and oughte not to bee Baptised agayne, in the Churche. But yet neuerthelesse, yf the chylde whiche is after thys sorte Baptised dooe afterwarde lyue, it is expedyente that he bee broughte into the Churche, to the entente

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Of them that be Baptised in pryuate houses, in tyme of necessitie.

¶ The Pastours and Curates shall oft admonishe the people, that they defere not the Baptisme of infantes anye longer then the Sondaye, or other holye daye, nexte after the chylde bee borne, vnlesse vpon a great and reasonable cause declared to the Curate and by hym approued.

And also they shal warne thē, that without great cause and necessitie, they baptyse not chyldren at home in theyr houses. And when great nede shall compell them so to do, that then they minister it on this fashion.

First let thē that be present cal vpon God for his grace, and saye the Lordes prayer, yf the tyme wyll suffre. And then one of them shall name the chylde, & dippe him in the water, or powre water vpō him, saying these wordes.

N. I baptyse thee in the name of the Father, and of the Sonne, and of the holye Ghost. Amen.

[See p. 745]

And let them not doubt, but that the childe so Baptised, is lawfully and sufficiently Baptised, and ought not to be Baptised agayne in the Church. But yet neuerthelesse, yf the child which is after this sorte Baptised, do afterward lyue: it is expediēt that he be brought into the churche, to the entent

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The Ministration of Private Baptism of Children in Houses.

¶ The Curats **of every parish,** shall **often**[4] admonish the people, that they defer not the Baptism of [8]**their children** longer then the **first or second** sunday next after **their birth,** or other holyday **falling betweene,*** vnlesse vpon a great and reasonable cause **to be** approved by the Curate.

¶ And also they shall warn them, that without **like** great Cause, and necessity, they [4]**procure** not **their** children **to be** baptized* at home in their houses. **But** when need shall compell them so to do, then [4]**Baptism shall be administred*** on this fashion.

¶ First let [4]**the Minister*** **of the Parish,** ([4]**or* in his Absence,[4]any other lawfull Minister that can be procured*) **with** [4]**them*** that **are** present, call vpon God, and say the Lords Prayer, **and so many of the Collects appointed to be said before in the form of Publick Baptism,** as the time **and present exigence** will suffer. And then the childe [4]**being** named **by some** one **that is present, the Minister** shall pour water vpon **it,*** saye-ing theis words.

N: I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ **Then all kneeling down, the Minister shall give thanks vnto God, and say.**

We yeild thee hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this Jnfant with thy holy spirit, to receive him for thine own childe by Adoption, and to incorporate him into thy holy **Church.** *And we humbly beseech thee to grant, that as he is* **now** *made partaker of the death of thy Son, so he may be* **also** *of his resurrection;* **and** *that finally with the residue of thy* **saints** *he may inherit thine everlasting kingdom, through* **the same thy son Iesus** *Christ our Lord. Amen.*

¶ And let them not doubt, but that the child so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again [4] *. Yet nevertheles if the child which is after this sort baptized, do afterward live, it is expedient that [4]**it** be brought into the Church, to the Jntent [4]**that if the Minister of the same parish did himselfe baptize that child, the Congregation may be certified of the true form of Baptism by him privately before vsed.*** Jn which case he shall say thus

der Pfarherr die Leute frage, ob sie auch gewis seien, das das Kind recht getaufft sey . . .

So frage der Pfarherr ferner.

Durch wen ist solchs geschehen,

vnd wer ist dabey gewesen? . .

Habt jr auch den Namen des Herrn angeruffen vnd gebetet? . . . [das Sie Gott über dem Kind in der not angeruffen]

Womit habt jr getaufft? . . .

Mit was worten habt jr getaufft? . . .

Sed si inuenerit laicum discrete & debito modo baptizasse . . .

So sol es der Pfarher nicht wider teuffen, sondern es bey solcher Tauff bleiben lassen, vnd es alda in die Gemeine vnd zal der rechtschaffen Christen annemen . . .

So sage ich, das jr recht vnd wol gethan habt . . .

Weil wir allesampt in sünden vnter Gottes zorn zum ewigen tod vnd verdamnis geborn werden . . .

sintemal die armen Kindlin der gnaden bedürffen, Vnd vnser Herr Ihesus Christus jnen die selbigen nicht absagt, sondern sie auffs allerfreundlichst da zu fordert, Wie solchs der nachfolgende Text des heiligen Euangelij tröstlich zeuget, welchen der Euangelist also geschrieben hat. Marci x. cap. In der zeit brachten sie Kindlin zu Ihesu. etc.

the Prieste maye examyne and trye, whether the chylde bee lawfullye Baptised or no. And yf those that bring any childe to the Churche doe aunswere that he is already Baptised: Then shall the Prieste examyne them further .

¶ By whome the childe was Baptised?

Who was present when the childe was baptised?

Whether they called vpon god for grace and succour in that necessitie?

With what thyng, or what matter, they dyd Baptise the childe ?

With what woordes the childe was Baptised?

Whether they thinke the childe to be lawfully and perfectly Baptised?

And yf the minister shall proue by the aunswers of suche as brought the childe, that al thinges were done, as they ought to be: Then shall not he christen the chylde agayne, but shall receyue him, as one of the flocke of the true christian people, saying thus.

I certifye you, that in this case ye haue doen wel, and accordyng vnto due ordre concernyng the Baptising of thys childe, whiche being borne in originall sinne, and in the wrath of God, is now by the lauer of regeneracyon in Baptisme, made the childe of God, and heyre of euerlastyng lyfe: for oure Lorde Iesus Christe doeth not denye his grace and mercie vnto such infantes, but most louingly doeth call them vnto him. As the holy gospell doeth witnes to our coumfort on thys wise. [Marke. x.

AT a certayne tyme they broughte chyldren vnto Christ that he shoulde touche them: and his disciples rebuked those that brought them. But when Iesus sawe it, he was dyspleased, and sayde vnto them: Suffer

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the Priest

maye examine and trie, whether the child be lawfully Baptised or no. And yf those that bringe any child to the church do answere that he is already baptysed, then shall the Priest examine them further

By whom the chylde was Baptysed?

Who was present when the chyld was Baptysed?

Whether they called vpon God for grace and succour in that necessitie?

With what thing, or what matter they did Baptise the chylde?

With what wordes the childe was Baptysed?

Whether they thinke the chylde to be lawfullye and perfectly Baptysed?

¶ And yf the minister shall proue by the aunsweres of suche as brought the childe, that al thinges were done as they ought to be: Then shall not he Christen the chylde agayne, but shal receyue him, as one of the flock of the true Christian people, sayinge thus.

I certifye you, that in thys case ye haue done well, and accordinge vnto due order concerninge the Baptysing of thys chyld, whyche beynge borne in originall synne and in the wrath of God, is nowe by the lauer of regeneracion in Baptisme, *receyued into the noumbre of* the child*ren* of God, and heyre*s* of euerlastinge lyfe: for oure Lorde Iesus Christe doeth not denye hys grace and mercy vnto suche infantes, but most louingly doth call them vnto him, as the holy gospel doeth wytnesse to our comforte, on thys wyse. [Mark. x.

AT a certayne tyme they brought chyldren vnto Christe that he shoulde touche them, & his disciples rebuked those that brought them. But when Iesus sawe it, he was displeased, and sayd vnto them: suffre

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[I certifie you that according to the due and prescribed order of the Church, at such a time, and at such a place, before divers witnesses, I baptized this Childe]

But [1]if the child were baptized by any other lawfull Minister, then the Minister of the Parish, where the Child was borne

¶ **or christened shall*** examine, and try whether the child be lawfully baptized or no. [1]**In which case** if those that bring any child to the Church, do answer that **the same child** is already baptized, then shall the **Minister** examine them further, **saying,***

By whom [1]**was*** **this** child baptized?

Who was present when **this** child was baptized?

[1]

*

[1]Because some things essentiall to this sacrament may happen to be omitted through fear, or haste, in such times of extremity; therefore I demand further of you,*

With what [1] * matter [1]**was*** this child [1]**baptized***?

With what words was **this** child baptized?

¶ And if the Minister shall [1]**find** by the answers of such as **bring*** the child, that all things were done as they ought to be: then shall not he christen the child again, but shall receive him as one of the flock of true christian people, saying, thus,

I certifie you, that in this case [1]**all is** well **don***, and according vnto due order, concerning the baptizing of this child, who[8] being born in originall sin, and in the wrath of God, is now by the laver of Regeneration in baptism, *received into the number of* the child*ren* of God, and heir*s* of everlasting life: For our Lord Iesus Christ doth not deny his grace and mercy vnto such Infants, but most lovingly doth call them vnto him, as the holy Gospel doth witness to our comfort on this wise. [S. Mark. 10. [1]13.

They brought young children to Christ that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, he was much displeased, and said vnto them, Suffer

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litle chyldren to come vnto me, and forbydde them not, for to such belongeth the kyngdome of God. Verely I say vnto you: whosoeuer doeth not receyue the kingdome of God as a litle childe, he shal not enter therin. And when he had taken them vp in hys armes, he put hys handes vpon them, and blissed them.

After the gospell is read: the minister shall make thys exhortacion vpon the woordes of the gospell.

See p. 732

FRendes, ye heare in this gospell the woordes of our Sauiour Christ, that he commaunded the children to be broughte vnto him, how he blamed those that woulde haue kepte them from hym, howe he exhorted all men to folowe theyr innocencye: ye perceiue how by his outward gesture and dede, he declared his good wil towarde them, for he embraced them in his armes, he layed hys handes vpon them and blessed them. Doubte you not therefore, but earnestlye beleue, that he hath lykewyse fauourablye receyued this presente infante, that he hath enbraced him with the armes of hys mercye,

that he hath geuen vnto hym the blessyng of eternall lyfe, and made hym partaker of his euerlasting kingdome. Wherfore we being thus perswaded of the good will of oure heauenlye father declared by his sonne Iesus Christ towardes thys infant: Let vs faythfully and deuoutlye geue thankes vnto hym, and saye the prayer whiche the Lorde himselfe taught , and in declaracion of our fayth, lette vs also recyte the articles conteyned in our Crede.

Here the minister with the Godfathers and Godmothers shall saye.

OUr father whiche art in heauen, halowed be thy name: thy kingdome come. &c.

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lyttle chyldren to come vnto me, and forbyd them not, for to suche belongeth the kyngdome of God. Verely I saye vnto you, whosoeuer doeth not receyue the kyngdome of God as a lyttle chylde, he shall not entre therein. And whē he had taken them vp in his armes, he put hys handes vpon them and blessed them.

¶ After the Gospell is read, the Minister shall make this exhortacion vpon the wordes of the Gospell.

FRendes, *you* heare in this Gospel the wordes of our Sauiour Christe, that he commaunded the chyldren to be brought vnto hym: How he blamed those that would haue kept them frō him: how he exhorted all men to folow their innocencie. Ye perceyue how by his outwarde gesture and dede, he declared his good wyl towarde them. For he embrased thē in hys armes, he layd his handes vpon them, & blessed them: doubt *ye* not therefore, but earnestly beleue, that he hathe lykewyse fauourably receyued thys presente infante, that he hathe embrased hym wyth the armes of hys mercye,

that he hath geuen vnto hym the blessynge of eternall lyfe, and made hym partaker of hys euerlastynge Kyngdome. Wherefore we beynge thus perswaded of the good wyll of oure heauenly father declared by his Sonne Iesus Christe towardes this infante: Lette vs faythfully and deuoutely geue thankes vnto him, & saye the prayer which the Lorde himselfe taught , and in declaracion of our fayth, let vs recyte the articles conteyned in our Crede.

¶ Here the Minister wyth the Godfathers and Godmothers shall saye.

Our father which arte in heauen.

&c.

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the little children to come vnto me, and forbid them not: for of such is the kingdom of God. Verily, I say vnto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them vp in his arms, put his hands vpon them, and blessed them.

¶ After the Gospel is read the Minister shall make this [1a]brief exhortation vpon the words of the Gospel.

Beloved, [1b]ye * hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought vnto him, how he blamed those that would have kept them from him; how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed he declared his good will toward them for he embraced them in his arms, he laid his hands vpon them, and blessed them. Doubt *ye* not therefore, but earnestly believe that he hath likewise favourably received this present Infant, that he hath embraced him wth the arms of his mercy, **and (as he hath promised in his holy word) will** give vnto him the blessing of eternall life, and make him partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his son Iesus Christ toward this Jnfant, let vs faithfully and devoutly give thanks vnto him, and say the prayer which the Lord himself taught **vs.**

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be don, on earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation: But deliver vs from evil. Amen.

Almighty and everlasting God, heavenly Father, we give thee humble thanks that thou hast vouchsafed

Then shall they saye the Crede, and then the Prieste shall demaunde the name of the childe, whiche beeyng by the Godfathers and Godmothers pronounced, the minister shall say.

See p. 734

℣. N. Doeste thou forsake the deuill and all his woorkes?

Aunswere.

I forsake them.

Minister.

Doeste thou forsake the vayne pompe and glorye of the worlde, with all the couetous desyres of the same?

Aunswere.

I forsake them.

Minister.

Doeste thou forsake the carnall desyres of the fleshe, so that thou wilt not folowe and be led by them?

Aunswere.

I forsake them.

Minister.

Doest thou beleue in God the father almyghtye, maker of heauen and yearth?

Aunswere.

I beleue.

Minister.

Doeste thou beleue in Iesus Christe hys onely begotten sonne our Lorde, and that he was conceyued by the holye Ghoste, borne of the virgin Marie, that he suffred vnder Poncius Pilate, was crucifyed, dead, and buried, that he wente downe into hell, and also did ryse agayne the thirde daye, that he ascended into heauen, and sitteth on the right hande of God the father almightie: And from thence

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¶ Then shal the Priest demaunde the name of the chyld, which beyng by the Godfathers and Godmothers pronounced, the Minister shall saye.

Doeste thou *in the name of this chylde* forsake the Deuyl and al his workes,

the vayne pompe, and glory of the worlde, wyth al the couetous desyres of thesame,

the carnall desyres of the fleshe, *and* not *to* folow, and be led by them?

Aunswere.

I forsake them *all.*

Minister.

Doeste thou *in the name of thys chylde professe thys fayth, to* beleue in God the father almightie, maker of heauen and earth.-

-*And* in Iesus Christ his onely begotten sonne our Lorde, and that he was conceyued by the holy ghoste, borne of the virgin Mary, that he suffred vnder Poncius Pilate, was crucified, dead, & buryed, that he wente downe into hell, & also dyd ryse agayne the thyrde day: that he ascended into heauen, & sitteth *at* the ryght hand of God the father almightie: and from thence *he*

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to call vs to the knowledge of thy grace, and faith in thee: Increase *this knowledge*, and confirm this faith in vs evermore. Give thy holy Spirit to this Infant, that he being born again, & being made an heir of everlasting salvation, through our Lord Iesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Iesus Christ thy Son who liveth and reigneth with thee, and the holy Spirit, now and for ever. Amen.

¶ Then shall the Priest demand the Name of the Child, which being by the Godfathers, and God-mothers pronounced, the Minister shall say.

Dost thou *in the Name of this child* renounce the devil, and all his works,

the vain pomp and glory of this world, with all covetuous desires of the same,

and the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

¶ Answer.

I renounce them *all.*

¶ Minister.

Dost thou believe in God, the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only begotten Son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise again the third day? that he ascended into heaven, and sitteth *at* the right hand of God the Father Almighty, and from thence

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shall come agayne at the ende of the worlde to iudge the quicke and the dead: doest thou beleue thus?

Aunswere.

I beleue.

Minister.

Doest thou beleue in the holy Goste, the holy Catholike Churche, the Cōmunion of Saintes, Remission of sinnes, Resurreccion of the fleshe, and euerlasting lyfe after death?

Aunswere.

I beleue.

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Then the minister shall put the white vesture commonly called the Crisome, vpon the childe, saying.

See p. 742

TAke thys white vesture for a token of the innocencie, whiche by goddes grace in the holy sacramente of Baptisme is geuen vnto thee, and for a sygne wherby thou arte admonyshed so long as thou shalte liue, to geue thy selfe to innocency of liuing, that after this transitory lyfe, thou mayest be partaker of the lyfe euerlastyng. Amen.

℄ Let vs pray.

See p. 732

ALmightie and euerlastyng God heauenly father, wee geue thee humble thankes, that thou haste vouchesaued to call vs to the knowlege of thy grace, and fayth in thee: Increase and confyrme this fayth in vs euermore: Geue thy holye spirite to thys infante, that he being borne agayne, and being made heire of euerlasting saluacyon throughe oure Lorde Iesus Christe, maye continue thy seruaunte, and attayne thy promises, through the same oure Lorde Iesus Christe thy sonne: who liueth and reygneth with thee in vnitie of the same holy spirite euerlastingly. Amen.

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shal come agayn at the ende of the worlde, to iudge the quicke and the dead ?

And doe *you in hys name* beleue in the holy ghoste. The holy Catholique Churche. The Communion of sainctes. *The* remission of synnes. Resurreccion , and euerlasting lyfe after death ?

Aunswere.

All thys I *stedfastly* beleue.

¶ Let vs praye.

ALmightie and euerlastinge God heauenly father, we geue thee humble thankes, *for* that thou hast vouchsafed to call vs to the knowledge of thy grace, and fayth in thee : increase *thys knowledge*, & confyrme thys fayth in vs euermore : Geue thy holy spyrite to this infante, that he beynge borne agayne, and beynge made heyre of euerlasting saluacion, through our Lorde Iesus Christ, may continue thy seruaunt, and attaine thy promyse , through the same our Lord Iesus Christ thy sonne : who liueth & reygneth with thee in *the* vnitie of the same holy spyryte euerlastingly. Amen.

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shall come again at the end of the world, to iudge the quick, and the dead ?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, *the* Remission of sins, [6]**the** Resurrection [1b]of the flesh*, and everlasting life after death ?

¶ Answer.

All this I *stedfastly* beleeve.

¶ **Minister.**

Wilt thou then obediently keep Gods holy will and Commandments, and walk in the same all the Dayes of thy life ?

¶ **Answer.**

I will.

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[7b]¶ Then the Priest shall say

We receive this child into the Congre-

See p. 743

See p. 745

Then shall the minister make thys exhortacyon, to the Godfathers and Godmothers.

FOrasmuche as thys chylde hathe promysed by you to forsake the deuill and all his woorkes, to beleue in God, and to serue him, you must remember that it is your partes and duetie to see that this infante be taught, so soone as he shalbe hable to learne, what a solemne vowe, promyse, and profession he hath made by you, and that he maye knowe these thinges the better, ye shall call vpon him to heare sermons: And chiefely ye shall pro-

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gation of Christs flock, and do† sign him with the sign of the cross ;

† The Priest shall make a Cros vpon the childs forehead.

in token that *hereafter he* shall not be ashamed to confess the faith *of* Christ crucified, and manfully to fight vnder his banner, against Sin, the World, and the Devil, and to continue *Christs* faithfull souldier and servant vnto *his* lives end. Amen.*

¶ *Then shall the Priest say.*

Seing now, dearly beloved bretheren, that this child **is by Baptism** *regenerate and grafted into the body of Christs* **church**: *let vs give thanks vnto* **Allmighty** *God for these benefits, and with one accord make our prayers vnto* **him**, *that* **he** *may lead the rest of* **his** *life according to this beginning.*

¶ *Then shall the Priest say.*

We yeild thee **most** *hearty thanks, most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receive him for thine own child by Adoption, and to incorporate him into thy holy* **church**. *And humbly we beseech thee to grant that he being dead vnto sin, and living vnto righteousness, and being buried with Christ in his death, may crucifie the old man and viterly abolish the whole body of sin;* **and** *that as he is made partaker of the death of thy son, he may* **also** *be partaker of his Resurrection: So that finally with the Residue of thy holy* **church**, *he may be* **an** *inheritour of thine everlasting kingdom, through* **Iesus** *Christ our Lord. Amen.*

¶ Then shal the minister make this exhortaciō, to the Godfathers, and Godmothers.

For asmuche as this childe hath promised by you to forsake the deuil and all his workes, to beleue in God, and to serue hym: you must remēbre that it is your parte and duetie to see that this infant be taught so soone as he shalbe able to learne, what a solemne vowe, promyse, and profession he hathe made by you, and that he maye knowe these things the better, ye shall call vpon hym to heare sermons: And chiefly ye shal pro-

¶ Then **all standing vp,** the Minister shall make this exhortation to the Godfathers, and Godmothers.

Forasmuch as this child hath promised by you **his sureties,** to **renounce** the Devil, and all his works, to believe in God, and to serve him: **ye** must remember that it is your parts, and duties to see, that this Infant be taught, so soon as he shall be able to learn, what a solemn vow promise and profession he hath made by you. And that he may know these things the better, ye shall call vpon him to hear sermons, and chiefly ye shall pro-

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uide that he may learne the Crede, the Lordes prayer, and the ten commaundementes in the Englishe tongue, and all other thinges which a christian man ought to knowe and beleue to his soules health, and that this child may be vertuously brought vp, to leade a godly and a christian lyfe. Remembring alway that baptisme doeth represent vnto vs oure profession, whiche is to folowe the example of our sauiour Christe, and to be made lyke vnto him, that as he died and rose agayne for vs: so shoulde we, which are baptised, dye from sinne, and ryse agayne vnto righteousnes, continually mortifying al our euil and corrupt affeccions, and daily proceding in al vertue and godlines of lyuyng.

&c. As in publyke Baptisme.

¶ But yf they whiche bryng the infantes to the churche, doe make an vncertaine aunswere to the priestes questions, and saye that they can not tell what they thought, dyd, or sayed in that great feare and trouble of mynde: (as oftentymes it chaunseth)

Then lette the prieste Baptize him in forme aboue written, concerning publyke Baptisme , sauing that at the dypping of the chylde in the fonte, he shall vse this forme of wordes.

YF thou be not Baptized already. N. I Baptize thee in the name of the father, & of the sonne, and of the holy gost. Amen.

The water in the fonte shall be changed euery moneth . . . . .

. . . . . .

elect children, through Iesus Christ our Lorde.

S Würden aber die Leute, so das Kindlin zu der Tauff bringen, auff der Pfarhers frage vngewis antwort geben, vnd sagen, Sie wüsten nicht was sie gedacht, viel weniger was sie geredt oder gethan in solcher grosser not (als denn offtmals zu geschehen pflegt). . . .

S Si vero dubitet rationabiliter sacerdos vtrum infans ad baptizandum sibi oblatus prius in forma debita fuerit baptizatus vel non: debet omnia perficere cum eo sicut cum alio quem constat sibi non baptizatum, preterquam quod verba sacramentalia essentialia proferre debeat sub conditione hoc modo dicendo

N. si baptizatus es ego non rebaptizo te: sed si nondum baptizatus es: ego baptizo te. In nomine patris et filii & spiritus sancti. Amen. sub aspersione vel immersione vt supra.

See pp. 738, 740

Tertullian *de Baptismo* 20 ingressuros baptismum orationibus crebris, ieiuniis et geniculationibus et peruigiliis orare oportet. Cp. S. Justin M. *Ap.* i 61

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uyde that he may learne the Crede, the lordes Prayer, and the ten Commaundementes in the Englishe tongue, and all other thynges whyche a Christian man oughte to knowe and beleue, to hys soules health, & that this chylde may be vertuously broughte vp, to leade a godly & a Christian lyfe: Remembrynge alwaye that Baptisme doeth represent vnto vs oure profession, whiche is to folowe the example of oure sauioure Christe, and be made lyke vnto hym: that as he dyed and rose agayne for vs: so shoulde we whiche are baptysed, dye from synne, and ryse agayne vnto ryghteousnesse, continually mortifyinge all oure euyll and corrupte affections, and daylye procedinge in all vertue, and godlynes of lyuynge.

℄ And *so forth*, as in Publique Baptisme.

℄ But yf they which bring the infantes to the Churche, doe make an vncertayn answere to the Priestes questions, and saye that they cannot tel what they thought, dyd, or sayde in that greate feare, and trouble of mynde, (as oftentymes it chaunceth)

then lette the Priest Baptyse him in forme aboue wrytten concernynge Publique Baptysme, sauynge that at the dyppinge the Chylde in the Fonte, he shal vse this forme of wordes.

Yf thou be not baptysed already. N. I baptyse thee in the name of the Father, and of the Sonne, and of the holye Ghoste. Amen.

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vide that he may learn the Creed, the Lords Prayer, and the ten Commandments in the [7b]**vulgar** tongue, and all other things which a Christian [7b] * ought to know, and believe, to his souls health: and that this child may be virtuously brought vp to lead a godly and a Christian life; remembring alway that, Baptism doth represent vnto vs our Profession which is to follow the example of our Saviour Christ, and be made like vnto him; that as he died and rose again for vs, so should wee who are baptized, die from sin, and rise again vnto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlines of living.

[7b] *

¶ But if they which bring the infant to the Church, do make **[7b]such** vncertain answers to the Priests questions, **as that it cannot appear that the child was baptized with water, Jn the Name of the Father and of the Son, and of the holy Ghost, (which are essential parts of Baptism**:)* then let the Priest baptize **it** in **the** form **before appointed for** publick Baptism **of Jnfants**: Saving that at the dipping [1]of* the child in the Font, he shall vse this form of Words

Jf thou **art** not already baptized, N. I baptize thee in the Name of the Father, and of the Son, and of the holy Ghost. Amen.

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS, AND ABLE TO ANSWER FOR THEMSELVES.

¶ When any such persons, as are of riper years are to be baptized, timely notice shall be given to the Bishop, or whom he shall appoint for that purpose, a week before at the least, by the Parents, or some other discreet persons: that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the christian Religion; and that they may be exhorted to prepare themselves with prayers and fasting, for the receiving of this holy Sacrament.

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See p. 727

Ps. li 5, S. Jo. ix 34
S. Jo. iii 6
Rom. viii 8

See p. 729

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¶ **And if they shall be found fitt,** then the Godfathers **and** Godmothers, (**the** people **being assembled** vpon the Sunday, or Holy-day **appointed**) **shall** be ready **to present them** at the *Font*, immediatly *after* the **second** *Lesson*, **either** at *Morning*, or Even*ing prayer*, as the Curate **in** his discretion shall **think fitt.**

¶ And standing there, the Priest shall ask whether **any of** the **persons here presented** be baptized or No? if they **shall** answer, No: Then shall the Priest say thus.

Dear*ly* beloved, Forasmuch as all men **are** conceived and born in sin **(and that which is born of the flesh is flesh) and they that are in the flesh cannot please God, but live in sin comitting many actuall transgressions**; and that *our Saviour Christ saith*, No*ne* can enter into the kingdom of God, except he be regenerate and born anew of water and **of** the holy Ghost: I beseech you to call vpon God the Father, through our Lord Jesus Christ, that of his **bounteous goodness** he will grant to these **persons** that which by nature they cannot have; *that* they may be baptized with *water*, *and* the holy Ghost, and received into Christs holy Church, and be made lively members **of** the same.

¶ Then shall the Priest say.

Let vs pray.

(¶ And here all the Congregation shall kneel.)

Almighty and everlasting God; who of thy *great* mercy didst save *No***ah** *and his family* in the Arke *from perishing by water*, and *also* didst safely lead the children of Israel thy people through the Red Sea, figur*ing* thereby thy holy Baptism; and by the Baptism of thy welbeloved son Iesus Christ **in** the **river** Iordan didst sanctifie **the element of** Water to the mysticall washing away of sin: We beseech thee for thine infinite mercies, that thou wilt mercifully look vpon these **thy servants.** *Wash them* and sanctifie them with the holy Ghost; that they being delivered from thy wrath, may be received into the Ark of Christs Church; and being stedfast in faith, ioyfull through hope, *and* rooted in charity, way *so pass the waves of this troublesome world, that*

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finally *they may come* to *the land of* everlasting life, *there to raign with thee world without end, through* Jesus Christ our Lord. Amen.

Almighty and immortall God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that beleeve, and the resurrection of the dead: We call vpon thee for these **persons** that they coming to thy holy Baptism may receive remission of their sins by spirituall Regeneration. Receive them O Lord: and as thou hast promised by thy welbeloved Son, sayeing, Ask, and ye shall receive; Seek, and ye shall find; Knock, and it shall be opened vnto you: so give now vnto vs that ask; let vs that seek finde; open the gate vnto vs that knock; that these **persons** may inioy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom, which thou hast promised by Christ our Lord. Amen.

¶ Then shall **the people stand vp, and** the Priest **shall** say.

Hear *the words of* the Gospel, written by Saint **Iohn** *in the* **third** *chapter* **beginning at the first verse.**

[St. John 3. 1.

There was a man of the Pharisees, named Nicodemus, a ruler of the Iews. The same came to Iesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou dost, except God be with him. Iesus answered, and said vnto him, Verily, verily I say vnto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith vnto him, How can a man be born when he is old? Can he enter the second time into his mothers womb, and be born? Iesus answered, Verily, verily I say vnto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit; Marvel not that I said vnto thee, Ye must be born again; The wind bloweth where it listeth, and

See p. 733

S. Mk. xvi 15, 16

Acts ii 37-40

1 Pet. iii 21

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thou hearest the sound thereof; but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the spirit.

¶ After which he shall say this Exhortation following.

Beloved, ye hear in this Gospel the express words of our Saviour Christ, that except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Whereby ye may perceive the great necessity of this sacrament, where it may be had. Likewise imediatly before his Ascension into heaven (as we read in the last Chapter of Saint Marks Gospel) he gave comand to his Disciples, saying, Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized shall be saved; but he that beleeveth not, shall be damned. Which also sheweth vnto vs the great benefit we reap thereby. For which cause saint Peter the Apostle, when vpon his first preaching of the Gospel, many were pricked at the heart, and said to him and the rest of the Apostles, Men and brethren, what shall we do? replied, and said vnto them, Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the holy Ghost. For the promise is to you and your children and to all that are afar off, even as many as the Lord our God shall call. And with many other words exhorted he them saying, Save your selves from this vntoward generation. For (as the same Apostle testifieth in another place) even Baptism doth also now save vs (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Iesus Christ. Doubt ye not therefore but earnestly believe that he will favourably receive these present persons, truly repenting, and coming vnto him by faith, that he will grant them remission of their sins, and bestow vpon them the holy Ghost; that he will give them the blessing of eternal life, and make them partakers of his everlasting kingdom

Wherefore we being thus perswaded

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See p. 735

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of the good Will of our heavenly Father towards these **persons**, declared by his son Iesus Christ; Let vs faithfully, and devoutly give thanks to him, and say.

Almighty and everlasting God, heavenly Father, we give thee humble thanks. **for** that thou hast vouchsafed to call vs to **the** knowledge of thy grace, and faith in thee. Increase *this knowledge*, and confirm this faith in vs evermore. Give thy holy spirit to **these persons**, that **they** may be born again, and be made heirs of everlasting Salvation, through our Lord Iesus Christ, who liveth and reigneth with thee and the holy spirit, now and for ever. Amen.

¶ Then the Priest shall speak to the **persons to be baptized**, on this wise.

Welbeloved, **who are come hither desiring to receive holy Baptism**, ye have **heard how the Congregation hath** prayed, that our Lord Iesus Christ would vouchsafe to receive **you, and** bless **you**, to release **you** of **your** sins, to give **you** the kingdom of heaven, and everlasting life. Ye have heard also that our Lord Iesus Christ hath promised in his **holy word** to grant all those things that **we** have prayed for; which promise he for his part will most surely keep and perform.

Wherefore after this promise made by Christ, **ye** must also faithfully for **your** part, promise **in the presence of these your witnesses, and this whole Congregation**, that **ye will renounce** the Devil, and all his works, and constantly believe Gods holy Word, and obediently keep his Commandments.

¶ Then shall the Priest demand of **each** of the **persons to be baptized severally**, these questions following.

¶ **Question.**

Dost thou **renounce** the Devil, and all his works, the vain pomp and glory of the world, with all covetous desires of the same, **and** the carnal desires of the flesh, so that thou wilt **not** follow nor be led by them?

¶ Answer.

I renounce them *all*.

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¶ Question.

Dost thou believe in God the Father Almighty, Maker of heaven, and earth?

And in Iesus Christ his only begotten son, our Lord? and that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and Sitteth *at* the right hand of God the Father Almighty, and from thence shall come again at the end of the world to iudge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, *the* remission of sins, *the* resurrection of the flesh, and everlasting life after death?

¶ Answer.

All this I *stedfastly* believe.

¶ Question.

Wilt thou be baptized *in this faith.*

¶ Answer.

That is my desire.

¶ Question.

Wilt thou then obediently keep Gods holy will, and Commandments, and walk in the same all the dayes of thy life.

¶ Answer.

I will endeavour so to do, God being my helper.

¶ *Then* shall the Priest say.

O mercifull God, grant that the old Adam in these **persons** may be so buried, that the new man may be raised vp *in them.* Amen.

Grant that all carnall affections may die. in them, and that all things belonging to the Spirit may live and grow in them. Amen.

Grant that they may have power, and strength to have victory, and to triumph against *the Devil*, the world, and the flesh. Amen.

Grant that they **being** here dedicated to thee by our office and ministery, may also be indued with heavenly vertues, and everlastingly rewarded, through thy mercy, O blessed Lord

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God, who dost live and govern all things world without end. Amen.

Almighty everliving God, whose most dearly beloved son Iesus Christ for the forgivenes of our sins, did shed out of his most pretious side, both water and blood, and gave commandment to his disciples that they should go teach all nations, and baptize them, In the Name of the Father, the Son and the holy Ghost Regard, we beseech thee, the supplications of this Congregation; **Sanctifie this Water to the mystical washing away of sin**: and grant that **the persons now** to be baptized **therein** may receive the fulnes of thy grace, and ever remain in the number of thy faithfull and elect children, through Iesus Christ our Lord. **Amen.**

¶ Then shall the Priest take **each person to be baptized by the right** hand, **and placing him conveniently by the Font according to his discretion**, shall ask **the God-fathers, and God-mothers** the Name: and **then** shall dip **him** in the Water, **or** pour Water vpon **him**, saying.

N. I baptize thee, Jn the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then shall the Priest say.

We receive this person *into the Congregation of Christs flock, and* †*do sign him with* the sign of the Cros, in token that *hereafter he* shall not be ashamed to confes the faith *of* Christ crucified, and manfully to fight vnder his banner against sin, the World, and the Devil, and to continue *Christs* faithfull soldier and servant, vnto *his* lives end. Amen.

† Here the Priest shall make a cros vpon the persons forehead.

¶ *Then shall the Priest say.*

Seing now, dearly beloved brethren, that these persons are *regenerate and grafted into the body of Christs* Church: *let vs give thanks vnto* Almighty *God for these benefits, and with one accord make our prayers vnto* him *that they may lead the rest of their life according to this beginning.*

¶ *Then shall be said* **the Lords Prayer, all kneeling.**

Our Father which art in heaven; Hallowed be thy Name. Thy kingdom

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See p. 743

See pp. 753, 757

See p. 745

2 Pet. iii 18

Tit. ii 12

Gal. iii 27

Gal. iii 26, Eph. v 9, 1 Th. v 5

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come. Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation; But deliver vs from evil. Amen.

We yeild thee humble thanks, O heavenly Father, that thou hast vouchsafed to call vs to the knowledge of thy grace, and faith in thee. Jncrease *this knowledge* and confirm this faith in vs evermore. Give thy holy spirit to these persons, that being now born again, and made heirs of everlasting salvation, through our Lord Iesus Christ, they may continue thy servants, and attain thy promises through the same Lord Iesus Christ thy Son, who liveth and reigneth with thee, in *the* Vnity of the same holy Spirit everlastingly. Amen.

¶ Then all standing vp, the Priest shall ¶ vse this Exhortation following, speaking to the Godfathers and Godmothers first.

Forasmuch as these persons have promised in your presence to renounce the Devil, and all his works, to believe in God, and to serve him: Ye must remember that it is your part and duety to put them in mind, what a solemn vow, promise and profession they have now made before this Congregation, and especially before you their chosen witnesses. And ye are also to call vpon them to vse all diligence to be rightly instructed in Gods holy Word, that so they may grow in grace, and in the knowledge of our Lord Iesus Christ, and live godly, righteously and soberly in this present world.

(¶ And then speaking to the new baptized persons, he shall proceed, and say.)

And as for you, who have now by Baptism put on Christ, it is your part and duty also, being made the children of God, and of the light by faith in Jesus Christ, to walk answerably to your christian calling, and as becometh the children of light; remembring alwaye that Baptism representeth vnto vs our profession; which is to follow the example of our Saviour Christ, and to be made like vnto him: That as he died, and

See p. 747

CONFIRMACION WHERIN IS CONTEINED A CATHECHISME FOR CHILDREN.

To thende that confirmacion may be ministred to the more edifying of suche as shall receyue it (according to Sainct Paules doctrine who teacheth that all thynges shoulde be doen in the churche to the edificacion of the same) it is thought good that none hereafter shall be confirmed, but suche as can say in their mother tong, tharticles of the faith, the lordes prayer, & the ten commaũdemẽtes: And can also aunswere to suche questions of this shorte Catechisme, as the Bushop (or suche as he shall appoynte) shall by his discrecion appose them in. And thys ordre is moste conueniente to be obserued for diuers consyderacions.

1 Cor. xiv 26

¶ First, because that when children come to the yeres of discrecion and haue learned what their Godfathers and Godmothers promised for them in Baptisme, they maye then themselfes with their owne mouthe and with their owne consent, openly before the churche, ratifie and confesse the same, and also promise that by the grace of God they wyll euermore endeuour themselues faithfully to obserue and kepe suche thinges, as they by their owne mouth and confession haue assented vnto.

¶ Secondly, forasmuch as confirmacion is ministred to them that be Baptised, that by imposicion of handes, and prayer they maye receiue strength and defence against all temptacions to sinne, and the assautes of the worlde, and the deuill: it is moste mete to be ministred, when children come to that age, that partly by the frayltie of

H Necessè est, ut ea [confessio fidei &c.] ab iis, qui in infantia baptizati fuerint, fiat, cum ipsa de religione utcunque instituti fuerint, & summa illa beneficia in Baptismo collata, aliquantulun intellexerint . . . Ergo placet tibi, ratumque habes . . quod tui susceptores nomine tuo ad Sacrum Baptisma promiserunt & professi sunt . . Et nunc ipse etiam tuo corde & ore . . coram sancta . . Ecclesia, renuncias [&c.] . . Vis autem hæc omnia bona fide præstare, & obseruare, quemadmodum iam professus es? . . Volo, fretus auxilio Domini nostri Iesu Christi.

Decretum III de cons. v 2: Et quia in hoc mundo tota etate uicturis inter inuisibiles hostes et pericula gradiendum est, in baptismo regeneramur ad uitam, post baptismum confirmamur ad pugnam; in baptismo abluimur, post baptismum roboramur. . . . Regeneratio per se saluat mox in pace beati seculi recipiendos: con

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rose again for vs; soe should we who are baptized, die from sin, and rise again vnto righteousnes, continually mortifieing all our evil and corrupt Affections, and daily proceeding in all vertue, and godliness of living.

¶ **Jt is expedient** that **every person thus baptized, should** be confirmed **by** the Bishop, so soon **after his Baptism as conveniently may be: that so he may be admitted to the holy Cōmunion.**

¶ **Jf any persons not baptized in their Infancy, shall be brought to be baptized before they come to years of discretion to answer for themselves: Jt may suffice to vse the office for publick Baptism of Infants, or (in case of extreme danger,) the office for private Baptism, only changing the word (Infant) for [Childe, or Person] as occasion requireth.**

CONFIRMACION WHEREIN IS CONTEYNED A CATHECHYSME FOR CHILDREN.

[P. 793]

To the ende that Confirmacion may be ministred to the more edifyeng of such as shal receiue it (according to sainct Paules doctrine, who teacheth that al thinges should be done in the Churche to the edificacion of thesame) it is thought good that none herafter shalbe confirmed, but such as can say in their mother tongue the articles of the fayth, the Lordes prayer, and the .x. commaundementes: And can also answere to suche questions of this short Cathechisme, as the Bishop (or suche as he shal appointe) shal by his discrecion appose them in. And this ordre is most cōueniente to be observed for dyuers consideracions.

First, because that when children come to the yeres of discreciō, and haue learned what their godfathers and godmothers promised for them in baptisme, they may then thēselues with their own mouth, & with their own consent, openly before ye Churche, ratifie and con*firme* the same: and also promise that by the grace of god, they wil euermore endeuour themselues faithfully to obserue and kepe suche thynges, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuche as Confirmacion is ministred to them that be Baptised, y^e^ by imposicion of handes, & prayer, they maye receiue strength, & defence againste all temptacions to sinne, and the assaultes of the worlde, & the Deuil: it is most mete to be ministred when children come to that age, y^t^ partly by the frailtie of

SOURCES

firmatio armat et instruit ad agones mundi huius et prelia reseruandos.

Decretum ubi supra: Qui autem post baptismum cum acquisita innocentia immaculatus ad mortem peruenit, confirmatur morte, quia iam non potest peccare post mortem.

Necessary doctrine f. G iv^{v}: whereby [sc. by baptism] they . . . receiue forgyuenes of theyr synne and suche grace of the holy goste, that yf they dye in the state of theyr infancy, they shall therby vndoubtedly be saued.

Homily against the feare of Death i (1547): a true Christian man . . is the very member of Christ, the Temple of the holy Ghost, the sonne of God, and the very inheritour of the euerlasting kingdome of heauen.

℣ Abrenuncias satane . . et omnibus operibus eius . . et omnibus pompis eius? (p. 734) (omni vanitati . . seculi *Encheir. Col.* f. lxxxi)

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their owne fleshe, partly by the assautes of the worlde and the deuill, they begyn to be in daunger to fall into sinne.

℣ Thirdely, for that it is agreable with the vsage of the churche in tymes past, wherby it was ordayned that confirmacion shoulde be ministred to them that were of perfecte age, that they beynge instructed in Christes religion, shoulde openly professe their owne fayth, and promyse to be obedient vnto the wyll of God.

℣ And that no manne shall thynke that anye detrymente shall come to children by differring of their confirmacion: he shall knowe for trueth, that it is certayn by goddes worde, that children being Baptised (yf they departe out of this lyfe in their infancye) are vndoubtedly saued.

A CATHECHISME THAT IS TO SAY, AN INSTRUCCION TO BEE LEARNED OF EUERY CHILDE, BEFORE HE BE BROUGHT TO BE CONFIRMED OF THE BUSHOP.

Question.

What is your name?

Aunswere.

N. or M.

Question.

Who gaue you this name?

Aunswere.

My Godfathers and Godmothers in my Baptisme, wherin I was made a membre of Christ, the child of God, and an inheritour of the kingdome of heauen.

Question.

What dyd your Godfathers & Godmothers then for you?

Aunswere.

They did promise and vowe three thinges in my name. First, that I shoulde forsake the deuill and all his workes and pompes, the vanities of the wicked worlde, and al the sinnefull lustes of the fleshe. Secondly that I should beleue all the articles of the Christian fayth. And thirdly that I should kepe Goddes holy will and commaundementes, and walke in the same all the dayes of my lyfe.

Question.

Doest thou not thynke that thou art bound to beleue, and to doe as they haue promised for thee?

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their own flesh, partly by the assaultes of the world, & the Deuil, they begyn to be in daunger to fall into *sondry kindes of* synne.

Thirdly, for that it is agreable with the vsage of ye Churche in times past, wherby it was ordeined that Confirmaciō should be ministred to them that were of perfect age, that thei being instructed in Christes religion, shoulde openly professe their owne fayth, and promise to be obedyente vnto the wyll of God.

And that noman shal thynk that any detriment shall come to children by deferryng of their Confirmacion: he shal knowe for truth, that it is certeyne by Goddes worde, that children beyng baptysed *haue al thynges necessary for their saluacion, and be* vndoubtedly saued.

A CATHECHISME, THAT IS TO SAY, AN INSTRUCCION TO BE LEARNED OF EUERY CHILD, BEFORE HE BE BROUGHTE TO BE CONFYRMED OF THE BISSHOPPE.

Question.

What is your name?

Aunswere.

N. or .M.

Question.

Who gaue you this name?

Aunswere.

My godfathers and Godmothers in my baptisme, wherin I was made a membre of Christ, the childe of God, and an enheritour of the kyngdome of heauen.

Question.

What did your godfathers and godmothers then for you.

Aunswere.

They did promise and vowe three thynges in my name. Fyrst, that I shoulde forsake the deuill and all his woorkes and pompes, the vanities of the wicked world, and all the sinfull lustes of the fleshe. Secondly, that I shoulde belieue all the articles of the christen fayth. And thirdly, that I should kepe Goddes holye will and commaundementes, and walke in the same all the dayes of my lyfe.

Question.

Doest thou not thinke that thou art bound to beleue and to doe as they haue promised for thee?

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[P. 747]

A CATECHISM, THAT IS TO SAY, AN INSTRUCTION TO BE LEARNED OF EVERY **PERSON** BEFORE HE BE BROUGHT TO BE CONFIRMED **[1]BY** THE BISHOP.

¶ Question.

What is your Name?

¶ Answer.

N. or M.

¶ Question.

Who gave you this name?

¶ Answer

My Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the childe of God, and an inheritour of the kingdom of heaven.

¶ Question.

What did your Godfathers, and Godmothers then for you?

¶ Answer.

They did promise and vow three things in my name. First, that I should **renounce** the Devil, and all his Works, **[1]the** pomps **and*** vanity of **this** wicked world, and all the sinfull lusts of the flesh. Secondly, that I should believe all the Articles of the Christian faith. And thirdly, that I should keep Gods holy Will and Commandments, and walk in the same all the dayes of my life.

¶ Question.

Dost thou not think that thou art bound to believe, and to doe as they have promised for thee?

SOURCES

The manual of prayer or the Primer in english 1539 (Hilsey) f. BB. iiii: The Crede or the .xii. Artyles of the Christen Fayth.

I Beleue in god ye Father almyghty maker of heauen and earth. And in Iesus Christe his only sonne our LORDE. whyche was conceaued by the holy ghost, borne of the virgyn Mary. Suffred vnder Pōce Pylate: was crucifyed, deade, buryed, and descended in to hell. And the thyrde daye he rose agayne from death. He ascended into heaven, & sytteth on the ryght hande of God the father almyghtye. From thence he shall come to iudge the quycke and the deade. I beleue in the holy goost. The holy catholyke churche. The cōmunion of sayntes ye forgyuenes of synnes. The resurreccyon of the bodye. And the lyfe euerlastynge. Amen.

Cp. Cranmer *Catechismus* 1548, f. cxii: For this is the briefe summe of the Crede, to saye. I beleue in God the father, whiche did creat & make me. I beleue in God the sonne, whiche did redeme me. And I beleue in the holy gost, whiche hath sanctifyed and halowed me.

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Aunswere.

Yes verely. And by Gods helpe so I wyll. And I hartelie thanke our heauenly father, that he hath called me to this state of saluacion, through Iesus Christ our sauiour. And I pray God to geue me his grace, that I may continue in thesame vnto my liues ende.

Question.

Rehearse the articles of thy beliefe.

Aunswere.

I Beleue in God the father almightie, maker of heauen and earth. And in Iesus Christ his only sonne our lord. Whiche was conceiued by the holye gost, borne of the virgin Marie. Suffered vnder Ponce Pilate, was crucified, deade, and buried, he descended into hell. The thirde day he rose again from the dead. He ascended into heauen, and sitteth on the righte hande of God the father almightie. From thence shall he come to iudge the quicke & the dead. I beleue in the holy goste. The holye catholyke churche. The communion of sainctes. The forgeuenes of sinnes. The resurreccion of the bodye. And the life euerlastyng. Amen.

Question

What dooest thou chiefely learne in these articles of thy beliefe?

Aunswere.

Firste, I learne to beleue in GOD the father, who hathe made me and all the worlde.

Secondely in God the sonne, who hath redeemed me and all mankynde.

Thirdly, in God the holy goste, who sanctifieth me, and all the electe people of God.

Question.

You said that your Godfathers and Godmothers did promise for you that ye should kepe Gods commaundemētes. Tell me how many there be.

Aunswere.

Tenne.

Question.

Whiche be they?

Aunswere.

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Aunswere.

Yes verely. And by Gods helpe so I wil. And I hertely thanke our heauenly father, that he hath called me to this state of saluacion, through Iesus Christe our sauiour. And I praye God to geue me hys grace, that I may continue in thesame vnto my lyues ende.

Question.

Rehearse the articles of thy beliefe.

Aunswere.

I Beleue in god the father almightie, maker of heauen and *of* earth. And in Iesus Christ his only sonne our lord. Whiche was conceiued *of* the holy goste, borne of the virgyn Mary. Suffred vnder Ponce Pilate, was crucifyed, dead and buryed, he descended into hell.
The thirde day he rose again from the dead. He ascended into heauen, and sitteth *at* the righte hande of God the father almightie. Frō thence he shal come to iudge the quicke and the dead. I beleue in the holy Gost. The holy Catholyke Churche. The communion of sainctes. The forgiuenes of synnes. The resurreccion of the body. And the lyfe euerlastyng. Amen.

Question.

What doest thou chiefelye learne in these articles of thy beliefe?

Aunswere.

First, I learne to beleue in god the Father, who hath made me and al the world.

Secondly, in god the sonne, who hath redemed me and al mankynde.

Thirdly, in god the holy gost, who sanctifieth me and al the electe people of god.

Question.

You sayd that your godfathers and godmothers did promise for you that you should kepe gods commaundementes. Tel me how many there be?

Aunswere.

Tenne.

Question.

Whiche be they?

Aunswere.

The same whiche god spake in the .xx. Chapter of Exodus[1]*, sayeng: I am the lorde thy God whiche haue brought thee out of the land of Egipt, out of the house of bondage.*

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¶ Answer.

Yes verily: and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called mee to this State of salvation, through Iesus Christ our Saviour. And I pray vnto God to give me his grace, that I may continue in the same vnto my lives end.

¶ Catechist.

Reherse the Articles of thy belief.

¶ Answer.

I believe in God the Father Almighty, Maker of heaven and earth, And in Iesus Christ his only son our Lord, Who[3] was conceived by the holy Ghost, Born of the Virgin Mary, Suffered vnder Pontius[4] Pilate, Was crucified, dead and buried, He descended into Hell,
The third day he rose again from the dead, He ascended into heaven, and sitteth *at* the right hand of God the Father Almighty: From thence he shall come to iudge the quick and the dead. I believe in the holy Ghost, the holy Catholick Church, The Cōmunion of Saints, The forgiveness of Sins, The resurrection of the body, and the life everlasting. Amen.

¶ Question

What dost thou chiefly learn in these Articles of thy belief?

Answer.

First, I learn to believe in God the Father, who hath made me, and all the World.

Secondly, in God the son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

¶ Question.

You said that your Godfathers, and Godmothers did promise for you, that you should keep Gods Commandments. Tell me how many there be?

¶ Answer.

Ten.

¶ Question

Which be they?

¶ Answer.

The same which God spake in the twentith Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of Bondage.

[1] See Addenda p. ccxxx.

SOURCES

The institution of a christen man 1537, f. 67: [*Necessary doctrine* 1543, f. O. iiii]

1 Thou shalt haue none other goddis, but me.

2 Thou shalt not make to thy self any grauen [ymage nor] any [likenesse] of any thynge, that is in heuen aboue, or in [the] erth benethe, nor in the water vnder the erth, thou shalte not bowe downe to theym, ne worshyppe them.

(The additions of 1552 are from the Great Bible)

3 Thou shalt not take the name of thy lorde god in vayne.

4 Remembre that thou do sanctifie, and kepe holy thy Sabbot day.

('*seuenth*': Great Bible 'Sabboth')

5 Honour thy father and [thy] mother.

6 Thou shalt [do no murther].

7 Thou shalte not commytte adulterie.

8 Thou shalt not steale.

9 Thou shalte not beare fals wytnes agaynst thy neyghbour.

10 Thou shalt not [vniustly] desyre thy neyghbours house,

[nor] his wyfe, [nor] his seruant, [nor] his mayde, [nor] his oxe, [nor] his asse, [nor any thynge] that is his.

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THou shalt haue none other Gods but me.

ii. THou shalt not make to thy selfe any grauē image, nor the likenes of any thyng that is in heauen aboue, or in the earth beneath, nor in the water vnder the earthe: thou shalt not bow downe to them, nor wurship them.

iii. Thou shalt not take the name of the Lord thy God in vayne.

iiii. Remember that thou kepe holy the Sabboth day.

v. Honor thy father and thy mother.

vi. Thou shalt do no murdre.

vii. Thou shalt not commit adultry.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witnesse agaynst thy neyghbour.

x. Thou shalt not couet thy neighbours wyfe, nor his seruaunt, nor his mayde, nor his Oxe, nor his Asse, nor any thyng that is his.

Question.

What dooest thou chiefely learne by these commaundementes?

Aunswere.

I learne two thynges. My duetie towardes God, and my duetie towardes my neighbour.

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i. Thou shalt haue none other goddes but me.

ii. Thou shalt not make to thy selfe anye grauen ymage, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, nor in the water vnder the yearth: thou shalte not bowe downe to them, nor woorshippe them. *For I the Lorde thy God am a gelous God, and visite the synnes of the fathers vpon the chyldren, vnto the thirde and fourth generacion of them that hate me, and shewe mercye vnto thousandes in them that loue me, and kepe my commaundementes.*

iii. Thou shalt not take the name of the Lorde thy God in vayne: *for the Lord wil not hold him giltlesse that taketh his name in vayne.*

iiii. Remembre that thou kepe holy the sabboth day. *Sixe dayes shalte thou laboure and doe all that thou hast to doe: but the seuenth day is the Sabboth of the lord thy god. In it thou shalte doe no maner of worke, thou and thy sonne & thy daughter, thy man seruaunt, and thy maide seruaunt, thy Catell, and the straunger that is within thy gates: for in sixe dayes the Lorde made heauen and earth, the Sea, and al that in them is, and rested the seuenth daye. Wherefore the Lorde blessed the seuenth daye, and halowed it.*

v. Honour thy father and thy mother, *that thy daies may be long in the land which the lord thy god geueth thee.*

vi. Thou shalt doe no murther.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalte not beare false witnesse agaynst thy neighbour.

x. *Thou shalte not coueite thy neyghbours house*, thou shalte not coueite thy neighbours wife, nor his seruaunte, nor hys mayde, nor his oxe, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these commaundementes?

Aunswere.

I learne two thinges. My duetie towardes God, and my duetie towardes my neighbour.

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i. Thou shalt have none other Gods, but me.

ii. Thou shalt not make to thy selfe any graven Image, nor the likenes of any thing that is in heaven above, or in the earth beneath, [4] or in the Water, vnder the earth. Thou shalt not bow down to them, nor worship them. *For I the Lord thy God am a iealous God, and visit the sins of the Fathers vpon the children vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that love mee, and keep my Commandments.*

III. Thou shalt not take the name of the Lord thy God in vain; *for the Lord will not hold him guiltles that taketh his Name in vain.*

IV. Remember that thou keep holy the sabbath day. *Six Dayes shalt thou labour, and doe all that thou hast to do, but the seventh day is the sabbath of the Lord thy God. In it thou shalt do no manner of Worke, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy Cattel, and the stranger that is within thy Gates. For in six dayes the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day: Wherefore, the Lord blessed the seventh day, and hallowed it.*

V. Honour thy Father, and thy Mother, *that thy dayes may be long in the land which the Lord thy God giveth thee.*

VI. Thou shalt do no murther.

VII. Thou shalt not comit Adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witnes against thy Neighbour

X. *Thou shalt not covet thy neighours house*, thou shalt not covet thy neighbours wife, nor his servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his.

¶ Question.

What dost thou chiefly learn by theis Commandments.

¶ Answer.

I learn two things: my duty towards God, and my duty towards my Neighbour.

SOURCES

Necessary doctrine f. S. ii to beleue and truste in god, . . to feare him: P. ii loue hym with all thy harte, and with all thy soule, & with all thy mynde, and with all thy strengthe: P. iv worshyp: Q. ii to vse his name with all honour and reuerence . . in the ryghte inuocation of him, in the gyuing of due thankes vnto hym . . cal vpon the name of god: R. i as concernynge the spirituall rest, whyche is figured . . this [4th] precepte is morall . . and bindeth them that belonge vnto Christe . . for all dayes.

Rom. xiii 9
S. Mat. vii 12
Necessary doctrine f. S. ii to honour and obey their parentes: S. i succour them: S. iv to honour & obey their . . princes . . to obey all suche as be in authoritie vnder their prince: S. i and all other gouernours, rulers, and pastours: T. iv spirituall fathers & parentes: T. ii to be reuerent and lowly to [his master]: S. ii to hurte no man: U. iiii to deale truely and plainly with our neighbours in all thynges: T. iii all malice . . hate . . and al other euyll affections of the hart, & also al sclander, backbiting . . and all other euyll behauiour of our tongue against our neyghbours: X. i lying, sclanderyng: U. iii shamefastness and chastenes; X. iiii desyryng of an other mans . . goodes: U. iiii to get oure owne goodes trewly.

The manual of prayers or the primer in english 1539 (Hilsey) f. DD. iiiv

Our father which art in heauen hallowed be thy name. Thy kyngdome come. Thy wyll be done in earth as it is in heauen. Gyue vs this

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Question.

What is thy duetie towardes God?

Aunswere.

My duetie towardes God is, to beleue in hym. To feare him. And to loue him with all my heart, with al my mind, with all my soule, and with all my strength. To wurship him. To geue hym thankes. To put my whole truste in hym. To call vpon him. To honor his holy name and his word, and to serue hym truely all the dayes of my life.

Question.

What is thy duetie towardes thy neighbour?

Aunswere.

My duetie towardes my neighbour is, to loue hym as my selfe. And to doe to all men as I woulde they should do to me. To loue, honour, and succour my father and mother. To honour and obey the kyng and his ministers.

To submitte my selfe to all my gouernours, teachers, spirituall pastours, and maisters. To ordre my selfe lowly and reuerentelye to all my betters. To hurte no bodye by woorde nor dede. To bee true and iust in all my dealyng. To beare no malyce nor hatred in my heart. To kepe my hãdes from picking and stealing, and my tongue from euill speaking, lying and slaundring. To kepe my bodye in temperaunce, sobrenes, and chastitie. Not to couet nor desire othermens goodes. But learne and laboure truely to geate my owne liuing, and to do my duetie in that state of lyfe: vnto which it shall please God to call me.

Question.

My good sonne, knowe this that thou art not hable to do these thinges of thy selfe, nor to walke in the commaundementes of God and to serue hym, without hys speciall grace, whiche thou muste learne at all tymes to call for by diligent praier. Let me heare therfore yf thou canst say the Lordes prayer.

Aunswere.

Ovr father whiche art in heauen, halowed bee thy name. Thy kingdome come. Thy wyll bee done in earth as it is in heauen. Geue vs this

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Question.

What is thy duetie towards God?

Aunswere.

My duetie towarde God is, to beleue in hym, to feare him, and to loue hym with all my hearte, with all my mynde, with all my soule, and with all my strength. To woorship hym. To geue hym thankes. To put my whole trust in hym. To calle vpon hym. To honour his holy name, and his woord, & to serue him truely all the dayes of my lyfe.

Question.

What is thy duetie towardes thy neighbour?

Aunswere.

My duetie towardes my neighbour is, to loue him as my self. And to do to al mē as I would they should do *vn*to me. To loue, honour and succour my father & mother. To honour and obey the Kyng and hys ministers.

To submit my self to all my gouernours, teachers, spiritual Pastours and maisters. To ordre my selfe lowly and reuerently to all my betters. To hurt no bodye by woorde nor dede. To bee true and iust in all my dealynge. To beare no malice nor hatred in my hearte. To kepe my handes from picking and stealyng, and my tongue from euill speakyng, lying and slaundering. To kepe my bodye in temperaunce, sobernes, and chastitie. Not to couet, nor desyre othermens goodes. But learne and laboure truely to geat myne own liuing, and to doe my dutie in that state of lyfe, vnto which it shal please God to cal me.

Question.

My good *childe* knowe this, that thou art not able to doe these thynges of thy selfe, nor to walke in the commaundementes of god, and to serue hym, without his special grace, which thou must learne at al times to cal for by diligent prayer. Let me heare therefore if thou canst say the Lordes prayer?

Aunswere.

Ovr father, whiche art in Heauen, hallowed be thy name. Thy kyngdom come. Thy wil be done in earth as it is in heauen. Geue vs thys

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¶ Question.

What is thy duty towards God?

¶ Answer.

My duty towards[1] God, is to believe in him, to fear him and to love him, with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thancks, to put my whole trust in him, to call vpon him, to honour his holy Name, and his word; and to serve him truly all the dayes of my life.

¶ Question.

What is thy duty towards thy Neighbour?

¶ Answer.

My duty towards my neighbour, is to love him as my selfe, and to doe to all men, as I would they should doe *vn*to me. To love, honour, and succour my Father, and Mother. To honour and obey the King, and **all that are put in Authority vnder him**; to submitt my selfe to all my Governours, teachers, spiritual Pastours and Masters; to order my selfe lowly and reverently to all my betters. To hurt no body, by word, nor deed. To be true and iust, in all my dealing. To bear no Malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speakeing, lyeing and slandering. To keep my body in Temperance, Sobernes, and chastity. Not to covet nor desire other mens goods, but [4]to learn and labour truly to get mine own living, and to doe my duty in that state of life, vnto which it shall please God to call me.

¶ Catechist.

My good *childe*, know this, that thou art not able to do these things of thy selfe, nor to walke in the Cōmandments of God, and to serve him, without his speciall Grace, which thou must learn at all tymes to call for by diligent prayer. Let me hear therefore if thou canst say the Lords Prayer?

¶ Answer.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be don in earth, as it is in heaven. Give vs this

SOURCES

daye our dayly bread. And forgyue vs our trespaces, as we forgyue thē that trespace againste vs. And let vs not be led into temptation. But delyuer vs from euyll. Amen.

Exhortation to prayer 1544, f. A. iij: We muste praye for our daylye breade, that is, for our necessarye foode and sustenaunce both of bodye and soule: . . . for the forgyuenes of oure sinnes, that our heauenly father will be mercifull vnto vs, and forgyue vs our sinnes.

A. Nowell *Christianae pietatis prima institutio.*

M[agister]

Dic mihi igitur, quot in ecclesia sua sacramenta designauit Christus?

A[uditor]

Duo: baptismum, atque cœnam dominicam.

M.

Sacramenti nomen quid significat?

A.

Sacramentum est externa diuinæ erga nos per Christum beneuolentiæ beneficentiæq; testificatio, signo aspectabili arcanam spiritualemq; gratiam reprœsentans . . .

M.

Sacramentum quot habet partes?

A.

Duas: extraneum elementum, siue rem creatam quod est signum aspectabile, & arcanam gratiam, quæ conspicua non est.

M.

In baptismo quod est signum extraneum?

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daye our daily breade. And forgeue vs our trespasses, as we forgeue them that trespasse againste vs. And leade vs not into temptacion, but delyuer vs from euil. Amen.

Question.

What desirest thou of God in this prayer?

Aunswere.

I desire my lord God our heuenly father, who is the geuer of all goodnesse, to sende his grace vnto me, & to all people, that we may wurship him, serue him, and obey him, as we ought to doe. And I praye vnto God, that he will sende vs al thinges that be nedeful both for our soules, and bodyes: And that he wyll be mercifull vnto vs, and forgeue vs our sinnes: And that it wyll please him to saue and defende vs in al daungers gostly and bodily: And that he wil kepe vs from al sinne and wickednes, and from our gostly enemye, and from euerlasting death. And this I truste he wyl do of his mercye and goodnes, through our lorde Iesu Christe. And therfore I say. Amen. So be it.

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daye our daylye bread. And forgeue vs our trespasses, as we forgeue them that trespasse agaynst vs. And leade vs not into temptacyon. But delyuer vs from euil. Amen.

Question.

What desirest thou of god in thys prayer?

Aunswere.

I desire my lord god our heauenly father, who is the geuer of all goodnes to sende hys grace vnto me and to al people, that we may worship hym, serue him, and obey hym as we ought to doe. And I pray vnto God, that he wil sende vs all thynges that be nedeful both for our soules and bodies. And that he wil be merciful vnto vs and forgeue vs our synnes: and that it wyll please hym to saue and defende vs in all daungers gostly and bodily: And that he will keepe vs from all synne and wyckednes, and from our gostly enemy, and from euerlastyng death. And thys I truste he wil doe of hys mercy and goodnes, throughe oure Lorde Iesu Christ. And therefore I saye, Amen. So be it.

[1604 be]

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day our dayly bread; And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation; But deliver vs from evil. Amen.

¶ Question.

What desirest thou of God in this Prayer?

¶ Answer.

I desire my Lord God our heavenly Father, who is the giver of all goodnes, to send his grace vnto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray vnto God, that he will send vs all things that be needfull both for our souls, and bodies, and that he will be mercifull vnto vs, and forgive vs our sins; and that it will please him to save and defend vs in all dangers ghostly and bodily; And that he will keep vs from all sin and wickednes, and from our ghostly Enemy, and from everlasting death. And this I trust he will doe of his mercy and goodnes, through our Lord Iesus[4] Christ. And therefore I say Amen. so be it.

[4] ¶ Question.

How many Sacraments hath Christ ordained in his Church?

¶ Answer.

Two **only, as generally necessary to Salvation, that is to say,** *Baptism and the supper of the Lord.*

¶ Question.

What meanest **thou by** *this word, Sacrament.*

¶ Answer.

I mean *an outward* **and** *visible signe* **of** *an inward and spiritual grace,* **given vnto vs, ordeined by Christ himselfe, as a means whereby we receive the same, and a pledge to assure vs thereof.**

¶ Question.

How many parts **are there in** *a sacrament?*

¶ Answer.

Two: the outward visible signe, and **the** *inward* **spiritual** *Grace.*

¶ Question.

***What is the outward visible** signe,* **or Form** *in Baptism?*

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A.

Aqua, qua baptizatus tingitur, vel perfunditur, in nomine patris, & filij & spiritus sancti.

M.

Quæ est occulta & cœlestis gratia?

A.

Venia criminum, & regeneratio . . . quum naturaliter filij iræ . . . per baptismum . . certum . . . habemus nos iam Dei filios esse . .

M.

Quæ ab eis qui baptismo sunt initiandi requiruntur?

A.

Pœnitentia & fides . . Deinde secundum hanc fidem, promissumque in baptismo factum . . .

M.

Quare igitur infantes baptizantur, qui ista propter infirmitatem ætatis effiere nequeunt?

A.

Quia . . . agnoscant quid in baptismo spoponderint atque professi sint, illique sponsioni . . . satifaciant . . .

M.

Quem ad finem?

A.

Vt mortis Domini, beneficijque maximi in nos per eam collati, recordationem grati & memores in perpetuum habeamus . .

M.

Quæ est terrena atque aspectabilis pars?

A.

Panis & vinum, quæ vtraque expresso iussu Domini sunt ab omnibus accipienda.

M.

Cœlestis illa pars, & ab omni sensu externo longe disiuncta, quænam est?

A.

Corpus & sanguis Christi, quæ fidelibus in cœna dominica præbentur, ab illisque accipiuntur . . . verè tamen atque reipsa . . .

adeo quidem, vt veluti panis sustentandi corpora, sic corpus Christi animas nostras . . pascendi . . habeat

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[1604 person baptized is dipped, or sprinkled with it, In]

[1604 Yes: they do performe them by their Sureties, who promise and vow them both in their names: which when]

[1604 and the]

[1604 receiued of the]

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¶ Answer.

Water: wherein the person is baptized, Jn the Name of the Father, and of the Son, and of the holy Ghost.

¶ Question.

What is the inward and spiritual *grace?*

¶ Answer.

A death vnto sin, *and a new birth* vnto righteousnes: *for being by nature* born in sin, and *the children of wrath,* we are hereby made the *children* of grace.

¶ Question.

What is required of persons to be baptized?

¶ Answer.

Repentance, whereby they forsake sin: *and Faith,* whereby they stedfastly believe *the promises* of God, *made* to them *in* that sacrament.

¶ Question.

Why then are Infants baptized, when by reason of their tender Age they cannot perform them?

¶ Answer.

[9]Because they promise them both* by their sureties: which promise, when they come to Age, themselves are bound to perform.

¶ Question.

Why was the sacrament of the Lords Supper ordained?

¶ Answer.

For *the continual remembrance* of the Sacrifice *of the death of* Christ, and of *the benefits* which we receive *thereby.*

¶ Question.

What is the outward *part* or signe of the Lords Supper?

¶ Answer.

Bread and wine, which the Lord hath commanded to be received.

¶ Question.

What is the inward *part,* or thing signified?

¶ Answer.

The body and blood of Christ, which are verily, and indeed taken and *received by the faithfull in the Lords supper.*

¶ Question.

What are the benefits whereof we are partakers thereby?

¶ Answer.

The strengthning and *refreshing*

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facultatem et veluti vino . . sic et animæ nostræ Christi sanguine . . releuantur . . .

M.

Quomodo officio nostro satisfaciemus, vt rite cœnam dominicam celebremus?

A.

Vt nosmetipsos excutiamus, exquiramusque . . . ob admissa peccata vehementer est pœnitendum, deinde certa diuinæ per Christum misericordiæ fiducia nixis atque confisis bene sperandum, partaq; nobis per illius mortem salus, gratissimis est animis prosequenda: præterea integre in posterum, sancteque viuendi studium nobis, & voluntas propensa atque constans suscipienda est. denique . . . proximis, hoc est toti humano generi, beneuolentia, remoto procul omni odio atque inuidia, fraterne est præstanda.

[P. 796]

[P. 798]

Br Wenn die getaufften . . . nach jnhalt des Catechismi wissen, wie sie Christlich leben, vnd ein erlichen wandel füren sollen, Sollen sie in der Visitation des Bisschoffs erfordet und verhöret werden, Vnd wo befunden, das sie des glaubens vnd Christlichen wandels guten bericht haben,

¶ So soone as the children can say in their mother tongue tharticles of the faithe, the lordes praier, the ten commaundementes, and also can aunswere to suche questions of this short Cathechisme as the Bushop (or suche as he shall appointe) shall by hys discrecion appose them in: then shall they bee brought to the Bushop by one that shalbee his godfather or godmother, that euery childe maye haue a witenesse of his confirmacion.

[P. 798]

sol . . der Bisshoff . . sie also darauff Confirmiren.

¶ And the Bushop shal confirme them on this wyse.

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of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

¶ Question.

[1604 which] **What is required of them who come to** *the Lords Supper.*

¶ Answer.

To examine themselves, whether **they** *repent* **them truly of their** *former sins, stedfastly purposing* **to lead a new** *life,* **have a lively** *Faith in Gods mercy through Christ,* **with a** *thankfull* **remembrance of** *his death,* **and be in** *Charity* **with** *all men.**

[P. 797]

¶ The Curate of every Parish,

shall *diligently* vpon Sundayes, *and* **Holy-dayes, after the second Lesson at Evening Prayer** openly in the Church instruct, and examine so many children of his parish sent vnto him, as he shall think convenient in some part of this Chatechism.

[P. 799]

¶ And all fathers, Mothers, Masters, and Dames, shall cause their children, servants, and Prentices (which *haue* not *learned their catechism*) to come to the Church at the *time* appointed, and obediently *to* hear, and be ordered by the Curate, vntil such time as they haue learned all that is here appointed for them to learn.

So sone as the children can say in theyr mother tongue, the artycles of the fayth, the Lordes prayer, the.x. Commaundementes: and also can answer to such questiõs of this short Cathechisme, as the Bishop (or such as he shal appoynt) shall by his discrecion appose them in: then shall they be brought to the Bishoppe by one that shalbe hys Godfather, or Godmother, that euery child may haue a witnes of his confirmacion.

[P. 799]

¶ So soon as children [9]**are come to a competent Age, and*** can say in **their** mother Tongue, the **Creed,** the Lords Prayer, [1a]**and** the ten Commandments; and also can answer to **the other** questions of this short Catechism;

they shall be brought to the " Bishop; **And every** one shall **haue a** Godfather, or **a** Godmother **as** a Witnes of **their** Confirmation.

¶ And whensoever the Bishop shall give knowledge for children to be brought **vnto** him for their Confirmation, **the** Curate of every Parish shall either bring or send in writeing, [8]**with his hand subscribed therevnto***, the Names of all **such persons within** his Parish, [9]**as he shall think fitt to be presented to the Bishop to be confirmed***, And, **if** the Bishop **approve of them, he** shall confirm them **in manner following.**

¶ And the Bishop shall confyrme them on this wise.

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S Confirmatio puerorum. ℭ Confirmation.

[P. 776]

In primis dicat episcopus.

Adiutorium nostrum in nomine domini.

Our helpe is in the name of the Lorde.

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CONFIRMACION.

Our helpe is in the name of the Lorde.

[P. 777]

To the end that Confirmation may be ministred to the more edifyeing of such as shall receive it,

the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lords Prayer, and the ten Comandments, and can also answer to such other questions, as in the short Catechism are conteined:

which order is very convenient to be observed, to the end,

That Children being now come to the years of discretion, and having* learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratifie and *confirm* the same, and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own Confession have assented vnto.

¶ Then shall the Bishop say.

Do ye here in the presence of God, and of this Congregation, renew the solemn promise and vow, that was made in your Name at your Baptism; ratifieing and confirming the same in your own persons, and acknowledging your selves bound to believe and to do all those things, which your Godfathers and Godmothers then vndertook for you?

¶ And every one shall audibly answer.

I do.

¶ The Bishop.

Our help is in the Name of the Lord.

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THE ORDER OF CONFIRMATION, OR LAYING ON OF HANDS, VPON* THOSE, THAT ARE BAPTIZED, AND* COME TO YEARS OF DISCRETION.

¶ Vpon the day appointed, all that are to be then confirmed,* being placed, and standing in Order before* the Bishop: he (or some other Minister appointed by him) shall* read this Preface following.

To the end that Confirmation may be ministred to the more edifyeing of such as shall receive it,

the Church hath thought good to order, That none hereafter shall be confirmed, but such as can say the Creed, the Lords Prayer, and the ten Comandments, and can also answer to such other questions, as in the short Catechism are conteined:

which order is very convenient to be observed, to the end,

That Children being now come to the years of discretion, and having* learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and consent, openly before the Church, ratifie and *confirm* the same, and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe such things as they by their own Confession have assented vnto.

¶ Then shall the Bishop say.

Do ye here in the presence of God, and of this Congregation, renew the solemn promise and vow, that was made in your Name at your Baptism; ratifieing and confirming the same in your own persons, and acknowledging your selves bound to believe and to do all those things, which your Godfathers and Godmothers then vndertook for you?

¶ And every one shall audibly answer.

I do.

¶ The Bishop.

Our help is in the Name of the Lord.

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Qui fecit celum et terram.

Sit nomen domini benedictum.

Ex hoc nunc et vsque in seculum.

Dominus vobiscum.

Et eum spiritu tuo.

Oremus.

Oratio.

Omnipotens sempiterne deus, qui regenerare dignatus es hos famulos tuos vel has famulas tuas ex aqua et spiritu sancto, quique dedisti eis remissionem omnium peccatorum: immitte in eos septiformem spiritum sanctum paraclitum de celis. Amen. Spiritum sapientie et intellectus. Amen. Spiritum scientie et pietatis. Amen. Spiritum consilii et fortitudinis. ✠ Amen. Et imple eos vel eas spiritu timoris domini. ✠ Amen. (*Gel.* i 44)

Et consigna eos vel eas signo sancte crucis ✠ confirma eos vel eas chrismate salutis in vitam propitiatus eternam. Amen.
2 Cor. i 21, 22: Eph. iii 16

℣ Et tunc episcopus petat nomen et vngat pollicem chrismate: et faciat in fronte pueri crucem dicens.

Consigno te N. signo crucis ✠ et confirmo te chrismate salutis. In nomine patris et filii et spiritus sancti. Amen.

Pax tibi.

Et cum spiritu tuo.

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Aunswere.

Whiche hathe made bothe heauen and yearth.

Minister.

Blessed is the name of the lorde.

Aunswere.

Henceforthe worlde without ende.

Minister.

The lorde be with you.

Aunswere.

And with thy spirite.

Let vs praye.

ALmightie and euerliuing God, who hast vouchesafed to regenerate these thy seruauntes of water & the holy gost: And hast geuē vnto thē forgeuenesse of al their sinnes: Sende downe from heauen we beseche thee (O lorde) vpon them thy holy goste the coumforter,

with the manifolde giftes of grace, the spirite of wysedom and vnderstanding: The spirite of councell and gostly strength: The spirite of knowledge and true godlinesse, and fulfyll them (O lorde) with the spirite of thy holy feare.

Aunswere.

Amen.

Minister.

Signe them (o lorde) and marke them to be thine for euer, by the vertue of thy holy crosse, and passion. Confirme and strength them with the inwarde vnccion of thy holy goste, mercifully vnto euerlasting life. Amen.

Then the Bushop shal crosse them in the forehead and laye his hande vpon theyr heade, saying.

N. I signe thee with the signe of the crosse, and laye my hande vpon thee. In the name of the father, and of the sonne, and of the holy gost. Amen.

And thus shall he doe to euery chil le one after an other. And whan he hathe layed hys hande vpon euery childe, then shall he say.

The peace of the Lorde abyde with you.

Aunswere.

And with thy spirite.

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Aunswere.

Which hath made both heauen and earth.

Ministre.

Blessed is the name of the Lorde.

Aunswere.

Hencefurth world without ende.

Ministre.

Lord heare our prayer

Aunswere.

And let our crye come to thee.

℄ Let us praye.

ALmightie and euerliuing God, who hast vouchesafed to regenerate these thy seruauntes *by* water and the holy gost, & hast gyuen vnto them forgyuenes of al their sinnes: *strengthen* thē we beseche thee, (O Lord) *with* the holy gost the comforter, *and daylye encrease in them* thy manifold gyftes of grace; the spirit of wisdome and vnderstanding, the spirite of counsell and gostly strength, the spirite of knowledge and true godlines: and fulfill them (O Lord) with the spirite of thy holy feare.

Amen.

Then the Bisshoppe shal laye hys hande vpon euery childe *seuerally*, saying.

Defende, O Lorde, this childe with thy heaucnlye grace, that he may continue thyne for euer, *and daylye encrease in* thy holye *spirite more and more, vntyll he come* vnto *thy* euerlasting *kingdome.* Amen.

Then shall *the Bisshop* saye.

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¶ Answer.

Who[8] hath made [4] * heaven and earth

[6] ¶ **Bishop.**

Blessed [4]**be** the Name of the Lord.

¶ Answer.

Henceforth world without end.

[6] ¶ **Bishop.**

*Lord hear our prayer*s[4].

¶ Answer.

And let our cry come [4]**vnto** *thee.*

[6] ¶ **Bishop.**

Let vs pray.

Almighty, and everliving God, who hast vouchsafed to regenerate these thy servants *by* Water, and the holy Ghost; and hast given vnto them forgiveness of all their Sins: *Strengthen* them, we beseech thee, O Lord, *with* the holy Ghost the Comforter; *and daily increase in them* thy manifold gifts of grace; the spirit of wisdom and vnderstanding; the spirit of Counsel and ghostly strength; the spirit of knowledge, and true godliness; and fil them, O Lord, with the spirit of thy holy fear, [8]**now and for-ever.**

Amen.

¶ Then **all of them in order,** [5]**kneeling before*** the Bishop, **he** shall lay his hand vpon **the** head **of** every [8]**one** *severally*, saying.

Defend, O Lord, *this* **thy** *Childe* [**or this** [8]**thy servant***] *with thy heavenly grace; that he may continue* thine for ever: *and daily increase in* thy holy *spirit, more and more, vntil he come* vnto *thy* everlasting *Kingdom.* Amen.

¶

Then shall *the Bishop* say.

The Lord **be** with you.

¶ Answer.

And with thy spirit.

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Oremus. . .	¶ Let vs praye.
H Omnipotens & misericors Deus, Pater cœlestis, qui solus in nobis efficis, ut velimus ac perficiamus, quæ tibi placita sunt [Phil. ii 13] . . rogamus te pro his pueris . . ut cum illis modo in tuo nomine manus imponemus, & per hoc signum certos eos reddemus, paternam manum tuam semper fore super eos extentam, Spiritum sanctum tuum . . nūquam defuturum . . in Ecclesia tua agnitione & obedientia Euangelii tui semper proficientes . . per Dominum nostrum Iesum Christum, Amen.	ALmightie euerliuing God, whiche makest vs bothe to wil and to doe those thinges that bee good and acceptable vnto thy maiestie: we make our humble supplicaciōs vnto thee for these children, vpon whome (after thexample of thy holy Apostles) we haue layed our handes, to certify them (by this signe) of thy fauour and gracious goodnes towarde them: leat thy fatherly hande (we beseche thee) euer be ouer them, let thy holy spirite euer bee with them, and so leade them in the knowledge and obedience of thy worde, that in the end they may obteine the life euerlasting: through our Lorde Iesus Christ, who with thee, & the holy gost liueth & reigneth one god world without ende. Amen.
S Dirigere & sanctificare et regere dignare domine deus quesumus corda et corpora nostra in lege tua: & in operibus mandatorum tuorum vt hic & in eternum te auxiliante sani et salui esse mereamur. Per. [see p. 710]	
	Then shall the Bushop blisse the children, thus saying.
S Benedicat vos omnipotens deus: pa✠ter et fi✠lius et spiritus✠sanctus. Amen.	The blessing of God almightie, the father, the sonne, and the holy gost, be vpon you, and remayne with you for euer. Amen.
A-S Die dorfpfarrer sollen am sontage vnd geordenten festen . . . zur vesperzeit den kleinen catechismum [predigen], vnd die leut, beide jung vnd alt, nachgethaner predigt von stücken des catechismi fragen (Sehling i p. 285)	The curate of euery parish once in sixe wekes at the least, vpon warning by hym geuen, shall vpon some Sonday or holy day, halfe an houre before euensong, openly in the churche instructe and examine so many children of his parishe

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¶ Let vs praye.

ALmighty euerliuing god, whiche makeste vs both to will, and to doe those thyngs that be good & acceptable vnto thy Maiestie: we make oure humble supplycacions vnto thee for these children, vpon whom (after the example of thy holy Apostles) we haue laid our handes, to certifie them (by this signe) of thy fauoure, and gracious goodnes toward them: let thy fatherly hand, we beseche thee euer be ouer them, let thy holy spirite euer be with thē, and so leade them in the knowledge and obedience of thy word, that in the end they may obteine the euerlasting lyfe: through our lord Iesus Christ, who with thee and the holy gost lyueth and reigneth one God, worlde wythout ende. Amen.

Then the Bishoppe shal blesse the children, thus saying.

The blessing of god Almightie, the father, the sonne, and the holy gost, be vpon you, and remaine with you for euer. Amen.

The Curate of euery Parishe, *or some other at his appoynctment*,

shal *diligently* vpō Sondai*es*, & holy dai*es* half an houre before Euensong, openly in the Churche instruct and examyn so many children of his parishe

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¶ And (all kneeling down) the Bishop shall add.

Let vs pray.

Our Father which art in heaven. Hallowed be thy Name. Thy Kingdom come. Thy will be don in earth as it is in heaven. Give vs this day our daily bread,. And forgive vs our trespasses, as we forgive them that trespass against vs. And lead vs not into temptation: but deliver vs from evil. Amen.

¶ And this Collect.

Almighty [1]**and** everliving God, who[2] makest vs both to will and to do those things that be good and acceptable vnto thy [2]**divine** Majesty: We make our humble supplications vnto thee for these [2]**thy servants,** vpon whom (after the example of thy holy Apostles) we have **now** layed our hands to certifie them (by this sign) of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee ever be over them; let thy holy spirit ever be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtain everlasting life, through our Lord Iesus Christ; who with thee, and the holy Ghost, liveth and reigneth [2]**ever** one God world without end. Amen.

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the wayes of thy laws, and in the works of thy Commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and Soul, through our Lord and Saviour, Iesus Christ. Amen.

Then the Bishop shall bless [2]**them,** saying thus.

The blessing of God Almighty, the Father, the Son, and the holy Ghost, be vpon you and remain with you, for ever. Amen.

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sent vnto him, as the tyme wil serue, and as he shall thinke conueniente, in some parte of thys Cathechisme.-

-And all fathers, mothers, maisters, and dames, shall cause their children, seruauntes, and prentises (whiche are not yet confirmed) to come to the churche at the daye appoynted, and obedientlye heare and be ordered by the curate, vntyll suche time as they haue learned all that is here appointed for them to learne.

¶ And whansoeuer the Bushop shall geue knowledge for children to be brought afore him to any conuenient place, for their confirmacion: Then shall the curate of euery parish eyther bring or sende in writing,

the names of all those children of his parishe, whiche can say tharticles of theyr faithe, the lordes praier, & the ten commaundementes. And also howe many of them can aunswere to thother questions conteined in this Cathechisme.

S ¶ Item nullus debet admitti ad sacramentum corporis et sanguinis christi iesu extra mortis articulum, nisi fuerit confirmatus vel a receptione sacramenti confirmationis fuerit rationabiliter impeditus. [Cp. Lyndwood *Provinciale* i 7.]

¶ And there shall none be admitted to the holy communion: untyll suche time as he be confirmed.

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sent vnto him, as ye time wil serue, & as he shal thinke cõuenient, in some part of this Cathechisme.

And all Fathers, Mothers, Maisters, and Dames, shall cause theyr chyldren, seruauntes, and prentises (whiche *haue* not *learned theyr Cathechisme*) to come to the church at the *time* appoynted, and obediently *to* heare, & be ordered by the Curate, vntil such time as they haue learned al that is here appoincted for them to learne.-

-And whẽsoeuer the Bisshop shal geue knowledge for childrẽ to be brought afore him to any cõuenient place, for theyr confirmacion: Then shal the Curate of euery parish either bryng or send in writing,

ye names of al those children of his parishe, which can say the Articles of their fayth, the Lordes praier, & the .x. commaundementes: & also how many of thẽ can aunswere to thother questions conteined in this Cathechisme.

And there shal none be admitted to the holy Communion, vntil such tyme as he *can say the Cathechisme and* be confirmed.

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¶ And there shall none be admitted **to** the holy Communion, vntil such time as he be confirmed,

[9]or be ready and desirous to be confirmed.

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S Ordo ad faciendum sponsalia.

Debet . . sacerdos banna in facie ecclesie infra missarum solennia cum maior populi affuerit multitudo, per tres dies solennes & disiunctos, interrogare. . .

& si contrahentes diuersarum sint parochiarum tunc in vtraque ecclesia parochiarum illarum sunt banna interroganda.

S In primis statuantur vir & mulier ante ostium ecclesie coram deo sacerdote et populo, vir a dextris mulieris et mulier a sinistris viri . . Tunc interroget sacerdos banna dicens in lingua materna sub hac forma.

Ecce conuenimus huc fratres coram deo . . . in facie ecclesie ad coniungendum duo corpora scilicet huius viri & huius mulieris. . .

Necessary doctrine f. L i: the fyrst institution of matrimonye, as it was ordeyned by god in Paradise; (H homine adhuc integro et sancto); f. L i^{v} it dothe signifye this other coniūction, which is betwene Christ and his churche; f. L ii Christ . . . being inuited to a certain mariage, made in Cana a towne of Galile, did vouchsafe, not onely . . to honour the said mariage with his corporall presence . . but there he began also . . . first to worke myracles.
Heb. xiii 4

Tobit vi 17: qui coniugium ita suscipiunt ut . . suae libidini ita vacent sicut equus et mulus quibus non est intellectus. . .

H vnd mit gutem rathe, ernst, vnd Gottes forcht angefangen werden sol, Vnd mitt nichten auss fleischlichem anfechten, vnbesonnenheit. . .

S. Aug. *de mor. Manichaeorum* ii 18 nuptiae autem . . . liberorum procreandorum

THE FORME OF SOLEMNIZATION OF MATRYMONIE.

¶ First the bannes must be asked three seueral Sondayes or holy daies, in the seruice time, the people being present,

after the accustomed maner.

And if the persons that would be maried dwel in diuers paryshes, the bannes must be asked in both paryshes, and the curate of the one paryshe shall not solemnize matrimonie betwixt them, without a certifycate of the bannes being thrise asked, from the curate of the other paryshe.
At the daye appoynted for solemnizacion of matrimonie, the persons to be maried shal come into the body of the church, with theyr frēdes and neighbours. And there

the priest shal thus saye.

DErely beloued frendes, we are gathered together here in the sight of God, and in the face of his congregacion, to ioyne together this man, and thys woman, in holy matrimonie: whiche is an honorable estate instituted of God in paradise, in the tyme of mans innocencie, signifying vnto vs the misticall vnion that is betwixt Christ and his churche: whiche holy estate, Christe adorned and beautifyed with his presence, and fyrst miracle that he wrought, in Cana of Galilee, and is commended of Sayncte Paule to be honorable emong all men, and therfore is not to be enterprysed, nor taken in hande vnaduisedly, lightely, or wantonly, to satisfye mens carnall lustes & appetites, lyke brute beastes that haue no vnderstandyng: but reuerently, discretely, aduisedly, soberly, and in the feare of God. Duely considering the causes for the which matrymonie was ordayned.-

-One cause was the procreacion of children, to be brought vp

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THE FOURME OF SOLEMNIZACYON OF MATRYMONYE.

First the bannes must be asked three seuerall Sondayes, or holy dayes, in the seruice tyme, the people beyng present after the accustomed maner.

And if the persons that woulde be maryed dwell in diuers Parishes, the bannes must be asked in both Parishes, and the Curate of thone Paryshe shall not solemnize Matrimonie betwixt them, without a certificat of the bānnes, beeyng thryse asked from ye Curate of the other Parishe.- -At the daye appoynted for Solemnizacion of Matrimonye, the persones to be maryed shal come into the bodye of the churche, with theyr frendes and neyghboures. And there the Priest shall thus saye.

DEarely beloued frendes, we are gathered together here in the syght of God, and in the face of hys congregacyon, to ioyne together thys man and thys womanne in holy matrimonie, whiche is an honorable estate instituted of god in Paradise, in the time of mans innocency: signifying vnto vs the mistical vnion, that is betwixte Chryst & his Churche: which holy estate Christe adourned and beutified wyth his presence and firste miracle that he wroughte in Cana of Galilee, and is commended of sainct Paul to be honourable among al men, and therfore is not to be enterprised, nor taken in hande vnaduisedly, lightely or wantonly, to satisfie mens carnall lustes, and appetites, lyke brute beastes that haue no vnderstandynge: but reuerentlie, discretely, aduisedly, soberly, & in the feare of god: Duely cōsidering the causes for whiche Matrimony was ordained.- -One was the procreaciō of childrē, to be broughte vp

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THE FORM OF SOLEMNIZATION OF MATRIMONY.

First, the Banns **of all that are to be married together,** must be [s]**published*** **in the Church** three severall Sundayes, or Holy-dayes in the [1]time **of *divine** [1]service*, **immediatly before the Sentences for the Offertory: the Curate saying** after the accustomed manner. **[I publish the Banns of Marriage between M. of and N. of If any of you know cause, or iust impediment why these two persons should not be ioyned together in holy Matrimony, ye are to declare it: This is the first [second, or third] time of asking.]**

¶ And if the Persons that **are to** be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked from the Curate of the other Parish.

¶ At the day **and time** appointed for solemnization of Matrimony, the persons to be married shall come into the Body of the Church with their Friends and Neighbours: And there **standing together, the Man on the right hand, and the Woman on the left;** the Priest shall say.

Dearly beloved , we are gathered together here in the sight of God, and in the face of **this** Congregation, to ioyn together this Man, and this woman in holy Matrimony, which is an honourable estate, instituted of God in the time of mans innocency, signifying vnto vs the mysticall Vnion that is betwixt Christ and his Church: which holy estate Christ adorned, and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of St Paul to be honourable among all men, and therefore is not **by any** to be enterprized, nor taken in hand vnadvisedly, lightly, or wantonly, to satisfie mens carnall lusts, and appetites, like brute beasts that have no vnderstanding; but reverently, discreetly, advisedly, soberly, and in the fear of God, duly considering the causes for which Matrimony was ordeined.

First, it was **ordeined for** the procreation of children to be brought vp

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causa marem foeminamque coniungunt. Eph. vi 4

S. Aug. *de Gen. ad lit.* ix 7 utriusque sexus infirmitas propendens in ruinam turpitudinis, recte excipitur honestate nuptiarum, ut quod sanis esse posset officium sit aegrotis remedium. 1 Cor. vii 2, 9

Necessary doctrine f. K iii: to couple and conioin man and woman together in marriage . . . for their mutual aid and comfort; S. Aug. *de bono coniugali* 3: quod mihi non videtur propter solam filiorum procreationem sed propter ipsam etiam naturalem in diuerso sexu societatem.

℣ Admoneo igitur vos omnes vt si quis ex vobis qui aliquid dicere sciat quare isti adolescentes legitime contrahere
℔ non possint, modo confiteatur oder schweige darnach.

℣ ℭ Eadem admonitio fiat ad virum et ad mulierem vt si quid . . de se nouerint quare legitime contrahere non possint: tunc confiteantur.

℔ Also I charge you both and eyther be your selfe, as ye wyll answer before God at the day of dome, that yf there be any thynge . . . or that ye knowe any lawfull lettyng why that ye may not be wedded togyther at thys time, ye say it nowe or we do any more to this mater.

℣ Si vero aliquis impedimentum aliquod proponere voluerit:

et

ad hoc probandum cautionem prestiterit:

differantur sponsalia quousque rei veritas cognoscatur. Si vero nullus impedimentum proponere voluerit . . . dicat sacerdos ad virum . . in lingua materna sic

N. Vis habere hanc mulierem in spon-
℔ sam nach gottlicher ordenung zum
℣ heiligen stande der ehe & eam diligere: honorare: tenere & custodire sanam & infirmam sicut sponsus debet sponsam: & omnes alias propter eam dimittere & illi soli adherere quamdiu vita vtriusque vestrum durauerit?

Repondeat vir.

Volo.

in the feare and nurture of the Lorde, and prayse of God.-

-Secondly it was ordeined for a remedie against sinne, and to auoyde fornycacion, that suche persons as be maryed, might liue chastly in matrimonie, and kepe themselfes vndefiled membres of Christes body.

-Thirdely for the mutuall societie, helpe and comfort, that the one ought to haue of the other, both in prosperitie and aduersitie. Into the whiche holy estate these two persons present, come now to be ioyned. Therefore yf any man can shewe any iust cause why they maye not lawfully be ioyned so together: Lette him nowe speake, or els hereafter for euer holde his peace.

And also speakyng to the persons that shalbe maried, he shall say.

I require and charge you (as you wyll aunswere at the dreadfull daye of iudgemente, when the secretes of all heartes shalbe disclosed) that if eyther of you doe knowe any impediment, why ye may not be lawfully ioyned together in matrymonie, that ye confesse it. For be ye well assured, that so many as be coupled together otherwayes then Gods worde doth allowe: are not ioyned of God, neither is their matrymonie lawful.

At whiche daye of mariage if any man doe allege any impedimente why they maye not be coupled together in matrimonie:

And wyll be bound, & sureties with hym, to the parties, or els put in a caucion to the full value of suche charges as the persons to be maried doe sustayne, to proue his allegacion: then the Solemnizacion must be differed, vnto suche tyme as the trueth be tryed.-

-Yf no impediment be alleged, then shall the curate saye vnto the man.

N. Wilt thou haue thys woman to thy wedded wyfe, to lyue together after Gods ordeynaunce in the holy estate of matrymonie? wylt thou loue her, coumforte her, honor and kepe her, in sickenesse and in health? And forsakyng all other kepe thee onely to her, so long as you both shall lyue?

The man shall aunswere.

I will.

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in the feare and nourtur of the lord, and praise of god.-

-Secondly, it was ordeined for a remedye agaynste synne, and to auoyde fornicacion, that such persons as *haue not the gift of continencie*, might *marye*, and kepe themselues vndefyled membres of Christes bodie.-

-Thirdelye, for the mutuall societie, helpe and coumforte, that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate these two persons present, come now to be ioyned. Therefore, if any man can shewe any iust cause, why they maye not lawfully be ioyned together: let hym now speake, or elles hereafter for euer holde his peace.

And also speakyng to the persones that shalbe maried, he shall saye.

I require and charge you (as you will answere at the dreadful day of iudgemēt, whē the secretes of all hartes shall bee disclosed) that if either of you doe knowe any impediment why ye may not be lawfully ioyned together in Matrimonie, that ye confesse it. For be ye well assured, that so many as bee coupled together otherwayes then gods word doth allowe, are not ioined *together by* god, neither is their Matrimonye lawfull.

At whiche daye of marriage if any man doe allege *and declare* any impediment why thei may not be coupled together in Matrimony, *by gods law or the lawes of this Realme*: and wyl be bounde, and *sufficient* sueries with him, to the parties, or elles put in a caucion to the full value of such charges as the persons to be married do*eth* susteine to proue his allegacion: thē the Solemnizacion must be deferred vnto such tyme as the trueth be tryed.-

-Yf no impedimente bee alleged, then shal the Curate saye vnto the man.

N. Wilte thou haue this woman to thy wedded wyfe, to lyue together after gods ordinaunce in the holy estate of Matrimonye? Wilt thou loue her, comfort her, honour, and kepe her, in sickenes, and in health? And forsakyng al other, kepe thee only to her so longe as you both shal lyue?

The man shal aunswere.

I wyll.

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in the fear, and nurture of the Lord, and **to the** prayse of **his holy Name.**

Secondly, it was ordeined for a remedy against Sin, and to avoid fornication; that such persons as *have not the gift of Continency*, might *marry*, and keep themselves vndefiled members of Christs body.

Thirdly, **it was ordeyned** for the mutuall Society, help, and Comfort, that the one ought to have of the other, both in prosperity, and Adversity: Into which holy estate these two persons present come now to be ioyned. Therefore, if any man can shew any iust cause why they may not lawfully be ioined together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking [s]vnto the persons that shall be married, he shall say.

I require and charge you **both** (as ye will answer at the dreadfull day of Iudgement, when the secrets of all hearts shall be disclosed,) that if either of you know any impediment, why ye may not be lawfully ioyned together in Matrimony, ye **do now** confess it; For be ye well assured, that so many as **are** coupled together otherwise[1] then Gods word doth allow, are not ioyned *together by* God, neither is their Matrimony lawfull.

¶ At which day of Marriage, if any man do allege *and declare* any impediment why they may not be coupled together in Matrimony *by Gods law, or the laws of this Realm*, and will be bound, and *sufficient* sureties with him, to the parties, or else put in a Caution (to the full value of such charges, as the Persons to be married, do[1b] **thereby** sustain) to prove his Allegation: then the Solemnization must be deferred vn**til** such time as the truth be tryed.

¶ If no impediment be alledged, then shall the Curate say vnto the Man.

N. wilt thou have this woman to thy wedded wife, to live together, after Gods ordinance, in the holy estate of Matrimony? Wilt thou love her, comfort her, honour and keep her, in sicknes and in health? and forsakeing all other, keep thee only [4]vnto her so long as ye both shall live?

¶ The man shall answer

I will.

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Item dicat sacerdos ad mulierem hoc modo.

N. Vis habere hunc virum in sponsum

& ei obedire & seruire: & eum diligere honorare ac custodire sanum & infirmum sicut sponsa debet sponsum: & omnes alios propter eum dimittere & illi soli adherere quamdiu vita vtriusque vestrum durauerit.

Respondeat mulier.

Volo

℣ Deinde sacerdos.

Who gyves me this wyfe?

℣ Deinde detur femina a patre suo vel ab amicis eius: . . . quam vir recipiat . . . & teneat eam per manum dexteram in manu sua dextera & sic det fidem mulieri per verba de presenti ita dicens docente sacerdote.

I N. take the N. to my wedded Wyf to haue & to holde frothis day for warde for bettere for Wers for richere for pouere: ī sykenesse & ī hele
tyl dethe vs departe if holy chyrche it woll ordeyne & ther to y plight te my trouthe.

manum retrahendo. Deinde dicat mulier docente sacerdote.

I N. take the .N. to my Wedded housbōder to haue and to holde frothis day for warde for better: for Wors: for richer: for pouere: in sykenesse et in hele: to be bonereand buxum in bedde and at te borde tyll dethe vs departhe if holy chyrche it wol ordeyne and ther to. I plight the my trouthe.

manum retrahendo. Deinde ponat vir aurum: argentum: et annulum super scutum vel librum . . .

accipiens sacerdos annulum tradat ipsum viro: quem vir accipiat manu sua dextera cum tribus principalioribus digitis a manu sua sinistra: et tenens dexteram sponse docente sacerdote dicat.

With this rynge. I the wed and this gold and siluer. I the geue and With my body. I the Worshipe and With all my worldely cathel. I the endowe.

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Then shall the priest saye to the woman.

N. Wilt thou haue thys man to thy wedded houseband, to lyue together after Gods ordeynaunce, in the holy estate of matrymony? wilt thou obey him, and serue him, loue, honor & kepe him, in sickenes & in health? And forsaking al other kepe thee only to hym, so long as you both shall lyue?

The woman shall aunswere.

I wyll.

Then shall the minister saye.

Who geueth this woman to be maried to thys man?

And the minister receiuyng the woman at her father or frendes handes: shal cause the man to take the woman by the right hande, and so either to geue theyr trouth to other: The man first saying.

I .N. take thee .N. to my wedded wife, to haue and to hold from thys daye forwarde, for better, for wurse, for richer, for poorer, in sickenesse, and in health, to loue & to cherishe, till death vs departe: according to Gods holy ordeinaunce: And therto I plight thee my trouth.

Then shall they looce theyr handes, and the woman takyng agayne the man by the ryght hande shall say

I .N. take thee .N. to my wedded husbande, to haue and to holde from this day forwarde, for better, for wurse, for richer, for poorer, in sickenes, and in health, to loue, cherishe, and to obey, til death vs depart: accordyng to Goddes holy ordeinaunce: And therto I geue thee my trouth.

Then shall they agayne looce theyr handes, and the man shal geue vnto the woman a ring, and other tokens of spousage, as gold or siluer, laying thesame vpon the booke:

And the priest takyng the ring shall deliuer it vnto the man: to put it vpon the fowerth finger of the womans lefte hande. And the manne taughte by the priest, shall saye.

℣ With this ring I thee wed: This golde and siluer I thee geue: with my body I thee worship: and with al my worldly goodes I thee endow.

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Then shal the priest saye to the woman.

N. Wylte thou haue this man to thy wedded housbande. To lyue together after goddes ordinaunce, in the holy estate of matrimonye? Wylte thou obey hym and serue hym, loue, honor and kepe him, in sickenes and in health, and forsakyng all other kepe thee onely *vn*to hym, so long as you both shal lyue?

The woman shall answere.

I wyll.

Then shal the Minister say.

Who geueth this woman to be maried *vn*to this mā?

And the ministre receiuing the woman at her father or frendes handes: shal cause the man to take the woman by the ryght hande, and so either to geue their trouth to other. The man first saying.

I .N. take thee N. to my wedded wyfe, to haue and to holde from this day foreward, for better, for worse, for richer, for poorer, in sickenes & in health, to loue and to cherish, til death vs depart, accordynge to Goddes holy ordynaunce: And therto I plight thee my trouth.

Then shal they loose theyr handes, and the woman takyng again the man by the ryght hande shall saye

I .N. take thee N. to my wedded husbande, to haue and to holde from thys day forewarde, for better, for worse, for richer, for poorer, in sickenes and in health, to loue, cherish, and to obeye, till death vs departe, according to gods holy ordynaunce: And thereto I geue thee my trouth.

Then shal they agayne loose their handes, and the man shal geue vnto the woman a ryng,

laying the same vpon the boke *with the accustomed duty to the priest and clerke.* And the priest taking the ring, shal delyuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by ye priest, shal say.

With this ryng I thee wedde: with my body I thee worship: and with all my worldely goodes I thee endowe.

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¶ Then shall the Priest say [4]vnto the Woman.

N. wilt thou have this man to thy wedded husband to live together after Gods ordinance, in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honour, and keep him, in sickness, and in health, and forsaking all other, keep thee only *vn*to him, so long as ye both shall live?

¶ The Woman shall answer.

I will.

¶ Then shall the Minister say.

Who giveth this woman to be marryed [4] to this man?

¶ **Then shall they** give their Troth to **each** other **in this manner.**

¶ The Minister receiving the Woman at her Fathers[4], or friends hands, shall cause the Man [7b]**with his right hand,** to take the woman by **her*** right hand, and **to** say **after him as followeth.**

I N. take thee N. to my wedded wife, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, to love and to cherish till death vs [6]**do part***, according to Gods holy ordinance, and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman [7b]**with her right hand** takeing the Man by **his*** right hand, shall **likewise** say **after the Minister.**

I N. take thee N. to my wedded husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness, and in health, to love, cherish, and to obey till death vs [6]**do part***, according to Gods holy ordinance; And thereto I give thee my troth.

¶ Then shall they again loose their hands, "and the Man shall give vnto the woman a ring,

laying the same vpon the book *with the accustomed duty to the Priest and Clerk.* And the Priest taking the ring, shall deliver it vnto the man, to put it vpon the fourth finger of the womans left hand. And the man **holding the Ring there, and** taught by the Priest, **shall** say.

With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow:

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et tunc inserat sponsus annulum pollici sponse dicens. In nomine patris. deinde secundo digito dicens et filij: deinde tertio digito dicens. & spiritus sancti. deinde quarto digito dicens Amen. . .

S Benedicat sacerdos annulum hoc modo cum

Dominus vobiscum.

et cum

Oremus.

Oratio

CReator et conseruator humani generis: dator gratie spiritalis: largitor eterne salutis: tu domine mitte benedictionem tuam super [hunc annulum . . . quem] nos in tuo sancto nomine benedicimus: vtquecunque eum portauerit

[Gen. xxiv 22, 53]

in tua pace consistat: et in tua voluntate permaneat: & in tuo amore viuat et crescat & senescat: & multiplicetur in longitudinem dierum. Per dominum.

H Vnd füge jr beyder rechte hende zusamen, vnd spreche.

Was Gott zusamen füget, sol kein mensch scheiden.

Darnach spreche er für alle in gemein.

Weil dan Hanss *N.* vnd Anna *N.* einander zur Ehe begeren, auch die Ehe einander versprochen, vnd solche hie offentlich für Gott vñ seiner Gemein bekennet, daran H die hende vnd Trew Ring ein ander gegeben haben. So spreche ich sie Ehelich zusamen, vnd bestätige ire Ehe im namen des Vatters, vnd des Sons, vñ des H. Geiste, Amen.

S Deinde . . dicat sacerdos benedictionem . . .

BEne ✠ dicat vos deus pater, custodiat vos iesus christus, illuminet vos spiritus sanctus. Ostendat dominus faciem suam in vobis & misereatur vestri. . . . impleatque vos omni benedictione spirituali: in remissionem omnium peccatorum vestrorum vt

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In the name of the father, and of the sonne, and of the holy gost. Amen.

Then the man leauing the ryng vpon the fowerth fynger of the womans lefte hande, the minister shall saye.

℄ Let vs praye.

O Eternall God, creator & preseruer of all mankind, geuer of al spiritual grace, the author of euerlasting life: sende thy blessing vpon these thy seruauntes, this man and this woman, whome we blesse in thy name, that as Isaac and Rebecca (after bracellettes & Iewels of golde geuē of thone to thother for tokens of theyr matrimonie) liued faithfully together: So these persons maye surely performe and kepe the vowe and couenaunt betwixt them made, wherof this ring geuen, and receiued, is a token and pledge. And maye euer remayne in perfite loue and peace together: And lyue accordyng to thy lawes: through Iesus Christe our Lorde. Amen.

Then shall the Priest ioyne theyr ryght handes together, and saye.

℄ Those whome God hath ioyned together: let no man put a sunder.

Then shall the minister speake vnto the people.

FOrasmuche as .N. and .N. haue consented together in holy wedlocke, and haue witnessed the same here before God and thys cumpany: And therto haue geuen and pledged their trouth either to other, and haue declared thesame by geuing and receiuing golde and siluer, and by ioyning of handes: I pronounce that they be man and wyfe together: In the name of the father, of the sōne, and of the holy gost. Amen.

And the minister shall adde this blessing.

℄ God the father blesse you. ✠. God the sōne kepe you: god the holy gost lighten your vnderstanding: The Lorde mercifully with his fauor loke vpon you, and so fill you with al spirituall benediccion, and grace, that you may haue remission of your sinnes

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In the name of the father, and of the sonne, and of the holy gost. Amen.

℄ Then the man leauing the ryng vpon the fourth fynger of the womans left hand, the Ministre shall saye.

℄ Let vs praye.

O Eternall God, creatour and preseruer of all mankind, geuer of al spirituall grace, the auctour of euerlasting life: Send thy blessing vpon these thy seruauntes, this man and this woman, whom we blesse in thy name, that as Isaac and Rebecca liued faithfully together: so these persones may surely perfourme and kepe the vowe and couenaunt betwixt them made: whereof this ryng geuen and receiued, is a token and pledge, and may euer remayn in perfect loue and peace together, and liue according to thy lawes: through Iesus Christ our Lord. Amen.

℄ Then shall the Priest ioyne theyr right-handes together and say.

Those whom God hath ioyned together, let no man put asunder.

℄ Then shall the Minister speake vnto the people.

Forasmuche as N. and N. haue consented together in holy wedlocke, and haue witnessed the same before God and this companye, and thereto haue geuē and pledged their trouth either to other, and haue declared thesame, by geuing and receiuing *of a ryng*, and by ioynyng of handes: I pronounce that they bee man and wyfe together. In the name of the father, of the sonne, and of the holy gost. Amen.

℄ And the Ministre shall adde this blessing.

God the father, God the sonne, God the holye gost, blesse, *preserue, and* kepe you: the Lorde mercifullye with his fauour looke vpon you, and so fill you with all spirituall benediccion and grace, that you maye *so liue together*

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In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ Then the man leaving the ring vpon the fourth finger of the womans left hand, [8]**they shall both kneel down, and** the Minister shall say.

Let vs pray.

O eternall God, creatour and preserver of all mankind, giver of all spirituall grace, the Author of everlasting life, send thy blessing vpon these thy servants, this man, and this woman, whom we bless in thy Name, that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge) & may ever remain in perfect love and peace together, and live according to thy laws, through Iesus Christ our Lord. Amen.

¶ Then shall the Priest ioyn their right hands together, and say.

Those whom God hath ioyned together, let no man put asunder.

¶ Then shall the Minister speak vnto the People.

Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God, and this Company, and thereto have given and pledged their troth either to other, and have declared the same, by giving and receiving *of a ring*, and by ioyning of Hands: I pronounce that they be man and wife together, In the Name of the Father, [18]**and** of the Son, and of the holy Ghost. Amen.

¶ And the Minister shall add this Blessing.

God the Father, God the Son, God the holy Ghost, bless, *preserve, and* keep you; the Lord mercifully with his favour look vpon you, and soe fill you with all spiritual benediction, and grace, that **ye** may *so live together*

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habeatis vitam eternam: & viuatis in secula seculorum. Amen.

Hic intrent ecclesiam vsque ad gradum altaris: & sacerdos in eundo cum suis ministris dicat hunc psalmum sequentem.

BEati omnes qui timent dominum: qui ambulant in vijs eius.

Labores manuum tuarum quia manducabis: beatus es & bene tibi erit.

Vxor tua sicut vitis abundans: in lateribus domus tuae.

Filij tui sicut nouelle oliuarum: in circuitu mense tue.

Ecce sic benedicetur homo: qui timet dominum.

Benedicat tibi dominus ex syon: et videas bona hierusalem omnibus diebus vite tue.

Et videas filios filiorum tuorum: pacem super israel.

Gloria patri.

Sicut erat.
sine nota cum

in this life, and in the world to come life euerlastyng. Amen.

Then shall they goe into the quier, and the ministers or clarkes shall saye or sing, thys Psalme folowyng.

[Beati omnes psal. cxxviii.

BLessed are al they that feare the lord, and walke in hys wayes.

For thou shalt eate the labour of thy handes. O well is thee, and happie shalt thou be.

Thy wife shal be as the fruitfull vyne: vpon the walles of thy house.

Thy childrē like the olife braūches, round about thy table.

Loe, thus shal the man be blessed, that feareth the lord.

The lord from out of Sion, shal so blesse thee: that thou shalt see Hierusalem in prosperitie, all thy lyfe long.

Yea that thou shalte see thy childers children: and peace vpon Israel.

Glory be to the father. &c.

As it was in the beginning. &c.

Or els this psalme folowyng.

[Deus misereatur nostri psal. lxVii.

GOd be mercifull vnto vs, and blesse vs, and shewe vs the lighte of his countenaunce: and be merciful vnto vs.

That thy waye may bee knowen vpon yearth: thy sauing health emong all nacions.

Leate the people prayse thee (O God) yea leat all people prayse thee.

O leate the nacions reioyce and bee glad, for thou shalte iudge the folke righteously, and gouerne the nacions vpon yearth.

Leat the people prayse thee (O God) leat all the people prayse thee.

Then shall the yearth bring foorthe her increase: and god, euen our owne God, shall geue vs his blessinge.

God shall blesse vs, and all the endes of the worlde shall feare him.

Glorye be to the father. &c.

As it was in the beginning. &c.

Kyrie eleison. Christe eleison. Kyrie eleison.

℣ Tunc prostratis sponso et sponsa ante gradum altaris, roget sacerdos circumstantes orare pro eis dicendo.

The psalme ended, and the manne and woman knelyng afore the aulter: the prieste standyng at the aulter, and turning his face towarde them, shall saye.

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in thys lyfe, *that* in the worlde to come, *you may haue* lyfe euerlasting. Amen.

℄ Then the Ministers or Clerkes go*ing* to the *Lordes table*, shall say or syng, this Psalme folowing.

[Beati omnes. Psa. cxxviii.

BLessed are all they that feare the lord : and walke in his wayes.

For thou shalte eate the laboure of thy hādes : O wel is thee, & happy shalt thou be.

Thy wyfe shalbe as the fruitfull vyne : vpon the walles of thy house.

Thy children like the Oliue braunches : rounde about thy table.

Lo, thus shal the mā be blessed : that feareth the lord.

The lord from out of Sion, shal blesse the : that thou shalt see Hierusalem in prosperitie, al thy life long.

Yea, that thou shalt see thy chyldr*en*s children : and peace vpon Israell.

Glory be to the father. &c.

As it was in the &c.

¶ Or els this Psalme folowing.

[Deus misereatur. Psa. lxvii

GOd be merciful vnto vs and blesse vs: and shewe vs the lyght of hys countenaunce, and be mercifull vnto vs.

That thy way may be knowē vpon *the* earth : thy sauing health among al naciōs.

Let the people prayse thee (O God :) yea let all the people prayse thee.

O let the nacions reioice and be glad : for thou shalt iudge the flocke righteously, and gouerne the nacions vpon *the* earth.

Let the people prayse thee (O God) let all the people prayse thee.

Then shal the earth bryng furth her encrease : and God, euen our God, shal geue vs his blessing.

God shall blesse vs, and all the endes of the world shall feare him.

Glory be to the father. &c.

As it was in the . &c.

¶ The Psalme ended, and the man and *the* woman knelyng afore the *Lordes table*: the priest standyng at the *table*, and turning his face towarde them, shall saye.

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in this life, *that* in the world to come, *ye*[6] *may have* life everlasting. Amen.

¶ Then the Minister or Clerks go*ing* to the *Lords Table*, shall say or sing this Psalm following.

[Beati omnes. Psal: 128.

Blessed are all they that fear the Lord : and walke in his wayes.

For thou shalt eat the labour of thi*ne* hands : O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine : vpon the walls of thy house.

Thy children like the Olive branches : round about thy table.

Lo thus shall the man be blessed : that feareth the Lord.

The Lord from out of Sion shall so bless thee : that thou shalt see Ierusalem in prosperity, all thy life long.

Yea, that thou shalt see thy chyldr*en*s children : and peace vpon Israel.

Glory be to the Father, and to the Son : and to the holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or this Psalm

[Deus Misereatur. Psal: 67.

God be mercifull vnto vs, and bless vs : and shew vs the light of his Countenance, and be mercifull vnto vs.

That thy way may be known vpon earth : thy saving health among all Nations.

Let the people prayse thee, O God : yea, let all the people prayse thee.

O Let the Nations rejoyce, and be glad : for thou shalt iudge the folke righteously, and govern the nations vpon earth.

Let the people praise thee, O God, : yea, let all the people praise thee.

Then shall the earth bring forth her increase : and God, even our own God, shall give vs his blessing.

God shall bless vs : and all the ends of the world shall fear him.

Glory be to the Father, and to the Son : and to the holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ The Psalm ended, and the man and *the* Woman kneeling before the *Lords Table*, the Priest standing at the *table* and turning his face towards[5] them, shall say.

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Lorde haue mercy vpon vs.
Aunswere.
Christ haue mercie vpon vs.
Minister.
Lorde haue mercy vpon vs.

Pater noster. ¶ Our father whiche art in heauen. &c.

Et ne nos. And leade vs not into temptacion.
Aunswere.

Sed libera nos a malo. But deliuer vs from euyll. Amen.
Minister.

Saluum fac seruum tuum et ancillam tuam. O lorde saue thy seruaunt, and thy handmaide.
Aunswere.

Deus meus sperantes in te. whiche put their truste in thee.
Minister.

Mitte eis domine auxilium de sancto. O lorde sende them helpe from thy holy place.
Aunswere.

Et de syon tuere eos And euermore defende them.
Minister.

Esto eis domine turris fortitudinis. Bee vnto them a tower of strength.
Aunswere.

A facie inimici. From the face of their enemye.
Minister.

Domine exaudi. O lorde heare my prayer.
Aunswere.

Et clamor. . . And leat my crie come vnto the.
Minister.

Oremus.
Let vs praye.

DEUS Abraham, deus isaac, deus iacob: bene✠dic adolescentes istos: & semina semen vite eterne in mentibus eorum: vt quidquid pro vtilitate sua didicerint, hoc facere cupiant . . .

RESPICE domine de celis: & bene✠dic conuentionem istam. Et sicut misisti sanctum angelum tuum raphaelem ad tobiam & saram filiam raguelis: ita digneris domine mittere bene✠dictionem tuam super istos adolescentes: vt in tua voluntate permaneant: & in tua securitate persistant: et in amore tuo viuant et senescant: . . . Per christum dominum nostrum . . .

O God of Abrahā, God of Isaac, God of Iacob, blesse these thy seruauntes, & sowe the seede of eternal life in their mindes, that whatsoeuer in thy holy word they shal profitably learne: they may ī dede fulfil thesame. Looke, O lord, mercifully vpon them from heauen & blesse them: And as thou diddest sende thy Aungell Raphaell to Thobie, and Sara, the daughter of Raguel, to their great comfort: so vouchsafe to sende thy blessinge vpon these thy seruauntes, that thei obeying thy wil, and alway beyng in safetie vnder thy proteccion: may abyde in thy loue vnto theyr lyues ende: through Iesu Christ our Lorde. Amen.

This prayer folowinge shalbe omitted where the woman is past childe birthe.

PROPITIARE domine supplicationibus nostris: & institutis tuis quibus pro-

O MERCIFUL lorde, and heauēly father, by whose gracious gifte mā-

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Lord haue mercy vpon vs.
Aunswere.
Christ haue mercy vpon vs.
Ministre.
Lorde haue mercy vpon vs.
¶ Our father whiche art in heauen. &c.

And leade vs not into temptacyon.
Aunswere.
But delyuer vs from euil. Amen.
Ministre.
O Lorde saue thy seruaunte: and thy handemayde.
Aunswere.
Whiche put their trust in thee.
Ministre.
O Lorde sende them helpe from thy holy place.
Aunswere.
And euermore defende them.
Ministre.
Be vnto them a towre of strength.
Aunswere.
From the face of theyr enemie.
Ministre.
O Lorde heare *our* prayer.
Aunswere.
And let *our* crye come vnto thee.
The Ministre.

O God of Abraham, God of Isaac, God of Iacob, blesse these thy seruauntes, and sowe the sede of eternal lyfe in theyr myndes, that whatsoeuer in thy holy worde they shall profitably learne, they may in dede fulfyll the same. Loke O Lorde mercyfully vpon them from heauē, and blesse them. And as thou diddest sende thy *blessyng vpon Abraham* and Sara to theyr great comfort: so vouchsafe to sende thy blessing vpon these thy seruauntes, that they obeying thy wyl, and alway beyng in safetie vnder thy protection, may abide in thy loue vnto theyr liues ende, throughe Iesu Christ our Lord. Amen.

This prayer *next* following shalbe omitted, where the woman is past child birth.

O Merciful lord and heauenly father, by whose gracious gift mā-

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Lord have mercy vpon vs.
¶ Answer.
Christ have mercy vpon vs
¶ Minister.
Lord have mercy vpon vs.
Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs.-
-And lead vs not into temptation:-

-But deliver vs from evil. Amen.
¶ Minister.
O Lord save thy servant, and thy handmaid.
¶ Answer.
Who[8] put their trust in thee.
¶ Minister.
O Lord send them help from thy holy place.
¶ Answer.
And evermore defend them.
¶ Minister.
Be vnto them a tower of Strength.
¶ Answer.
From the face of their enemy.
¶ Minister.
O Lord hear *our* prayer.
¶ Answer.
And let *our* cry come vnto thee.
¶ Minister.

O God of Abraham, God of Jsaac, God of Iacob, bless these thy servants, and sow the seed of eternall life in their **hearts**, that whatsoever in thy holy word, they shall profitably learne, they may indeed fulfill the same. Look, O Lord, mercifully vpon them from heaven, and bless them. And as thou didst send thy *blessing vpon Abraham* and Sarah, to their great comfort; so vouchsafe to send thy blessing vpon these thy servants, that they obeying thy will, and alway being in safety vnder thy protection, may abide in thy love vnto their lives end. through Iesus[4] Christ our Lord. Amen.

¶ This Prayer *next* following shall be omitted, where the woman is past child-**bearing**.

O mercifull Lord, and heavenly Father, by whose gratious gift man-

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pagationem humani generis ordinasti benignus assiste . . .

℣ Sit fecunda in sobole, sit probata & innocens: & ad optatam perueniat senectutem: & videat filios filiorum suorum vsque in tertiam et quartam progeniem.

℣ Deus qui potestate virtutis tue de nichilo cuncta fecisti: qui dispositis vniuersitatis exordijs homini ad ymaginem dei facto ideo inseparabile mulieris adiutorium condidisti: vt femineo corpori de virili dares carnē principium: docens quod ex vno placuisset institui, nunquam liceret disiungi.

Hic incipit benedictio sacramentalis.

Deus qui tam excellenti misterio coniugalem copulam consecrasti: vt christi & ecclesie sacramentum presignares in federe nuptiarum. . . .

[*Necessary doctrine* f. L i: therby is sygnified and represented, the societie and coniunction . . . betwene Christ and his church]

Respice propitius super hanc famulam tuam . . . Sit in ea iugum dilectionis & pacis . . .

[Eph. v 25, 29]

imitatrixque sanctarum permaneat feminarum. Sit amabilis vt rachel viro: sapiens vt rebecca: longeua & fidelis vt sara . . .

ad celestia regna perueniat. Per dominum.

℣ Omnipotens sempiterne deus qui primos parentes adam et euam sua virtute creauit: et in sua sanctificatione copulauit: ipse corda et corpora vestra sanctificet et bene ✠ dicat: atque in societate & amore vere dilectionis coniungat.

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kind is increased: We beseche thee assiste with thy blissīg these two persones, that they may both be fruictful in procreacion of children: & also liue together so long in godlye loue and honestie: that they maye see their childers children, vnto the thirde and fourth generacion, vnto thy prayse and honour: throughe Iesus Christ our lord. Amē.

O God whiche by thy mightie power haste made all thinges of naught, which also after other thinges set in order diddeste appoint that out of man (created after thine owne image & similitude) woman shoulde take her beginning: and knitting them together, diddest teache, that it should neuer be lawful to put a sonder those, whome thou by matrimonie haddest made one: O God, which hast consecrated the state of matrimonie, to such an excellent misterie, that in it is signified and represented the spiritual marriage & vnitie betwixte Christ and his church: Loke mercifully vpon these thy seruauntes, that both this manne maye loue his wyfe, according to thy woorde (as Christ did loue his spouse the churche, who gaue himselfe for it, louing and cherishinge it euen as his owne fleshe:) And also that this woman may be louing and amiable to her housebande as Rachael, wyse as Rebecca, faithful and obedient as Sara: And in al quietnes, sobrietie, and peace, bee a folower of holy and godlye matrones. O lorde blesse them bothe, and graunt them to inherite thy euerlastinge kingdome, throughe Iesus Christ our Lorde. Amen.

Then shall the priest blysse the man and the woman, saiyng.

Almightie god, which at the beginning did create our first parentes Adam and Eue, and did sanctify and ioyne them together in mariage: Powre vpon you the richesse of his grace, sanctifie and ✠ blisse you, that ye maye please him bothe in bodye and soule: and lyue together in holy loue, vnto your lyues end. Amen.

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kind is encreased: we beseche the assist with thy blessing these two persõs, that they may both be fruitful in procreacion of children, & also liue together so long in godly loue & honestie, that they may see theyr chyldr*en*s chyldren, vnto the third and fourth generacion, vnto thy prayse and honor: through Iesus Christe our Lorde. Amen.

O God, whiche by thy mighty power hast made all thinges of naught, whiche also after other thynges set in ordre, didst appoynt that out of man (created after thine owne ymage and similitude) woman should take her beginning, and knitting them together didst teache that it should neuer be lawful to put asunder those, whom thou by matrimonie hadst made one: O god which hast consecrated the state of matrimonie, to such an excellent misterye, that in it is signified & represented the spirituall marriage & vnitie betwixt Christ and his church:. Loke mercifully vpon these thy seruauntes, that both this mā may loue hys wife, according to thy woord (as Christe did loue hys spouse the churche who gaue himselfe for it, louyng & cherishing it euen as his owne fleshe.) And also that this woman may be louing & amiable to her husband as Rachel, wise as Rebecca, faithfull & obedient as Sara, and in all quietnes, sobrietie and peace, be a folower of holy and godly matrones: O lord bless them both, and graunte them to inherite thy euerlastyng kyngdome: through Iesus Christe our Lorde. Amen.

¶ Then shal the priest say.

ALmightie God, whiche at the beginnyng dyd create our fyrst parentes Adam and Eue, & did sanctifie & ioine thē together in mariage: powre vpon you the richesse of hys grace, sanctifie and blesse you, that ye may please hym both in body & soule, and liue together in holy loue, vnto your liues end. Amē.

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kind is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of Children, and also live together so long in godly love and honesty, that they may see their children **christianly and virtuously brought vp**, to thy praise and honour through Iesus Christ, our Lord. Amen.

O God, who[s] by thy mighty power hast made all things of **nothing**, who[s] also (after other things set in order) didst appoint, that out of man (created after thine own Image, and similitude) woman should take her beginning: and knitting them together didst teach, that it should never be lawfull to put asunder those whom thou by Matrimony hadst made one: O God who[s] hast consecrated the State of Matrimony to such an excellent Mystery, that in it is signified, and represented the spiritual Marriage and vnity betwixt Christ and his Church; look mercifully vpon these thy servants, that both this man may love his wife according to thy word, (as Christ did love his Spouse the Church, who gave himselfe for it, loving and cherishing it even as his own flesh) and alsoe that this woman may be loving and amiable faithfull and obedient to her husband,[7] * and in all quietness, sobriety, and peace, be a follower of holy and godly Matrons. O Lord bless them both, and grant them to inherit thy everlasting Kingdome, through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say.

Almighty God who[s] at the beginning did create our first parents Adam and Eve, and did sanctifie and ioyn them together in marriage: pour vpon you the riches of his Grace, sanctifie and bless you, that ye may please him both in body and soul, and live together in holy love vnto your lives end. Amen.

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H audite etiam præceptum Spiritus sancti de officio coniugali.

Sic enim præcepit coniugibus. Ephese. 5.

Viri diligite uxores uestras, Sicut et Christus dilexit Ecclesiam, et semetipsum exposuit pro ea, ut illam sanctificaret, mundatam lauacro aquæ per uerbum, ut adhiberet eam sibi ipsi gloriosam Ecclesiam, non habentem maculam, aut rugam, aut quicquam eiusmodi, sed ut esset sancta & irreprehensibilis. Sic debent viri diligere suas uxores, ut sua ipsorum corpora. Qui diligit suam uxorem, seipsum diligit, Nullus enim unquam suam ipsius carnem odio habuit, imo enutrit & fouet eam, sicut & Dominus Ecclesiam.

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Then shalbe sayed after the gospell a sermon, wherin ordinarely (so oft as there is any mariage) thoffice of man and wyfe shall be declared, according to holy scripture. Or yf there be no sermon, the minister shall reade this that foloweth.

Al ye whiche bee maried, or which entende to take the holy estate of matrimonie vpon you: heare what holy scripture dooeth say, as touching the duetie of housebādes towarde their wiues, and wiues towarde their husbandes.

Saincte Paule (in his epistle to the Ephesians the fyfthe chapter) doeth geue thys commaundement to all maried men.

Ye housebandes loue your wyues, euen as Christ loued the churche, and hathe geuen himselfe for it, to sanctifie it, purgeyng it in the fountaine of water, through the word, that he might make it vnto himselfe, a glorious congregacion, not hauing spot or wrincle, or any suche thing, but that it shoulde be holy and blameles. So men are bounde to loue their owne wyues, as their owne bodyes: he that loueth his owne wife, loueth himselfe. For neuer dyd any manne hate his owne fleshe, but nourisheth and cherisheth it, euen as the lorde dothe the congregacion, for wee are membres of his bodye, of his fleshe, and of his bones.-

-For this cause shall a manne leaue father and mother, and shalbe ioyned vnto his wyfe, and they two shalbe one flesh. This mistery is great, but I speake of Christe, and of the congregacion. Neuerthelesse, let euery one of you so loue his owne wyfe, euen as himselfe.

Lykewise the same Saint paule (writing to the Colossians) [Colos. iii. speaketh thus to all menne that be maried: Ye men loue your wiues and be not bitter vnto them.

Heare also what saint Peter thapostle of Christ, (whiche [i. Peter. iii. was himselfe a maried man) sayeth vnto all menne that are maried. Ye husbandes dwel with your wyues according to knowledge: Geuyng honor vnto the wyfe, as vnto the weaker vessell, and as heyres together of the grace of lyfe, so that your prayers be not hindred

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¶ Then *shal begyn the communion, and* after the gospell shalbe sayd a sermō, wherin ordinarely (so oft as there is any mariage) thoffice of *a* man and wyfe shalbe declared, accordyng to holy scripture: or yf there be no sermon, the minister shal reade this that foloweth.

All ye which be maried, or which entēde to take the holy estate of matrimonie vpon you: heare what holy scripture doth say, (as touching the dutie of husbādes towarde their wiues) and wyues towarde theyr husbandes.-

-Saincte Paul (in hys Epistle to the Ephesians the fifth Capter) doth giue this commaundement to all maryed men.

Ye housebandes loue your wyues, euen as Christe loued the churche, and hath geuen hymselfe for it, to sanctyfye it, purgynge it in the fountayne of water, through thy word, that he might make it vnto hymselfe, a glorious cōgregacion, not hauing spot or wrincle, or any suche thyng, but that it shoulde be holy and blameles. So menne are bound to loue theyr owne wyues as their owne bodyes. He that loueth his own wyfe loueth hymselfe. For neuer did any man hate his own flesh, but nourisheth and cherisheth it, euen as the Lorde doeth the congregacion, for we are membres of hys body, of his fleshe, and of hys bones.

For this cause shal a man leaue father and mother, and shalbe ioyned vnto his wife, and they two shalbe one flesh. This mistery is great, but I speake of Christ and of the congregacion. Neuerthelesse, let euery one of you so loue his owne wyfe, euen as hymselfe.

Likewise the same saincte Paul (writing to the Colossians) [Colo. iiii. speaketh thus to al men that be maried. Ye men loue your wiues, and be not bitter vnto them.

Heare also what sainct Peter thapostle of Chryste, whiche [i. Pet. iii. was hymselfe a maried man (sayeth vnto all men that are maried. Ye husbandes dwel with youre wyues according to knowledge: Geuyng honoure vnto the wyfe as vnto the weaker vessell, and as heyres together of the grace of lyfe, so that youre prayers bee not hyndred.

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¶ After which if there be no sermon, declaring the duties of man and wife, the Minister shall read as followeth.

All ye that [s]are* married, or that intend to take the holy estate of Matrimony vpon you, hear what the holy scripture doth say, as touching the duty of husbands towards[t] their wifes and wives towards[t] their husbands.

Saint Paul in his Epistle to the Ephesians, the fifth Chapter doth give this commandment to all married men.-

-Husbands love your wives, even as Christ also loved the Church, and gave himselfe for it; that he might sanctifie, and cleanse it with the washing of water by the word. That he might present it to himselfe a glorious Church, not having spott or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives, as their own bodies; he that loveth his Wife, loveth himselfe. For no man ever yet hated his own flesh, but nourisheth, and cherisheth it, even as the Lord the Church. For we are members of his body, of his flesh, and of his bones.-

-For this cause shall a man leave his father and mother, and shall be ioyned vnto his wife, and they two shall be one flesh. This is a great Mystery: but I speake concerning Christ and the Church. Nevertheless let every one of you in particular so love his wife, even as himselfe.

Likewise the same saint Paul writing to the Colossians, speaketh thus to all men that are married; Husbands love your wives and be not bitter against them.

Hear also what Saint Peter the Apostle of Christ, who was himselfe a married man, sayth vnto them that are married. Ye husbands dwell with your Wives according to knowledge, giving honour vnto the wife, as vnto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindred.

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Hitherto ye have hearde the duetie of the husbande towarde the wyfe. Now lykewise ye wiues, heare and learne your duetie towarde your husbandes, euen as it is playnely set furth in holy scripture.

H Vxores propriis viris subditæ sitis uelut Domino, quoniam vir est caput uxoris, quemadmodum & est Christus caput Ecclesiæ, & idem est qui salutem dat corpori. Itaque quemadmodum Ecclesia subdita est Christo, sic et uxores suis viris subditæ sint in omnibus.

Saint Paule (in the fore-named Epistle to the Ephesians) teacheth you thus: Ye weomen submite youre selues vnto your owne husbandes as vnto the lord: for the husband is the wyues head, euen as Christ is the head of the churche: And he also is the sauiour of the whole bodye. Therefore as the Churche, or congregacion, is subiecte vnto Christe: So likewyse let the wyues also be in subieccion vnto theyr owne husbandes, in all thynges. And agayn he saieth: Let the wyfe reuerence her husbande.- [Ephe. V.

-And (in his Epistle to the Colossians) Sainct Paule geueth you this short lessō. Ye wiues submit your selues vnto your owne husbandes, as it is conuenient, in the Lord. [Colos. iii.

Saincte Peter also doeth instructe you very godlye, thus saiyng: Let wiues be subiect to their owne husbandes, so that if any obey not the woord, they may be wonne without the woorde, by the conuersacion of the wiues: whyle they beholde your chaste conuersacion, coupled with feare, whose apparell let it not be outwarde, with broyded heare, and trymmyng aboute with golde, eyther in puttyng on of gorgeous apparell: But leat the hyd man, whiche is in the heart, be without all corrupciō, so that the spirite be mild and quiete, whiche is a precious thyng in the syght of God. For after this maner (in the olde tyme) dyd the holy women, which trusted in God, apparell thēselues, beyng subiect to their own husbandes: as Sara obeyed Abraham callyng hym Lorde, whose daughters ye are made, doyng well and beyng not dismaied with any feare. [i. Peter. iii.

The newe maried persones (the same day of their mariage) must receiue the holy communion.

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¶ Hetherto ye haue hearde the duetie of the husband towarde the wyfe.
¶ Now lykewyse ye wyues heare & learne your duetye towardes youre husbandes, euen as it is playnely set forth in holy scripture.

SAincte Paule (in the fore-named Epistle to the Ephesians) teacheth you thus: Ye women, submitte your selues vnto your owne husbandes as vnto the Lorde: for the husbande is the wyues head, euen as Christe is the head of the Church. And he is also the sauiour of the whole body. Therfore as the churche or congregacion, is subiect vnto Christ: so lykewyse let the wyues also bee in subiection vnto theyr owne husbandes in all thinges. And agayn he saith: Let the wife reuerēce her husbād.-

-And (in his Epistle to the Collossians) Sainct Paule geueth [Collo. iii you thys shorte lesson. Ye wyues submyt youre selues vnto your owne husbandes, as it is conuenient in the Lorde.

SAinct Peter also doeth instruct you very godly, thus saying: [i. Petr. iii Let wyues be subiect to theyr owne housebandes, so that yf any obeye not the word, they may be wōne wythout the worde, by the cōuersaciō of the wiues, while they behold your chaste cōuersacion coupled with feare, whose apparel let it not be outward, with broyded heere & trimming aboute with golde, eyther in puttinge on of gorgeous apparel: but let the hydde mā which is in the heart, be without al corrupcion, so that the spirite be milde and quiete which is a precious thinge in the syght of God. For after this maner (in the olde tyme) dyd the holye women which trusted in God apparel them selues beynge subiect to theyr owne husbādes: as Sara obeyed Abraham callynge him Lord, whose daughters ye are made doyng wel, & being not dismaide with any feare.

The newe maried persons (the same daye of theyr mariage) muste receyue the holy Communion.

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Hitherto ye have heard the duty of the husband toward the wife.--Now likewise, ye wives, hear and learn your dutyes[4] toward [1] your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul in the aforenamed Epistle to the Ephesians, teacheth you thus: Wives submitt your selves vnto your own husbands, as vnto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject vnto Christ, so let the wives be to their own husbands in everything. And againe he saieth, Let the wife see that she reverence her husband.

And in his Epistle to the Colossians, Saint Paul giveth you this short Lesson; Wives submitt your selves vnto your own husbands as it is fitt in the Lord.

Saint Peter also doth instruct you very well, thus saying, Ye wives, be in subjection to your own husbands, that if any obey not the word, they also may without the word be won by the Conversation of the wives, while they behold your chaste conversacon coupled with fear. whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of Apparell, but let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this maner in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection vnto their own husbands. Even as Sarah obeyed Abraham, calling him Lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ Jt is convenient that the new married persons should receive the holy Communion at the time of their marriage, or at the first opportunity after their Marriage.

℣ Ordo ad visitandum infirmum.

℄ Et cum intrauerit domum dicat.

Pax huic domui & omnibus habitantibus in ea: pax ingredientibus & egredientibus.

℣ et in eundo dicat cum suis ministris septem psalmos penitentiales cum Gloria patri. et cum antiphona. Ne reminiscaris. . .

Domine exaudi orationem meam auribus percipe obsecrationem meam: in veritate tua exaudi me in tua iustitia.

Et non intres in iudicium cum seruo tuo: quia non iustificabitur in conspectu tuo omnis viuens.

Quia persecutus est inimicus animam meam: humiliauit in terra vitam meam.

Collocauit me in obscuris sicut mortuos seculi:

et anxiatus est super me spiritus meus in me turbatum est cor meum.

Memor fui dierum antiquorum meditatus sum in omnibus operibus tuis: in factis manuum tuarum meditabar.

Expandi manus meas ad te: anima mea sicut terra sine aqua tibi.

Velociter exaudi me domine: defecit spiritus meus.

Non auertas faciem tuam a me: & similis ero descendentibus in lacum.

Auditam fac michi mane misericordiam tuam: quia in te speraui.

Notam fac michi viam in qua ambulem: quia ad te leuaui animam meam.

Eripe me de inimicis meis domine ad te confugi:

doce me facere voluntatem tuam: quia deus meus es tu.

Spiritus tuus bonus deducet me in terram rectam:

propter nomen tuum domine viuificabis me in equitate tua.

Educes de tribulatione animam

THE ORDER FOR THE VISITATION OF THE SICKE, AND THE COMMUNION OF THE SAME.

The priest enteryng into the sicke persons house, shall say.

Peace be in this house, and to all that dwell in it.

When he commeth into the sicke mannes presence, he shall saie this Psalme.

[Domine exaudi psalm. Cxliii.

HEare my prayrr (O lorde) and consider my desire: herken vnto me for thy trueth & righteousnes sake.

And enter not into iudgement with thy seruaunt: for in thy sight shal no man liuyng be iustified. For the enemy hath persecuted my soule, he hath smitten my life doune to the ground: he hath layed me in the darkenes, as the mē that haue been lōg ded.

Therfore is my spirit vexed within me: and my hart within me is desolate.

Yet dooe I remembre the tyme paste, I muse vpon al thy woorkes: yea, I exercyse my selfe in the woorkes of thy handes

I stretche forth myne handes vnto thee: my soule gaspeth vnto thee as a thirstie lande.

Heare me (O lorde) and that soone: for my spirite weaxeth faynte: hyde not thy face from me: lest I be lyke vnto theym that goe downe into the pitte.

O lette me heare thy louyng kyndenesse betymes in the moarnyng, for in thee is my trust: shewe thou me the waye that I should walke in, for I lift vp my soule vnto thee.

Deliuer me (O Lorde) from myne enemies: for I flye vnto thee to hyde me.

Teache me to do the thyng, that pleaseth thee, for thou art my God: let thy louyng spirite leade me forth vnto the lād of righteousnesse.

Quicken me (O lord) for thy names sake, and for thy righteousnesse sake bryng my soule out of trouble.

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THE ORDRE FOR THE VISITACION OF THE SICKE.

The priest entering into the sicke persons house, shall saye.

Peace be in thys house, and to all that dwell in it.

When he commeth into the sycke mans presence, he shall saye, *knelynge downe.*

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THE ORDER FOR THE VISITATION OF THE SICK.

¶ **When any person is sick, notice shall be given thereof to the Minister of the Parish: who, comming** into the sick persons house, shall say.

Peace be to[6] this house, and to all that dwell in it.

¶ When he cōmeth into the sick mans presence, he shall say, *kneeling down,*

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meam: et in misericordia tua disperdes omnes inimicos meos.

Et perdes omnes qui tribulant animam meam: quoniam ego seruus tuus sum.

Gloria patri.

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And of thy goodnes slaie my enemies,

and destroy al them that vexe my soule, for I am thy seruaunt.

Glory to the father and to the sonne. &c.

As it was in the beginning. &c.

℣ With this antheme.

an. Ne reminiscaris domine delicta nostra vel parentum nostrorum: neque vindictam sumas de peccatis nostris: parce domine parce famulo tuo: quem redemisti precioso sanguine tuo ne in eternum irascaris ei. . .

Remembre not Lorde our iniquities, nor the iniquities of our forefathers. Spare vs good Lorde, spare thy people, whom thou haste redemed with thy moste precious bloud, and be not angry with vs for euer.

[Cp. p. 174]

℣ Deinde aspergat infirmum aqua benedicta & statim sequatur.

Kyrie eleyson.
Christe eleyson.
Kyrie eleyson.
Pater noster.

Lorde haue mercy vpon vs.
Christe haue mercy vpon vs.
Lorde haue mercy vpon vs.
Our father whiche art in heauen. &c.

vers. Et ne nos.

Sed libera.

vers.

Saluum fac seruum tuum vel ancillam tuam.

Deus meus sperantem in te.

vers.

Mitte ei domine auxilium de sancto.

Et de syon tuere eum.

vers.

Nichil proficiat inimicus in eo.

Et filius iniquitatis non apponat nocere ei.

vers.

Esto ei domine turris fortitudinis.

A facie inimici.

And leade vs not into temptacion.

Aunswere.

But deliuer vs from euill. Amen.

The Minister.

O Lorde saue thy seruaunt.

Aunswere.

Whiche putteth his trust in thee.

Minister.

Sende hym helpe from thy holy place.

Aunswere.

And euermore mightily defende hym.

Minister.

Let the enemy have none aduauntage of hym.

Aunswere.

Nor the wicked approche to hurte hym.

Minister.

Bee vnto hym, O Lorde, a strong tower.

Aunswere.

From the face of his enemy.

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REmembre not Lorde our iniquities, nor the iniquities of oure forefathers. Spare vs good Lorde, spare thy people, whom thou hast redemed with thy most precious bloud, and be not angry wyth vs for euer.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.
¶ Our father, which art in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyll. Amen.

Ministre.

O Lorde saue thy seruaunte.

Aunswere.

Whych putteth hys trust in thee.

Ministre.

Sende hym helpe from thy holy place.

Aunswere.

And euermore mightely defende him.

Ministre.

Let the enemie have none aduauntage of hym.

Aunswere.

Nor the wycked approche to hurte hym.

Ministere.

Be unto hym O Lorde a strong towre.

Aunswere.

From the face of hys enemie.

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Remember not, Lord, our iniquities, nor the iniquities of our Forefathers. Spare vs, good Lord, spare thy people. whom thou hast redeemed with thy most pretious blood, and be not angry with vs, for ever.

¶ Answer.

Spare vs good Lord.

¶ Then the Minister shall say,

Let vs pray.

Lord have mercy vpon vs.
Christ haue mercy upon us.
Lord have mercy vpon vs.
Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs.-

-And lead vs not into temptation :-

-But deliver vs from evil. Amen.

¶ Minister.

O Lord save thy servant.

¶ Answer.

Which putteth his trust in thee.

¶ Minister.

Send him help from thy holy place.

¶ Answer.

And evermore mightily defend him.

¶ Minister.

Let the enemy have no[e] Advantage of him.

¶ Answer.

Nor the wicked approach to hurt him.

¶ Minister.

Be vnto him, O Lord, a strong Tower.

¶ Answer.

From the face of his Enemy.

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vers.

Domine exaudi orationem meam.

Et clamor. . .

Oremus. Oratio . . .

RESPICE domine de celo & vide & visita hunc famulum tuum N . . . Respice super eum domine oculis misericordie tue: & reple eum omni gaudio & letitia et timore tuo. Expelle ab eo omnes inimici insidias: et mitte angelum pacis qui eum custodiat & domum istam in pace perpetua. Per dominum nostrum.

Exaudi nos omnipotens et misericors deus & visitationem tuam conferre digneris super hunc famulum tuum N quem diuersa vexat infirmitas. Visita eum domine sicut visitare dignatus es socrum petri puerumque centurionis & tobiam et saram per sanctum angelum tuum raphaelem. Restitue in eo domine pristinam sanitatem: vt mereatur in atrio domus tue dicere, castigans castigauit me dominus [&c.] . . .

¶ Deinde priusquam ungatur infirmus aut communicetur: exhortetur eum sacerdos hoc modo.

FRater charissime:
Wisd. xvi 13

Homily against the feare of Death ii (1547): If we beleeue stedfastly the word of GOD, we shall perceiue that such bodily sickenesse . . bee nothing else in Christian men, but the rod of our heauenly and louing Father, wherewith hee mercifully correcteth vs, either to trye and declare the faith of his patient children, that they may bee found laudable, glorious, and honourable in his sight . . or else to chastice and amend in them whatsoeuer offendeth his Fatherly and gracious goodnesse.

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Minister.

Lorde heare my prayer.

Aunswere.

And let my crye come vnto thee.

Minister.

Let us praye.

O Lorde, looke downe from heauen, beholde, visite, and releue this thy seruaunte: Looke vpon hym with the iyes of thy mercy, geue hym coumforte, and sure confidence in thee: Defende hym from the daunger of the enemy, and kepe hym in perpetuall peace, and safetie: through Iesus Christe our Lorde. Amen.

HEare vs almightie and moste mercifull God, and Sauioure: Extende thyne accustomed goodnesse to this thy seruaunte, whiche is greued with sickenesse: Visite hym, o Lord, as thou diddest visite Peters wyfes mother, and the Capitaynes seruaunte. And as thou preseruedst Thobie and Sara by thy Aungell from daunger: So restore vnto this sicke person his former health (if it be thy will,)

or els

geue hym grace so to take thy correccion: that after this painfull lyfe ended, he may dwell with thee in lyfe euerlastyng.

Amen.

Then shall the Minister exhorte the sicke person after this fourme, or other lyke.

DEerely beloued, knowe this, that almightie God is the Lorde ouer lyfe, & death, and ouer all thinges, to them perteining, as youth, strength, helth, age, weakenesse, and sickenesse. Wherfore, whatsoeuer youre sickenesse is, knowe you certaynly that it is Gods visitacion. And for what cause soeuer this sickenesse is sente vnto you: whether it bee to trye youre pacience for the example of other, and that your fayth may be founde, in the day of the Lord, laudable, gloryous and honourable, to the encrease of glory, and endelesse felicitie: Or els it be sente vnto you to correcte and amende in you, whatsoeuer doeth offende the iyes of our heauenly father: knowe you certaynlye, that yf you truely repente you of youre

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Ministre.

Lord heare *our* prayers.

Aunswere.

And let *our* crye come vnto thee.

Ministre.

O Lord loke down from heauen, behold, visite and releue this thy seruaunt: Loke vpon hym with the eies of thy mercy, geue him cõforte, and sure confidence in thee: Defende hym from the daunger of the enemy, and kepe hym in perpetual peace and safetie: through Iesus Christ our Lorde. Amen.

HEare vs almightie and most mercifull God, and sauiour. Extend thy accustomed goodnes to thys thy seruaunte whiche is greued with sickenesse: Visite him, O Lorde as thou diddeste visite Peters wiues mother, and the Captaines seruaunt.

So *visite and* restore vnto thys sycke person his former health (yf it be thy will)

or els

geue hym grace so to take thy *visitacion*, that after this painfull life ended, he maye dwel with thee in lyfe euerlastyng.

Amen.

¶ Then shall the Minister exhorte the sycke person after this fourme or other lyke.

DErely beloued, know this that almightie god is the lord *of* lyfe and death, & ouer al thinges to them perteining, as youth, strength, health, age, weakenesse, and syckenesse: wherfore whatsoeuer your sickenes is, knowe you certainly, that it is gods visitacion. And for what cause soeuer this sickenesse is sente vnto you: whether it be to trie youre pacience for the example of other, and that your fayth maye be found in the day of the lord laudable, glorious, and honorable, to the encrease of glory, and endelesse felicitie. Or els it be sent vnto you to correct & amende in you, whatsoeuer doth offend the eyes of our heauenly father: know you certaynly, that yf you truly repent you of your

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¶ Minister.

O Lord hear *our* prayers.

¶ Answer.

And let *our* Cry come vnto thee.

¶ Minister.

O Lord, looke down from heaven, behold, visite, and relieve this thy servant. Look vpon him with the Eyes of thy mercy, give him comfort, and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetuall peace and Safety, through Iesus Christ our Lord. Amen.

Hear vs Almighty and most mercifull God, and Saviour, extend thy accustomed goodness to this thy Servant who[8] is grieved with sicknes: **sanctifie, we beseech thee, this thy fatherly correction to him, that the sense of his weakness, may add strength to his faith, and seriousness to his Repentance. that** if it **shall** be thy **good. pleasure to** restore **him to** his former health, **he may lead the Residue of his life in thy fear, and to thy Glory**: or else give him grace so to take thy *visitation*, that after this painfull life ended, he may dwell with thee in life everlasting, **through Iesus Christ our Lord.** Amen.

¶ Then shall the Minister exhort the sick person after this form, or other like.

Dearely beloved, know this, that Allmighty God is the Lord *of* life and death, and **of** all things to them perteining, as youth, strength, health, Age, weakeness, and sickness. Wherefore, whatsoever your sickness is, know you certeinly, that it is Gods visitation. And for what cause soever this sickness is sent vnto you, whether it be to try your patience, for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory, and endless felicity, or else it be sent vnto you, to correct and amend in you whatsoever doth offend the eyes of ‘your heavenly father: know you certeinly that if you truly repent you of your

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S gratias age omnipotenti deo pro vniuersis ✠ beneficijs suis: patienter & benigne suscipiens infirmitatem corporis quam tibi deus immisit: nam si ipsam humiliter sine murmure tolerauerís: infert anime tue maximum premium et salutem . . .

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synnes, and beare your sickenesse paciently, trustyng in Gods mercy, for his deare sonne Iesus Christes sake, and rendre vnto him humble thankes for his fatherly visitacion, submytting your selfe wholy to his will: it shall turne to your profite, & helpe you foreward in the right way that leadeth vnto euerlasting lyfe.☞

If the person visited bee very sicke, then the curate may end his exhortacion at this place.☞

Heb. xii 6-10

¶ Take therfore in good worthe, the chastement of the Lorde: For whom the Lorde loueth, he chastiseth. Yea (as Saincte Paul sayeth,) he scourgeth euery sonne, whiche he receyueth: yf you endure chastisement, he offereth himselfe vnto you as vnto his owne children. What sonne is he that the father chastiseth not? Yf ye be not vnder correccion (wherof all the true children are partakers) then are ye bastardes and not children.

Homily against the feare of Death ii (1547) What childe is that . . whom the Father . . doeth not chastice? If ye be without GODS correction (which all his . . true children haue) then bee you but bastards . . and not his true children.

Therefore seeing that we haue . . our carnall fathers to be our correctours, we do . . reuerently take their correction: shall we not much more be in subiection to . . our spirituall Father, by whom we shall haue euerlasting life? And our carnall fathers sometime correct vs euen as it pleaseth them . . but this Father iustly correcteth vs . . for our commoditie . . to make vs thereby partakers of his holinesse.

Rom. xv 4

Therfore seing that when our carnall fathers doe correcte vs, we reuerently obey them, shall we not nowe muche rather be obedient to our spirituall father, and so lyue? And they for a fewe dayes doe chastise vs after their owne pleasure: but he doeth chastise vs for our profite, to thentente he maye make vs partakers of his holines. These wordes, good brother, are Gods wordes, and wrytten in holy scripture for our coumfort and instruccion, that we should paciently and with thankes geuyng, beare oure heauenly fathers correccion: whansoeuer by any maner of aduersitie it shall please his gracious goodnes to visite vs. And there should be no greater coumfort to christian persons, then to be made lyke vnto Christe, by sufferyng paciently aduersities, troubles, and sickenesses. For he himselfe wente not vp to ioy, but first he suffered payne: he entred not into his glory, before he was crucified. So truely oure waye to eternall ioy, is to suffre here with Christe, and our doore to entre into

H Si ergo filius Dei, tam dira passus est, & per Crucem intrauit in gloriam, discipulus maior non est, nec fœliciori conditione esse debet, quam præceptor eius. Quamobrem si nulla alia in Cruce utilitas esset, hac sola de causa patienter, atque lubenter ferenda tamen sit, ut Christo similes reddamur . . . Crux itaque aditus est ad gloriam & uitam, quemadmodum Paul. ait

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sinnes, and beare your sickenes pacientlye, trustyng in gods mercy for his dere sonne Iesus Christes sake, and render vnto him humble thankes for his fatherly visitacion, submitting your selfe wholy to hys wil: it shal turne to your profit, and helpe you forward in the right waye that leadeth vnto euerlasting lyfe.

¶ If the person visited be very sicke, then the curate may ende hys exhortacion *in* thys place

¶ Take therefore in good worth the chastement of the Lord: For whom the Lorde loueth, he chastiseth. Yea (as Saincte Paule sayeth) he skourgeth euerye sonne which he receyueth: yf you indure chastisement, he offereth himselfe vnto you as vnto hys owne chyldren. What sonne is he that the father chastiseth not? If ye be not vnder correccion (whereof all true chyldren are partakers) then are ye bastardes and not children.-

-Therefore, seing that whan oure carnal fathers dooe correcte vs, we reuerentlye obeye them: shall we not nowe muche rather be obediente to oure spiritual father, and so liue? And thei for a fewe daies do chastise vs after their owne pleasure, but he dooeth chastise vs for our profit: to the intente he may make vs partakers of hys holynes. These woordes, good brother, are Goddes wordes, and wrytten in holy scripture for oure coumforte and instruccyon, that we shoulde pacyently and with thankes geuinge, beare our heauenly fathers correccyon, whansoeuer by any maner of aduersytie it shall please hys gracyous goodnesse to vysite vs. And there shoulde bee no greater coumforte to Christian persons, then to be made lyke vnto Christ by sufferinge pacientlye aduersities, troubles, and syckenesses. For he hymselfe went not vp to ioye, but fyrste he suffered payne: he entered not into hys glory, before he was crucifyed. So truely our waye to eternal ioye, is to suffre here with Christ, and our doore to entre into

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Sins, and bear your sickness patiently, trusting in Gods mercy for his dear son Iesus Christs sake, and render vnto him humble thanks for his fatherly visitation submitting your selfe wholly **'vn**to his will, it shall turne to your profit, and help you forward in the right way that leadeth vnto everlasting life.

¶ If the person visited be very sick, then the Curate may end his exhortation *in* this place, **or els proceed.**

Take therefore in good **part** the chastisement of the Lord. For (as Saint Paul sayth, **in the twelveth Chapter to the Hebrewes**) whom the Lord loveth he chaste**neth, and** scourgeth every son whom he receiveth. **Jf ye** endure chaste**ning, God dealeth with** you as **with Sons. For** what son is he **whom** the Father chasteneth not? **But** if ye be **without chastisement,** whereof all are partakers, then are ye bastards, and not **Sons.**-

-**Furthermore, we have had** fathers **of our flesh, which** correcte**d** vs, **and we gave** them reverence; shall we not much rather be **in subjection** vnto **the** father **of spirits,** and live? **For** they **verely** for a few daies chaste**ned** vs after their own pleasure: but he for our profit, **that we might be** partakers of his holiness. These words good brother are written in holy Scripture for our comfort, and instruction, that we should patiently, and with thanksgiving bear our heavenly fathers correction, whensoever by any manner of adversitie it shall please his gracious goodness to visit vs. And there should be no greater comfort to christian persons, then to be made like vnto Christ, by suffering patiently, Adversities, troubles, and Sicknesses. For he himselfe went not vp to ioy but first he suffered pain; he entred not into his glory before he was crucified. So truly our way to eternall ioy, is to suffer here with Christ; and our door to enter into

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II. Timoth. II. Certus sermo, si cõmortui sumus, & conuiuemus (*Pia deliberatio* f. xliiii)

Ps. vii 12 : 2 Tim. iv 8
1 S. Pet. i 17

℣ ℭ Et si infirmus laicus vel simpliciter literatus fuerit : tunc potest sacerdos articulos fidei in generali ab eo inquirere sub hac forma.

Charissime frater credis patrem et filium et spiritum sanctum esse tres personas & vnum deum . . . Et solum filium de spiritu sancto conceptum incarnatum fuisse ex maria virgine : passum & mortuum pro nobis in cruce sub pontio pilato : sepultum descendisse ad inferna : die tertia resurrexisse a mortuis : ad celos ascendisse : iterumque venturum ad iudicandum viuos & mortuos . . . Et remissionem peccatorum per sacramentorum ecclesie perceptionem. Et sanctorum communionem . . .

ℭ Deinde respondeat infirmus.
Credo firmiter in omnibus . . .
Deinde dicat sacerdos.
Charissime frater quia sine charitate nichil proderit tibi fides . . . oportet te diligere . . . proximum tuum . . Dimitte debitoribus tuis & illis qui in te peccauerunt . . .
iniungat sacerdos infirmo quod si quid iniuste alieni habuerit : vel si quem leserit

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eternall lyfe : is gladly to dye with Christe, that we may ryse againe from death, and dwell with him in euerlasting lyfe. Nowe therfore taking your sickenesse, whiche is thus profitable for you, paciently : I exhorte you in the name of God, to remembre the profession, whiche you made vnto God in your Baptisme. And forasmuche as after this lyfe, there is accompte to bee geuen vnto the ryghteous iudge, of whom all must be iudged without respecte of persons : I require you to examine your selfe, & your state, both towarde God and manne, so that accusyng and condemning your selfe for your owne faultes, you may fynde mercy at our heauenly fathers hand, for Christes sake, and not be accused and condemned in that fearfull iudgement. Therfore I shall shortly rehearse the articles of our fayth, that ye maye knowe whether you doe beleue as a christian man should beleue, or no.

Here the minister shall rehearse the articles of the faythe, saying thus.

Doest thou beleue in God the father almightie ?

And so forth as it is in Baptisme.

[P. 736]

Then shall the minister examine whether he

bee in charitie with all the worlde : Exhortyng hym to forgeue from the botome of his hearte, all persons that haue offended him : and yf

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eternall lyfe, is gladlye to dye with Christe, that we may ryse agayne frō death, & dwel with him in euerlasting lyfe. Now therfore taking your sicknesse, which is thus profytable for you, pacientelye: I exhorte you in the name of God, to remēbre the profession whych you made vnto God in your Baptisme. And for asmuche as after thys lyfe, there is accompte to bee geuen vnto the righteous iudge, of whom al must be iudged without respect of persons: I requyre you to examine youre selfe, & your state, bothe towarde God and man, so that accusing and condemninge youre selfe for youre owne faultes, you may fynd mercy at oure heauenly fathers hand for Christes sake, and not be accused and cōdemned in that feareful iudgemēt. Therfore I shal shortely rehearse the articles of our fayth, that ye may know whether you do beleue, as a Christiā mā should , or no.

¶ Here the Minister shal rehearse the articles of the fayth, sayinge thus.

Doest thou beleue in God the father almightye?

¶ And so forth, as it is in Baptisme.

[P. 737]

¶ Then shall the Minister examine whether he

be in charitie with al the world: Exhortinge him to forgeue frō the botome of his heart, al persons that haue offended hym: & yf

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eternall life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made vnto God in your Baptism. And forasmuch as after this life, there is an[1b] Account to be given vnto the righteous Iudge, by whom all must be iudged without respect of persons; I require you to examine your selfe and your estate, both toward God, and man; so that accusing, and condemning your selfe for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearfull Iudgement; Therefore I shall reherse to you the Articles of our Faith, that you[4] may know whether you, do believe as a christian man should , or no.

¶ Here the Minister shall rehearse the Articles of the faith, saying thus.

Dost thou believe in God the Father Almighty, Maker of heaven, and earth.

And in Iesus Christ his only begotten son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth *at* the right hand of God the Father Almighty, and from thence shall come again at the end of the world to iudge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Cōmunion of Saints, *the* Remission of Sins, *the* Resurrection of the flesh, and everlasting life after death?

¶ The sick person shall answer.

All this I stedfastly believe.

¶ Then shall the Minister examine, whether he **repent him truly of his sins, and** be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that haue offended him, and if

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seu damnificauerit: reddat & satisfaciat si valeat: sin autem veniam postulet.

This maye be done before the minister begyn his prayers as he shall see cause.

he haue offended other, to aske them forgeuenesse: and where he hathe done iniurye or wrong to any man, that he make amendes to his vttermoste power. And yf he haue not afore disposed his goodes, lette hym then make his wyll. (But menne must be ofte admonished that they sette an ordre for theyr temporall goodes and landes, whan they be in health.) And also to declare his debtes, what he oweth, and what is owing to hym: for dischargyng of his conscience, and quietnesse of his executours.

℣ Exerce ergo charitatis opera dum valeas: & si multum tibi affuerit, abundanter tribue: si autem exiguum, illud impartiri stude . . .

℟ Aegroti . . semper exhortandi sunt ad benignitatem in pauperes.

℣ Charissime frater . . Si . . . vis mundum cor & conscientiam sanam habere, peccata tua vniuersa confitere . .

The minister maye not forget, nor omitte to moue the sicke person, (and that moste earnestly) to lyberalytie towarde the poore.

℣ Here shall the sicke person make a speciall confession, yf he fele his conscience troubled with any weightie matter. After whiche confession, the priest shall absolue hym after this forme: and thesame forme of absolucion shall be vsed in all pryuate confessions.

℣ Deinde absoluat sacerdos infirmum, ab omnibus peccatis suis hoc modo dicens.

℣ ℟ Dominus noster iesus christus hanc Ecclesiæ suæ potestatem reliquit, ut eos à peccatis absoluat . . quicunque peccatorum pœnitentes Christo Domino uere credunt pro sua magna pietate te absoluat: & ego auctoritate eiusdem dei domini nostri iesu christi . . et auctoritate michi tradita absoluo te ab omnibus peccatis . . . tuis . . . In nomine patris et filij et spiritus sancti. Amen. . .

OUr Lorde Iesus Christe, who hath lefte power to his Churche to absolue all sinners, whiche truely repent & beleue in him: of his great mercy forgeue thee thine offences: and by his autoritie cõmitted to me, I absolue thee from all thy synnes, in the name of the father, and of the sonne, and of the holy gost. Amen.

And then the priest shall saye the Collect folowyng.

Oremus. Oratio.

Let vs praye.

Deus misericors deus clemens: qui secundum multitudinem miserationum tuarum peccata penitentium deles: &

O Most mercifull God, whiche accordyng to the multitude of thy mercies, doest so put awaye the

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he haue offended other, to aske them forgeuenesse: And where he hath done iniurie or wrong to any mā, that he make amendes to *the* vttermost *of* his power. And yf he haue not afore disposed hys goodes, let him then

make his wyl. But men must be ofte admonished that they sette an ordre for theyr temporall goodes & landes, whan they be in health. And also declare his debtes, what he oweth, & what is owing *vn*to him, for discharging of his conscience and quietnesse of hys executours.

¶ T*h*e*se words before rehearsed*, may be *sayd* before the Minister beginne his prayer, as he shal see cause.

¶ The minister may not forgeat, nor omitte to moue the sicke person, (and that most earnestly) to lyberalitie towarde the poore.

¶ Here shal the sicke person make a special confessiō, yf he feele his conscience troubled wyth any weyghtie matter. After which confession, the Priest shal absolue hym

after thys *sorte.*

Our lord Iesus Christ, who hath lefte power to his church to absolue al sinners, which truely repent and beleue in hym, of his greate mercy forgeue thee thine offences: and by his aucthoritie committed to me, I absolue thee from al thy synnes, in the name of the father, and of the sonne and. &c. Amen.

¶ And then the Priest shal saye the Collect folowyng.

¶ Let vs praye.

O Most mercyfull God, whiche according to the multitude of thy mercies, doest so put awaye the

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he haue offended **any** other, to ask them forgivenes; and where he hath don iniury or wrong to any man, that he make amends to *the* vttermost *of* his power. And if he haue not before disposed **of** his Goods, let him then **be admonished to** make his Will, [3]

* and **to** declare his debts, what he oweth, and what is owing *vn*to him, for **the better** discharging of his Conscience, and **the** quietnes of his Executors. [3]But men **should** often be **put in remembrance to take** order for **the setling of** their temporall **estates whilest** they **are** in health. *

¶ T*h*e*se words before rehearsed*, may be *said* before the Minister begin his prayer, as he shall see cause.

¶ The Minister **should** not omitt earnestly to move **such** sick persons

as are of Ability, to be liberall to the poore.

¶ Here shall the sick person **be moved to** make a speciall confession **of his Sins,** if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him, ([8]**if he humbly and heartily desire it**) after this *sort.*

Our Lord Iesus Christ, who hath left power to his Church to absolve all sinners, who truly repent, and believe in him, of his great mercy forgive thee thine offences; And by his Authority committed to mee, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ And then the Priest shall say the Collect following.

¶ Let vs pray.

O most mercifull God, who[8] according to the multitude of thy mercies, dost so put away the

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preteritorum criminum culpas venia remissionis euacuas: respice super hunc famulum tuum N. sibi remissionem omnium peccatorum suorum tota cordis contritione poscentem. Renoua in eo pijssime pater quicquid diabolica fraude violatum est: & vnitati corporis ecclesie tua membrum infirmum peccatorum percepta remissione restitue. Miserere domine gemituum eius: miserere lachrymarum: miserere tribulationum atque dolorum: & non habentem fiduciam nisi in tua misericordia,

synnes of those which truly repent, that thou remēbrest thē no more: open thy iye of mercy vpon this thy seruaunte, who moste earnestly desireth pardon and forgeuenesse: Renue in hym, moste louing father, whatsoeuer hath been decayed by the fraude and malyce of the deuill, or by his owne carnall wil, and frailnes: preserue and continue this sicke membre in the vnitie of thy Churche, consider his contricion, accepte his teares, aswage his payne as shall be seen to thee moste expediente for hym. And forasmuche as he putteth hys full trust only in thy mercy: Impute not vnto hym his former sinnes, but

ad sacramentum reconciliationis admitte. Per xp̄m dominum nostrum (*Gel.* i 39) . . .

take him vnto thy fauour: through the merites of thy most derely beloued sonne Iesus Christ Amen.

Then the minister shall saye this Psalme.

¶ De extrema vnctione. Priusquam vngatur infirmus incipiat sacerdos antiphonam Saluator mundi. Deinde dicatur psalmus.

IN te domine speraui non confundar in eternum: in iustitia tua libera me & eripe me.

Inclina ad me aurem tuam: & salua me.

Esto michi in deum protectorem et in locum munitum: vt saluum me facias.

Quoniam firmamentum meum: & refugium meum es tu.

Deus meus eripe me de manu peccatoris: & de manu contra legem agentis & iniqui.

Quoniam tu es patientia mea domine: spes mea a iuuentute mea.

In te confirmatus sum ex vtero: de ventre matris mee tu es protector meus.

In te cantatio mea semper:

tanquam prodigium factus sum multis & tu adiutor fortis.

Repleatur os meum laude: vt cantem gloriam tuam tota die magnitudinem tuam.

Ne proijcias me in tempore senectutis: cum defecerit virtus mea ne derelinquas me.

[In te domine speraui. psal. lxxi.

IN thee, O Lorde, haue I put my trust, lette me neuer bee put to confusion, but ridde me, and deliuer me in thy righteousnes: enclyne thyne eare vnto me, and saue me.

Be thou my strong holde, (whereunto I may alwaye resorte) thou haste promysed to helpe me: for thou arte my house of defence and my castell.

Deliuer me (O my God) out of the hande of the vngodly: out of the hande of the vnrighteous and cruell manne.

For thou (O Lorde God) art the thyng that I long for, thou art my hope euen from my youth.

Through thee haue I been holden vp euer since I was borne: thou art he that toke me out of my mothers wombe, my prayse shalbe alwaye of thee.

I am become as it were a monster vnto manye: but my sure trust is in thee.

Oh let my mouth be filled with thy prayse (that I maye syng of thy glory) and honour all the daye long.

Cast me not awaye in the tyme of age: forsake me not when my strength fayleth me.

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sinnes of those which truelye repente, that thou remembrest them no more: open thy eye of mercy vpon this thy seruaunt, who most earnestlye desyreth pardon and forgeuenes: Renue in hym moste louinge father, whatsoeuer hathe bene decayed by the fraude & malice of the deuyl, or by his owne carnal wil and fraylnes: preserue & continue this sicke membre in the vnitie of thy church, considre his contricion, accept his teares, asswage his payne as shall be sene to thee most expedient for him. And forasmuch as he putteth hys ful trust onely in thy mercy, Impute not vnto him hys former synnes, but

take hym vnto thy fauoure: through the merites of thy most dearely beloued sonne Iesus Christe Amen.

¶ Then the Minister shal saye thys Psalme.

[In te Domine sperau.i psal. xxi

IN thee O lord haue I put my trust, let me neuer bee put to confusiō: but rydde me, & delyuer me in*to* thy rightousnesse, encline thine eare vnto me, and saue me.

Be thou my strong holde (whereunto I may alway resorte:) thou hast promysed to helpe me, for thou arte my house of defence and my castell.

Delyuer me (O my God) out of the hand of the vngodly: out of the hande of the vnrighteous and cruell man.

For thou (O lorde God) art the thyng that I longe for: thou art my hope euen fro my youth.

Through thee haue I been holden vp euer sence I was borne; thou arte he that toke me oute of my mothers wombe, my prayse shall alwaye be of thee.

I am become as it were a monster vnto manye: but my sure trust is in thee.

O let my mouth be fylled with thy prayse: (that I may syng of thy glory) and honour all the daye longe.

Caste me not awaye in the tyme of age: forsake me not when my strength fayleth me.

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sins of those who truly repent, that thou remembrest them no more; open thine[4] eye of mercy vpon this thy servant, who most earnestly desireth pardon and forgivenes. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnall will and frailness: preserve and continue this sick member in the Vnity of the[3] Church, consider his contrition, accept his tears, asswage his paine, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not vnto him his former Sins: but **[5]strengthen him with thy blessed Spirit, and when thou art pleased to take him hence,*** take him vnto thy Favour, through the merits of thy most dearly beloved son Iesus Christ **our Lord.** Amen.

¶ Then [5]shall the Minister * say this Psalm

[In te Domine speravi. Ps. 71.

In thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousnes; incline thine eare vnto me and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my Castle.

Deliver me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden vp ever since I was born: thou art he that took me out of my mothers wombe, my praise shall alway be of thee.

I am becom̄e as it were a Monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise, [that I may sing of thy Glory] and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

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Quia dixerunt inimici mei mala michi: & qui custodiebant animam meam concilium fecerunt in vnum.

Dicentes

deus dereliquit eum, persequimini & comprehendite eum: quia non est qui eripiat.

Deus ne elongeris a me: deus meus in auxilium meum respice.

Confundantur et deficiant detrahentes anime mee: operiantur confusione et pudore qui querunt mala michi.

Ego autem semper sperabo: et adijciam super omnem laudem tuam.

Os meum annuntiabit iustitiam tuam: tota die salutare tuum.

Quoniam non cognoui literaturam introibo in potentias domini: domine memorabor iustitie tue solius.

Deus docuisti me a iuuentute mea: & vsque nunc pronuntiabo mirabilia tua.

Et vsque in senectam & senium: deus ne derelinquas me.

Donec annuntiem brachium tuum: generationi omni que ventura est.

Potentiam tuam & iustitiam tuam deus vsque in altissima que fecisti magnalia: deus quis similis tibi?

Quantas ostendisti michi tribulationes multas & malas, & conuersus viuificasti me: et de abyssis terre iterum reduxisti me.

Multiplicasti magnificentiam tuam: & conuersus consolatus es me.

Nam & ego confitebor tibi in vasis psalmi veritatem tuam deus: psallam tibi in cithara sanctus israel.

Exultabunt labia mea cum cantauero tibi: et anima mea quam redemisti.

Sed et lingua mea tota die meditabitur iustitiam tuam: cum confusi et reveriti fuerint qui querunt mala michi.

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For myne enemyes speake against me: and they that laye waite for my soule, take their counsayle together, saying:

God hath forsaken hym, persecute hym and take hym: for there is none to deliuer hym.

Goe not ferre from me, O God: my God, haste thee to helpe me.

Let them be confounded and perishe, that are againste my soule: let them be couered with shame and dishonoure, that seke to doe me euill.

As for me, I wyll paciently abyde alwaye: and wyll prayse thee more and more.

My mouth shall dayly speake of thy righteousnesse and saluacion: for I knowe no ende therof.

I will goe forth in the strength of the Lorde God: and will make mencion of thy righteousnesse onely.

Thou (O God) haste taught me from my youth vp vntill nowe: therfore wil I tel of thy wondreous workes.

Forsake me not (O God) in myne olde age, when I am gray headed: vntill I haue shewed thy strength vnto this generacion, & thy power to all thē that are yet for to come.

Thy righteousnesse (O God) is very high, and great thynges are they that thou haste done: O God who is lyke vnto thee?

O what great troubles and aduersities haste thou shewed me? and yet diddest thou turne and refreshe me: yea, and broughtest me from the depe of the earth agayne.

Thou haste brought me to great honour: and comforted me on euery syde.

Therfore will I prayse thee, & thy faythfulnesse (O God) playing vpon an instrument of musicke: vnto thee wyll I syng vpon the harpe, O thou holy one of Israel.

My lippes will be fayne, when I syng vnto thee: and so will my soule whom thou haste deliuered.

My tounge also shall talke of thy righteousnesse all the daye longe: for they are confounded and brought vnto shame, that seke to doe me euill.

Glory be to the father. &c.

As it was in the beginning. &c.

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For myne enemies speake agaynst me, & they that lay wayte for my soule, take their counsayl together, sayinge :-

-God hath forsaken hym, persecute hym, and take hym, for there is none to delyuer hym.

Go not farre from me, O God : my God, haste thee to helpe me.

Lette them be confounded and peryshe, that are agaynst my soule : let them be couered wyth shame and dishonour, that seke to do me euyll.

As for me, I wyll paciently abyde alwaye : and wyll prayse thee more and more.

My mouth shall dayly speake of thy righteousnesse and saluacion : for I knowe no ende thereof.

I wyl go forth in the strength of the Lord God : and wyl make mencion of thy righteousnesse onely.

Thou (O God) hast taught me from my youth vp untyll nowe : therefore I wyll tell of thy wonderous woorkes.

Forsake me not (O God) in myne olde age, when I am gray headed : vntill I haue shewed thy strengthe vnto thys generacion, and thy powér to al them that are yet for to come.

Thy ryghteousnes (O god) is very high, and greate thynges are they that thou hast done : O God who is lyke vnto thee ?

O what great troubles and aduersities haste thou shewed me ? and yet diddest thou turne and refresh me, yea, and broughteste me from the depe of the yearth agayne.

Thou hast brought me to greate honour : and comforted me on euery syde.

Therfore will I praise thee and thy faithfulnes (O God) playing vpon an instrumente of musicke : vnto thee wyll I singe vpon the harpe, O thou holy one of Israel.

My lippes wil be faine, when I syng vnto the : and so wyl my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse all the day long : for thei are confounded and brought vnto shame, that seke to do me euill.

Glory be to the father, and to the sonne and to the holy gost.

As it was in the begynning, is nowe

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For mine Enemies speak against me, and they that lay wait for my soul take their counsel together, saying :-

-God hath forsaken him, persecute him, and take him, for there is none to deliver him.

Go not far from me, O God : my God, hast thee to help me.

Let them be confounded, and perish that are against my Soul : let them be covered with shame, and dishonour that seek to do me evil.

As for me, I will patiently abide alway : and will praise thee more and more.

My mouth shall daily speak of thy righteousness, and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God, and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth vp vntil now ; therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am grayheaded : vntill I have shewed thy strength vnto this Generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast don : O God, who is like vnto thee ?

Glory be to the Father, and to the Son : and to the holy Ghost.

As it was in the beginning, is now,

Finito psalmo cum Gloria patri. &c. tota dicatur antiphona

Saluator mundi salua nos, qui per crucem & sanguinem redemisti nos: auxiliare nobis te deprecamur deus noster. . .

Deinde benedicat sacerdos infirmum . . .

Ps. lxi 3

Phil. ii 10

Acts iv 12

Num. vi 24-26

Addyng this antheme.

O Saueour of the worlde saue vs, whiche by thy crosse and precious bloud haste redemed vs, helpe vs we beseche thee, O God.

Then shall the Minister saye.

THe almighty Lord, whiche is a moste strong tower to all thē that put their trust in hym, to whom all thinges in heauen, in earth, and vnder earth, doe bowe and obey: be nowe & euermore thy defence, and make thee knowe and fele, that there is no other name vnder heauen geuen to man, in whom and through whom, thou mayste receyue helth and saluacion, but onely the name of our Lorde Iesus Christe. Amen.

¶ If the sicke person desyre to bee annoynted, then shall the priest annoynte hym vpon the forehead or breast onely, makyng the signe of the crosse, saying thus.

S vt quod exterius per ministerium nostrum efficitur, hoc interius spirituaLiter tua diuina virtus ac inuisibiliter tua malagmata operentur . . .

et virtute benedictionis tue saluti pristine restituere . . .

Extingue in eo clementissime deus omnium febrium estus : dolorum stimulos : & cunctorum languorum cruciatus . . .

Per istam vnctionem et suam pijsimam misericordiam indulgeat tibi dominus quicquid peccasti per visum

AS with thys visible oyle thy body outwardelye is annoynted: so our heauenly father, almightie god, graunt of his infinite goodnes, that thy soule inwardly may be annointed with the holy gost, who is the spirite of al strength, coumfort, reliefe, and gladnes. And vouchsafe for hys great mercie (if it be his blessed will) to restore vnto thee thy bodely health, and strength, to serue hym: and sende thee release of all thy paynes, troubles and diseases, both in bodye and mynd. And howsoeuer his goodnes (by his diuyne and vnsearcheable prouidence) shal dispose of thee: we his vnworthy ministers and seruauntes, humbly beseche the eternall maiestie, to doe with thee, according to the multitude of his innumerable mercies, and to pardone thee all thy synnes, and offences, committed by all thy

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and euer shall be world without ende. Amen.

℄ Addinge thys

O Sauiour of the world, saue vs, whiche by thy crosse & precious bloud hast redemed vs, helpe vs we beseche thee O God.

℄ Then shal the minister saye.

THE almightie Lorde, which is a moste stronge tower to all thē that putte theyr truste in hym, to whom all thynges in heauen, in earth, and vnder earth, do bowe and obeye: be nowe & euermore thy defence, & make thee knowe and feele, that there is no other name vnder heauen geuen to manne, in whome, and throughe whome, thou mayest receyue health and saluacion, but onely the name of oure Lorde Iesus Christe. Amen.

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and ever shall be: World without end. Amen.

¶ Adding this

O Saviour of the world, who[s] by thy Cross, and pretious blood hast redeemed vs; save vs, and help vs, we humbly beseech thee, O Lord.

¶ Then shall the Minister say.

The Almighty Lord, who[s] is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and vnder the[1b] earth do bow, and obey, be now, and evermore thy defence, and make thee know and feel, that there is none[1] other Name vnder heaven, given to man, in whom, and through whom thou mayest receive health, and Salvation, but only the Name of our Lord, Iesus Christ. Amen.

¶ And after that shall say.

[s]Vnto Gods gratious mercy, and protection we comitt thee.* The Lord bless thee, and keep thee. The Lord make his face to shine vpon thee, and be gracious vnto thee. The Lord lift vp his countenance vpon thee, and give thee peace, both now and evermore. Amen.

SOURCES

. . . auditum . . . gustum [&c.] . . . sit tibi hec olei vnctio ad purificationem mentis et corporis: et ad munimen & defensionem contra iaculam immundorum spirituum.

Cp. p. 738

Heb. ii 14

℣ Vsquequo domine obliuisceris me in finem? vsquequo auertis faciem tuam a me?

Quandiu ponam consilia in anima mea: dolorem in corde meo per diem? Vsquequo exaltabitur inimicus meus super me?

respice & exaudi me domine deus meus. Illumina oculos meos ne vnquam obdormiam in morte:

nequando dicat inimicus meus preualui aduersus eum. Qui tribulant me exsultabunt si motus fuero:

ego autem in misericordia tua speraui. Exsultabit cor meum in salutari tuo:

cantabo domino qui bona tribuit michi,

et psallam nomini domini altissimi.

Gloria patri et filio.

Sicut erat in principio.

Ps. lxviii 20

℣ Respice domine de celo . . super eum oculis misericordie tue (p. 822)

Ps. cvi 4

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bodely sences, passions, and carnall affeccions: who also vouchesafe mercifullye to graunt vnto thee gostly strēgth, by his holy spirite, to withstand & ouercome al tēptacions & assaultes of thyne aduersary, that in no wise he preuayle against thee, but that thou maist haue perfect victory & triumph against the deuil, sīne, & deth, through Christ our lord: Who by his deth, hath ouercomed the prince of death, & with the father, & the holy gost euermore liueth & reigneth god, world without end. Amen.

[Vsque quo domine. psal. Xiii.

How long wilt thou forget me (O Lord?) for euer? how loung wilt thou hyde thy face from me?

How long shall I seke counsel in my soule? & be so vexed in myne heart? how long shall myne enemie triūphe ouer me?

Consider and heare me (O Lord my God) lighten myne eyes, that I slepe not in death.

Lest myne enemie say, I haue preuayled agaynste hym: for if I be cast down, they that trouble me will reioyce at it.

But my trust is in thy mercie, and my hearte is ioyfull in thy saluacion.

I will sing of the lorde, because he hath delt so louyngly with me.

Yea I wil prayse the name of the lorde the most higheste.

Glory be to the father, and to the sonne, and to the. &c.

As it was in the beginning, is nowe, and euer shalbe. &c.

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¶ A Prayer for a sick child.

O Almighty God, and mercifull Father, to whom alone belong the Issues of life and death; look down from heaven, we humbly beseech thee with the Eyes of mercy vpon this child, now lying vpon the Bed of sickness. Visit him, O Lord, with thy salvation; deliver him in thy good appointed time from his bodily pain, and save his soule for thy mercies sake. That if it shall be thy pleasure to prolong his dayes here on earth, he may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in his genera-

1 Thess. iv 14

2 Cor. i 3

2 Cor. iv 6

Ps. xxxix 15
S. Lk. i 37

Heb. xii 23

1 Pet. iv 19

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tion: or else receive him into those heavenly habitations, where the souls of them that sleep in the Lord Iesus, enioy perpetual rest and felicity. Grant this O Lord, for thy mercies sake, in the same thy Son our Lord Iesus Christ, who liveth, and reigneth with thee and the holy Ghost, ever one God world without end. Amen.

¶ A Prayer for a sick person when there appeareth small hope of recovery.

O Father of mercies, and God of all Comfort, our only help in time of need; we fly vnto thee for succour in behalfe of this thy servant, here lyeing vnder thy hand in great weakness of body. Look graciously vpon him, O Lord; and the more the outward man decayeth; strengthen him we beseech thee so much the more continually with thy grace and holy Spirit, in the inner man. Give him vnfeigned repentance for all the errours of his life past, and stedfast faith in thy Son Iesus; that his sins may be don away by thy mercie, and his pardon sealed in heaven, before he go hence, and be no more seen. We know O Lord that there is no word impossible with thee; and that if thou wilt, thou canst, even yet, raise him vp, and grant him a longer continuance amongst vs. Yet, forasmuch as in all appearance the time of his dissolution draweth neer; so fitt and prepare him, we beseech thee, against the hour of death; that after his departure hence in peace, and in thy Favour, his Soul may be received into thine everlasting kingdom, through the merits, and mediation of Iesus Christ, thine only Son, our Lord and Saviour. Amen.

¶ A comẽdatory Prayer for a sick person at the point of departure.

O Almighty God, with whom do live the spirits of iust men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithfull Creatour, and most mercifull Saviour; most humbly be-

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Ps. cxvi 13: Apoc. vii 14: 1 Pet. i 19

S. Jo. i 29

S *Commendatio animarum:* si quas illa ex carnali commercio contraxit maculas, tu deus solita bonitate clementer deleas.

S Absque peccati macula . . . tibi representari mereatur (p. 844)

Sanderson's Liturgy in the times of rebellion, Burial: 'Give us grace . . . so to number our days, to remember our end, and how short and uncertain our stay is here . . that we may timely and steadfastly apply our hearts to heavenly wisdom.' (Cp. Ps. xc 12)

2 Cor. i 3
Sanderson's Liturgy &c., Prayers II ii: 'We most humbly beseech thee to look with the eyes of pity and compassion upon . . .'
Job xiii 26

Ps. lxxxviii 6, 2

Rom. xv 4

Isa. xlii 3
Ps. lxxvii 9

Ps. li 8

Ps. lxiv 1
Num. vi 26

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seeching thee that it may be pretious in thy sight. Wash it we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world: that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged, and don away, it may be presented pure and without spot before thee. And teach vs who survive, in this, and other like daily spectacles of mortality, to see how frail, and vncertein our own Condition is; and so to number our dayes that we may seriously apply our hearts to that holy and heavenly wisdome, whilest we live here, which may in the end bring vs to life everlasting through the merits of Iesus Christ, thine only Son our Lord. Amen.

A Prayer for persons troubled in Mind or in Conscience.

O blessed Lord, the Father of mercies, and the God of all comforts, We beseech thee, looke down in pittie and compassion vpon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; Thy wrath lieth hard vpon him, and his soul is full of trouble: But O mercifull God, who hast written thy holy word for our learning, that we through patience, and comfort of thy holy Scriptures might have hope; give him a right vnderstanding of himself, and of thy threats, and promises, That he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his Temptations, and heal all his distempers. Break not the bruised Reed, nor quench the smoaking Flax. Shut not vp thy tender mercies in displeasure, but make him to hear of ioy, and gladness, that the bones which thou hast broken may reioyce. Deliver him from fear of the enemy, and lift vp the light of thy countenance vpon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

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THE COMMUNION OF THE SICKE.

Br . . demnach sollen die prediger oftmals vnd viel dem volke die vngewissheit der stunden des tods furhalten . . sollen sie auch mit fleiss anhalten, das die leute, dieweil sie gesund, frisch vnd bei vernunft sein, . . das hochwirdig testament des waren leibs vnd bluts Christi oftmals gebrauchen . .

Forasmuche as all mortall men be subiect to many sodaine perilles, diseases, and syckenesses, and euer vncerteyne what tyme they shall departe out of thys lyfe: Therefore to the intente they may bee alwayes in a redynesse to dye, whensoeuer it shall please Almyghtye God to call them: The curates shall diligētly from time to time, but specially in the plague time,

exhorte their parishioners to the oft receyuyng (in the churche) of the holy Communion of the body and bloude of our sauiour Christe:

Wo es auch des kranken gelegenheit leiden wolt, sol er den abend zurvor, so er die communion zu empfahen bedacht, dem pfarherrn oder caplan sich danach zu richten vermelden vnd es folgenden tags vormittag gewertig sein. . . Wenn aber der kranke so schwach were, das man im das sacrament zu haus bringen must, sol es im nach beschehener forderung vnd ankündigung, als obstet, aus der kirchen von dem altar, wenn mann die communion helt consecriret von dem priester . . zugetragen werden . .

whiche (if they dooe) they shall haue no cause in theyr sodayne visitacyon, to be vnquyeted for lacke of the same. But if the sycke person, be not hable to come to the churche, and yet is desyrous to receyue the Communion in his house, then he must geue knowlege ouer night, or els early in the morning to the curate, signifying also howe many be appoynted to communicate with him.

And if the same day there be a celebracion of the holy Communion in the churche, then shall the priest reserue (at the open communion) so muche of the sacrament of the body and bloud, as shall serue the sicke person, and so many as shall Communicate with him (if there be any.) And so soone as he conueniently may, after the open Communion ended in the churche, shall goe and minister the same, first to those that are appoynted to communicate with the sicke (if there be any), and last of all to the sicke person himselfe. But before the curate distribute the holy Communion: the appoynted generall confession muste bee made in the name of the communicantes, the curate adding the absolucion with the comfortable sentences of scripture folowing in the open Communion: and after the Communion ended, the Collect.

Almightie and euerliuyng God, we moste hartelye thanke thee. &c.

Es sol auch der priester, ehe er das sacrament verreichet . . . wenn solchs alles geschehen, das der kranke sein bericht gethan, die absolution, trost vnd bericht aus gottes wort empfangen vnd angehört, mag der priester im das hochwirdig sacrament. . .

Vnd wenn der priester erfordert wird vnd ein kranker zu communiciren bedacht, das er solchs zur gelegensten zeit furneme vnd da es die not nicht hindert, am morgen . . . alsdenn der krank oder die im hause sind, an einem bequemen ort ein tisch aufs reinlichst lassen zurichten. . .

¶ But if the day be not appoynted for the open communion in the churche then (vpon conueniente warning geuen) the curate shal come and visite the sicke person afore noone. And hauing a conueniente place in the sycke mannes house (where he may reuerentlye celebrate)

with all thynges necessary for the same, and not beyng otherwyse letted with the publike seruice or any other iust impedymente: he shall there celebrate the holy communion after suche forme and sorte as hereafter is appoynted.

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THE COMMUNION OF THE SICK.

Forasmuch as all mortal men be subiect to many sodayn perilles, diseases and sickenesses, & euer vncertayne what time they shal depart out of this lyfe: Therfore, to thintent they may be alwayes in a readinesse to dye, whensoeuer it shal please almightye God to call them, the Curates shal diligentlye from tyme to tyme, but speciallye in the plague tyme, exhorte theyr parishioniers, to the oft receyuinge in the church of the holye communion of the body and bloud of our sauiour Christ.

Which (yf they do) they shal haue no cause, in theyr sodaine visitacion to be vnquieted for lacke of the same: but yf the sycke person be not hable to come to the church, and yet is desyrous to receyue the communion in hys house, thē he must geue knowledge ouernyght, or els early in the morninge to the Curate, signifyinge also howe manye be appoynted to communicate wyth hym.-

-And hauinge a conuenient place in the sycke mans house, where *the Curate* maye reuerently *minister, and a good nombre to receyue the communion wyth the sycke personne* wyth al thinges neccssarye for thesame,

he shall there *minister* the holye communion.

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THE COMMUNION OF THE SICK

¶ Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever vncertein what time they shall depart out of this life: therefore, to the intent they may be alwayes in a readines to die, whensoever it shall please Almighty God to call them; the Curates shall diligently from time to time (but especially in the time **of pestilence, or other infectious sicknes**) exhort their parishioners to the often receiving of the holy Communion of the body and Blood of our saviour Christ, **when it shall be publickly administred** in the Church. **that so doing,** they **may** in **case of** suddain visitation have **the less** cause to be **dis**quieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house. Then he must give **timely notice,** to the Curate, signifying also how many **there are** to communicate with him, (**which shall be** [6]**three, or two at the least*** :)-

-And having a convenient place in the sick mans house,

with all things necessary **so prepared, that** *the Curate* may reverently *minister,*

he shall there celebrate the holy Communion **beginning with the Collect, Epistle and Gospell here following.**

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THE CELEBRACION OF THE HOLY COMMUNION FOR THE SICKE.

Ps. cxvii

O Prayse the Lorde, all ye nacyons, laude him all ye people: for his mercifull kindenesse is confirmed towarde vs, and the trueth of the Lorde endureth for euer. Glory be to the father, and to the sonne.&c.

Lorde haue mercy vpon vs. } Without
Christ haue mercy vpon vs. } any more
Lorde haue mercy vpon vs. } repeticion.

The priest.

The Lorde be with you.

Aunswere.

And with thy spirite.

Let us praye

℣ Omnipotens sempiterne deus conseruator animarum: qui quos diligis corripis, et quos recipis pie ad emendationem coherces: te inuocamus domine vt medelam tuam conferre digneris: & vt anima famuli tui in hora exitus illius de corpore, absque peccati macula per manus sanctorum angelorum tuorum tibi representari mereatur. Per dominum. (*Mem. pro infirmo proximo morti* f. xxxv)

ALmightye euerlyuyng God, maker of mankynde, whiche doeste correcte those whome thou doest loue, and chastisest euery one whome thou dost receiue: we beseche thee to haue mercy vpon this thy seruaunte visited with thy hand, and to graũt that he may take his sickenes paciently, and recouer his bodily health (if it bee thy gracyous will) and whansoeuer his soule shall departe from the body, it may without spot be presented vnto thee: through Iesus Christ our Lorde. Amen.

The Epistle. [Hebr. xii.

My sonne despyse not the correccion of the lorde, neyther faynt whē thou art rebuked of him: for whom the lord loueth, him he correcteth, yea and he scourgeth euery sonne, whome he receiueth.

The Gospell. [John. v.

VErelye verelye I say vnto you, he that heareth my woorde, and beleueth on him that sente me, hath euerlastyng lyfe, and shall not come vnto damnacyon, but he passeth from death vnto lyfe.

The preface.

The Lorde be with you.

Aunswere.

And with thy spirite.

℄ Lifte vp your heartes.&c.

Vnto the ende of the Cannon.

P. 680

℄ At the tyme of the distribucion of the holy sacrament, the priest shal first receiue the Communion himselfe, & after minister to them that be appoynted to communicate with the sicke (if there be any) and then to the sicke person. And the sicke person

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The Collecte.

ALmighty euerlyuing God, maker of mankynde, whyche doest correcte those whome thou doest loue, and chastiseste euery one whom thou doest receyue: we beseche thee to haue mercy vpon thys thy seruaunt visited wyth thy hande, and to graunte that he maye take hys syckenesse paciently, and recouer hys bodely health (yf it be thy gracious wyll) and whensoeuer hys soule shall departe from the body, it may be wythout spot presented vnto thee: Through Iesus Christe our Lorde. Amen.

℄ The Epistle. [Hebr. xii

MY sonne despise not the correction of the Lord, nether faynte when thou art rebuked of him: For whom the Lord loueth, him he correcteth, yea and he scourgeth everye sonne, whome he receyueth.

The Gospell. [Iohn. v.

VErely verely I saye vnto you, he that heareth my worde, and beleueth on him that sente me, hath euerlasting lyfe, and shall not come vnto damnacion, but he passeth from death vnto lyfe.

℄ At the tyme of the distribucion of the holy Sacrament, the Priest shal fyrst receyue the Communion himself, and after minister *vn*to them that be appointed to cõmunicate wyth the sycke.

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¶ The Collect.

Almighty everliving God, maker of mankind, who[8] dost correct those whom thou dost love, and chastise every one whom thou dost receive: We beseech thee to have mercy vpon this thy servant visited with thine[4] hand; and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gratious will) and whensoever his soule shall depart from the body it may be without spot presented vnto thee, through Iesus Christ our Lord. Amen.

¶ The Epistle. [Heb. 12. [65].

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

¶ The Gospel. [St: Iohn. 5.[52]4.

Verily verily, I say vnto you, he that heareth my word and beleeveth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death vnto life.

[7b]¶ **After which the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [ye that do truly &c) pag. 241.**

¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himselfe, and after minister *vn*to them that **are** appointed to communicate with the sick; **and last of all to the sick person.**

SOURCES

H Adhortari quoque Pastores populum debent, ut non domestici tantum, sed etiam cognati & uicini ægrotantium ad eiusmodi Sacræ Cænæ celebrationem conuenire studeant, & Sacramentis una communicare.

S Communicetur infirmus nisi prius communicatus fuerit: et nisi de vomitu vel alia irreuerentia probabiliter timeatur: in quo casu dicat sacerdos infirmo.

Frater in hoc casu sufficit tibi vera fides & bona voluntas: tantum crede et manducasti. (Cp. S. Aug. *Tract. in Ioan.* xxv 22)

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shal alwayies desire some, eyther of his owne house, or els of his neighbours, to receiue the holy Communion with him, for that shall bee to him a synguler great coumfort, and of theyr parte a great token of charitie.

¶ And if there bee moe sicke persons to be visited the same daye that the Curate dooeth celebrate in anye sycke mannes house: then shall the Curate (there) reserue so much of the sacrament of the body and bloud: as shall serue the other sicke persons, and suche as be appoynted to Communicate with them, (if there bee anye.) And shall immediatly cary it and minister it vnto them.

¶ But if any man eyther by reason of extremitie of syckenesse, or for lacke of warnyng geuen in due tyme, to the curate, or by any other iust impediment, doe not receiue the sacrament of Christes body & bloud: then the curate shall instruct hym that if he doe truely repent him of his sinnes, and stedfastly beleue that Iesus Christ hath suffered death upon the Crosse for him: and shed his bloud for his redempcion, earnestly remembring the benefites he hath thereby, & geuing him heartie thankes therfore: he doeth eate and drinke spiritually the body and bloud of our sauiour Christe, profitably to his soules healthe, although he dooe not receyue the sacramente with his mouth.

¶ When the sicke persone is visited and receiueth the holy Communion, all at one tyme: then the priest for more expedicion shall vse this ordre at the visitacion.

The Antheme

Remembre not Lorde.&c.
Lorde haue mercie vpon vs.
Christ haue mercie vpon vs.
Lorde haue mercie vpon vs.

¶ Our father whiche art in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But deliuer us from euyll. Amen.

Let us pray.

O Lorde looke downe from heauen. &c.

With the first parte of the exhortacion and al other thinges vnto the Psalme.

In thee O Lorde haue I put my trust.&c.

And if the sicke desyre to be annoyncted, then shall the Prieste vse the appoynted prayer without any Psalme.

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℄ But yf any mā, either by reason of extremitie of syckenes, or for lacke of warning in due tyme to the Curate, *or for lacke of cōpany to receyue with him*, or by any other iust impediment, do not receyue the Sacrament of Christes body and bloud: then the Curate shal instruct him, that yf he do truely repent him of his synnes, & stedfastly beleue that Iesus Christ hath suffred death vpon the crosse for him, & shed his bloud for his redempcion, earnestly remembring the benefytes he hath therby, and geuing him heartie thākes therfore, he doeth eate & drinke the body and bloud of our Sauiour Christ, profytably to his soules health, althoughe he doe not receyue the Sacrament with hys mouth.

℄ When the sicke person is visited, and receiueth the holi communion all at one tyme, then the priest for more expedicion shal

cut of the

fourme of the visitaciō *at* the Psalme. In thee O Lord haue I put my trust, *and go streyght to the communion.*

℄ *In the tyme of plague, Swelte, or suche other lyke contagious tymes of syckenesses or dyseases, when none of the paryshe or neyghbours can be gotten to cōmunicate wyth the sycke in theyr houses, for feare of the infection, vpō special request of the diseased, the minister maye alonly cōmunicate wyth hym.*

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¶ But if [4]a man either by reason of extremitie of sicknes, or for [4]want of warning in due time to the Curate, *or for lack of Company to receive with him*, or by any other iust impediment, do not receive the Sacrament of Christs body, and blood: the Curate shall instruct him that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death vpon the Cross for him, and shed his blood for his redemption, earnestly remembring the benefits he hath thereby, and giving him hearty thanks therefore; he doth eat and drink the body and blood of our saviour Christ profitably to his Souls health, although he do not receive the sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition shall

cut off the

form of the Visitation *at* the Psalm [In thee O Lord have I put my trust] *and go straight to the Communion.*

¶ *In the time of* the *plague, sweat, or such other like contagious times of sicknes, or diseases, when none of the parish, or neighbours can be gotten to cōmunicate with the sick in their houses, for fear of the infection, vpon special request of the diseased, the Minister may* [5] *only cōmunicate with him.*

SOURCES

Inhumatio defuncti.

℣ Ego sum resurrectio & vita: qui credit in me etiamsi mortuus fuerit viuet, et omnis qui viuit & credit in me non morietur in eternum (*Officium defunctorum, ad laudes: Inhumatio defuncti*)

℟ Credo quod redemptor meus viuit et in nouissimo die de terra surrecturus sum. Et in carne mea videbo deum saluatorem meum.
℣. Quem visurus sum ego ipse & non alius & oculi mei conspecturi sunt (*Officium defunctorum: resp. lect. i. ad mat.*)

[LXX ὡς τῷ Κυρίῳ ἔδοξεν, οὕτως ἐγένετο: *Vulg.* sicut Domino placuit, ita factum est.]

Sanderson's Liturgy in the times of rebellion, Burial: 'In the Church . . Psalms xxxix, xc': Jer. Taylor *Collection of Offices*, Burial: 'After the Corpse is set down in the Body of the Church, let Morning or Evening Prayer be read . . instead of the usual Psalms, read Psalm xxxix. Psalm xlix. Psalm xc.'

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THE ORDRE FOR THE BURIALL OF THE DEAD.

The priest meting the Corps at the Churche style, shall say: Or els the priestes and clearkes shall sing, and so goe either into the churche or towardes the graue.

[Iohn. xi.

I AM the resurreccion and the lyfe (sayth the Lorde:) he that beleueth in me, yea thoughe he were dead, yet shall he lyue. And whosoeuer lyueth and beleueth in me: shall not dye for euer.

[Job. xix.

I KNOWE that my redemer lyueth, and that I shall ryse out of the earth in the last daye, and shalbe couered again with my skynne, and shall see God in my fleshe: yea and I my selfe shall beeholde hym, not with other but with these same eyes.

[1. Timo. vi.

WE brought nothing into thys worlde, neyther may we carye any thyng oute of thys worlde. The [Job. i Lorde geueth, and the Lorde taketh awaye: Euen as it pleaseth the Lorde, so cummeth thinges to passe: blessed be the name of the Lorde.

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1552

The Ordre for the Buriall of the dead.

¶ The Priest meting the corps at the Churchstyle, shal say: Or els the Priestes and clerkes shal singe, and so go eyther vnto the church, or towardes the graue.

[Iohn. xi.

I Am the resurrection and the lyfe (sayth the Lord) he that beleueth in me, yea, thoughe he were dead, yet shall he lyue. And whosoeuer lyueth and beleueth in me: shall not dye for euer.

[Iob. xix.

I Knowe that my redemer lyueth, and that I shal ryse out of the earth in the last day, and shalbe couered again with my skinne, and shall see God in my fleshe: yea, & I my selfe shall beholde hym, not with other, but wyth these same eyes.

[i. timo. vi.

We brought nothing into this world, nether may we cary any thing out of this world. The [Iob. i Lord geueth, and the Lord taketh away. Euen as it pleaseth the Lorde, so cometh thynges to passe: blessed be the name of the Lord.

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The Order for the Buriall of the Dead.

¶ Here is to be noted, that the Office ensuing is not to be vsed for any that die vnbaptized, or excõmunicate, or have laid violent hands vpon themselves.

¶ The Priest and Clerks meeting the Corps at ye entrance of the Church-yard,

and going before it, either into the Church, or towards the grave, shall say, or sing;

[S^t^. Iohn. 11. ^6^25.* 26.

I am the resurrection, and the life [sayth the Lord:] he that believeth in me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die.

[Iob. 19. ^6^25.* 26. 27.

I know that my Redeemer liveth, and that he shall stand at the latter day vpon the Earth. And though after my skin worms destroy this body; yet in my flesh shall I see God; whom I shall see for my self, and mine eyes shall behold, and not another.

[1. Tim. 6. ^6^7.

We brought nothing into this world, and it is certein, we can carry nothing out The [Job. 1. ^6^21 Lord gave, and the Lord hath taken away;

blessed be the name of the Lord.

¶ After they are come into the Church, shall be read, one or both of these Psalms following.

[Dixi Custodiam. Psal. 39.

I said, I will take heed to my wayes: that I offend not in my tongue.

I will keep my mouth, as it were with a bridle: while the vngodly is in my sight.

I held my Tongue, and spake nothing: I kept silence, yea even from good words, but it was pain and grief to me.

My heart was hot within me, and while I was thus musing, the fire kindled: and (at the last) I spake with my tongue.

Lord, let me know mine end, and

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the number of my dayes: that I may be certified, how long I have to live.

Behold, thou hast made my dayes as it were a span long: and mine Age is even as nothing, in respect of thee, and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himselfe in vain: he heapeth vp riches, and cannot tell who shall gather them.

And now, Lord what is my hope? truly my hope is even in thee.

Deliver me from all mine offences: and make me not a rebuke vnto the foolish:

I became dumb, and opened not my mouth: for it was thy doing.

Take thy plague away from me: I am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth [fretting a garment:] every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling: hold not thy peace at my tears.

For I am a stranger with thee: and a sojourner as all my Fathers were.

O spare me a little, that I may recover my strength: before I go hence, and be no more seene.

Glory be to the Father, and to the Son; and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

[Domine, refugium. Psal. 90.

Lord, thou hast been our refuge: from one generation to another.

Before the mountaines were brought forth, or ever the earth, and the world were made: thou art God from everlasting, and world without end.

Thou turnest man to destruction: again thou sayst, Come again ye children of men.

For a thousand years in thy sight, are but as yesterday seeing that is past as a watch in the night.

As soon as thou scatterest them,

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Psalter: a sleep

Psalter: the light of

Psalter: So teach

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they are even as asleep: and fade away suddenly like the grass.

In the morning it is green, and groweth vp: But in the Evening it is cutt down [dryed vp] and withered.

For we consume away in thy displeasure: and are afraid at thy wrathfull Indignation.

Thou hast sett our misdeeds, before thee: and our secret sins in the sight of thy Countenance.

For when thou art angry, all our dayes are gon: we bring our years to an end, as it were a tale that is told.

The dayes of our Age are threescore years, and ten, and though men be so strong that they come to fourescore years; yet is their strength then but labour and sorrow, so soon passeth it away, and we are gon.

But who regardeth the power of thy wrath: for even, thereafter as a man feareth, so is thy displeasure.

O teach vs to number our daies: that we may apply our hearts vnto wisdom.

Turn thee again, O Lord, at the last: and be gratious vnto thy servants.

O satisfie vs with thy mercy, and that soon: so shall we rejoyce and be glad all the dayes of our life.

Comfort vs again, now after the time that thou hast plagued vs: and for the years wherein we have suffered, adversity.

Shew thy servants thy work: and their children thy Glory.

And the glorious Majestie of the Lord our God be vpon vs: prosper thou the work of our hands vpon vs, O prosper thou our handy work.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning is now and ever shall be: world without end. Amen.

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¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

[1. Cor. 15. ℣20.

Now is Christ risen from the dead, and become the firstfruits of them

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that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterwards they that are Christs, at his coming. Then cometh the end, when he shall have delivered vp the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reigne till he hath put all enemyes vnder his feet; The last enemy that shall be destroyed is death, for he hath put all things vnder his Feet. But when he sayeth all things are put vnder him, it is manifest that he is excepted which did put all things vnder him. And when all things shall be subdued vnto him, then shall the Son also himselfe be subject vnto him that put all things vnder him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

And why stand we in ieopardy every hour? I protest by your rejoycing, which I have in Christ Iesus our Lord, I die daily. If after the mañer of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? Let vs eat, and drink, for to morrow we die. Be not deceived, evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your Shame. But some man will say, how are the dead raised vp, and with what body do they come? Thou fool, that which thou sowest is not quickned except it dye. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheate, or of some other grain; but God giveth it a body, as it hath pleased him and to every seed his own body. All Flesh is not the same flesh, but there is one kind of flesh of men, another flesh of Beasts, another of fishes, and another of Birds. There are also celestial bodyes, and bodyes terrestriall; but the

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glory of the celestiall is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the Moon, and another glory of the Stars; for one star differeth from another star in glory. So also is the resurrection of the dead; it is sown in Corruption, it is raysed in incorruption; it is sown in dishonour, it is raysed in Glory; it is sown in weakness, it is raysed in power: it is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body. And so it is written, The first man Adam, was made a living soul, the last Adam was made a quickning spirit. Howbeit, that was not first, which was spiritual; but that which is naturall, and afterward that which is spirituall. The first man is of the earth, earthy: the second man is the Lord from heaven As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the Image of the earthy, we shall also bear the Image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a Mystery, We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the Saying that is written. Death is swallowed vp in victory. O Death, where is thy Sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be to God which giveth vs the victory through our Lord Iesus Christ. Therefore my beloved brethren, be ye stedfast, vnmoveable, alwayes

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When they come at the graue, whyles the Corps is made ready to be layed into the earth, the prieste shall saye, or els the priest and clearkes shall syng.

[Job. ix.

℣ Homo natus de muliere, breui viuens tempore: repletur multis miserijs: qui quasi flos egreditur & conteritur & fugit velut vmbra: & nunquam in eodem statu permanet . . . [Job xiv 1-6] (*Lectiò v. ad matutinum officii defunctorum*)

MAnne that is borne of a woman, hath but a shorte tyme to lyue, and is full of misery : he cummeth vp and is cut downe lyke a floure, he flyeth as it were a shadowe, and neuer continueth in one staye.

Media vita in morte sumus: quem querimus adiutorem : nisi te domine, qui pro peccatis iuste irasceris. Sancte deus. Sancte fortis. Sancte & misericors saluator : amare morti ne tradas nos. ℣. Ne proijcias nos in tempore senectutis cum defecerit virtus nostra ne derelinquas nos domine. [℟] Sancte deus sancte fortis sancte et misericors saluator amare morti ne tradas nos. ℣. Noli claudere aures tuas ad preces nostras. [℟] Sancte fortis sancte et misericors saluator amare morti ne tradas nos. ℣. Qui cognoscis occulta cordis parce peccatis nostris. [℟] Sancte & misericors saluator amare morti ne tradas nos. (*Dom. iij. Quadrages. ad complet.*)

℣ In the middest of lyfe we be in death, of whome may we seke for succour but of thee, O Lorde, whiche for our sinnes iustlye art moued :-

-yet O Lorde God moste holy, O Lorde moste mightie, O holy and most mercifull sauiour, delyuer vs not into the bytter paynes of eternall deathe.-

-Thou knoweste, Lorde, the secretes of our heartes, shutte not vp thy mercifull eyes to oure prayers : But spare vs Lorde moste holy, O God moste mightye, O holye and mercifull sauiour, thou most woorthie iudge eternall, suffre vs not at our last houre for any paynes of death, to fall from thee.

℣ Executor officii terram super corpus ad modum crucis ponat . . dicat . .

Then the priest casting earth vpon the Corps shall say.

H **Postquam sic uisum est omnipotenti Deo, ut hunc fratrem nostrum pro sua misericordia ex hoc mundo sublatum ad se reciperet. . .**

I

℣ Commendo animam tuam deo patri omnipotenti: terram terre : cinerem cineri : puluerem pulueri : in nomine patris &c.

commende thy soule to God the father almyghtie, and thy bodye to the grounde, earth to earth, asshes to asshes, dust to dust, in sure and certayne hope of resurreccion to eternall lyfe, through our Lord Iesus Christ, who shall chaunge oure vyle bodye, that it may be lyke to hys glorious bodye, accordyng to the mightie working wherby he is hable to subdue all thinges to himselfe.

Phil. iii 21

Then shalbe sayde or song.

[Apoca. xiiii.

℣ Audiui vocem de celo dicentem :

I Heard a voyce from heaven, say-

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¶ When they come at the graue, whyles the corps is made ready to be laide into the earth, the Priest shal say, or the priest and clerkes shall synge.

[Iob. xix.

MAn that is borne of a womanne hathe but a shorte tyme to lyue, and is full of misery: he cometh vp & is cut downe like a floure, he flieth as it were a shadowe, and neuer continueth in one staye.-

-In the middeste of lyfe we bee in death: of whom may we seke for succoure but of thee, O Lorde, which for oursynnes iustlye arte *displeased*:-

-yet O lord God moste holy, O Lorde moste mightie, O holy and most mercyfull sauiour, delyuer vs not into the bitter paynes of eternall death.-

-Thou knowest lord the secretes of oure heartes, shut not vp thy merciful eyes to our prayers? But spare vs lorde moste holy, O God most mightie, O holy and merciful sauiour, thou most worthy iudge eternall, suffre vs not at our laste houre for any paynes of death, to fall from thee.

¶ Then *while the* earth *shalbee* cast vpon the *body, by some standyng by*, the priest shal saye.

Forasmuche as it hath pleased almightie god of his great mercy to take vnto hymselfe the soule of our dere brother here departed, we therfore com*mitte* *his* body to the grounde, earth to earth, asshes to asshes, dust to dust, in sure and certaine hope of resurreccyon to eternal lyfe, through our lorde Iesus Chryst: who shall chaunge our vile body that it maye be lyke to hys gloryous body, accordyng to the myghtie workyng whereby he is able to subdue all thynges to himselfe.

¶ Then shalbe sayd or song.

I Heard a voyce from heauen, say-

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abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ When they come [1b]to the Grave, while the Corps is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing.

Man that is born of a Woman, hath but a short time to live, and is full of misery. He cometh vp, and is cut down like a flower; he fleeth[4] as it were a shadow, and never continueth in one stay.

In the mids[5] of life we are in death: of whom may wee seek for succour, but of thee, O Lord, who[8] for our sins [6]art iustly *displeased.*

Yet, O Lord God most holy, O Lord most mighty, O holy, and most mercifull Saviour, deliver vs not into the bitter pains of eternall death.

Thou knowest, Lord, the secrets of our hearts; shut not thy mercifull Eares to our prayer: but spare vs, Lord most holy, O God most mighty, O holy and mercifull Saviour, thou most worthy Iudge eternall, suffer vs not at our last houre, for any pains of death to fall from thee.

¶ Then *while the* Earth *shall be* cast vpon the *Body by some standing by*, the Priest shall say.

Forasmuch as it hath pleased Almighty God of his great mercy, to take vnto himself the soule of our dear brother here departed,: we therefore com*mit* *his* body to the ground, earth to earth, Ashes to ashes, dust to dust, in sure and certein hope of the resurrection to eternal life, through our Lord Iesus Christ, who shall change our vile bodye, that it may be like [4]vnto his glorious body, according to the mighty working, whereby he is able to subdue all things to himselfe.

¶ Then shall be said, or sung.

I heard a voice from heaven say-

SOURCES

beati mortui qui in domino moriuntur (*Officium defunctorum ad vesp.*)

S. Jo. v 22

S. Mat. xxv 34 Come ye blessed of my father, inheret the kyngdome prepared for you from the begynnynge of the worlde

Rom. vii 24

Ps. xxxi 6

Heb. xi 39, 40, xii 23

℣ In vigiliis mortuorum ad vesperas.

Dilexi quoniam exaudiet dominus vocem orationis mee.

Quia inclinauit aurem suam michi: et in diebus meis inuocabo.

Circumdederunt me dolores mortis: & pericula inferni inuenerunt me.

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ing vnto me: Write , blessed are the dead which dye in the Lord. Euen so sayeth the spirite, that they rest from theyr labours.

Let vs pray.

WE commend into thy handes of mercy (most mercifull father) the soule of thys oure brother departed.N And hys body we commit to the earth, besechyng thyne infinite goodnesse, to geue vs grace to lyue in thy feare and loue, and to dye in thy fauour: that when the iudgmente, shall come whiche thou haste committed to thy welbeloued sonne, both thys oure brother, and we, may be found acceptable in thy sight, and receyue that blessyng, whiche thy welbeloued sonne shall then pronounce to all that loue and feare thee, saying: Come ye blessed children of my father: Receyue the kyngdome prepared for you before the begynnyng of the worlde. Graunte thys, mercifull father, for the honour of Iesu Christe our onelye sauiour, mediator, and aduocate. Amen.

This prayer shall also be added.

ALmyghtie God we geue thee heartie thankes for this thy seruaunt, whome thou hast deliuered from the miseries of this wretched worlde, from the bodye of death and all temptacion. And, as we trust, hast brought hys soule, whiche he commytted into thy holy handes, into sure consolacion and reste: Graunt we beseche thee, that at the daye of iudgemente, hys soule and all the soules of thy electe, departed out of thys lyfe, may with vs and we with them, fully receyue thy promysses, and bee made perfect altogether, thorowe the glorious resurreccion of thy sonne Iesus Christe our Lorde.

These psalmes with other suffrages folowing, are to be sayde in the churche, eyther before or after the buriall of the corps.

[Dilexi quoniam. psal. cxvi

I AM well pleased that the lorde hath hearde the voyce of my prayer.

That he hath enclined his eare vnto me: therfore will I call vpon him as long as I lyue.

The snares of death compassed me round about, and the paynes of hell,

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ing vnto me: wryte *from hencefurth*, blessed are the dead which die in the lord. Euen so sayeth the spirite, that they rest from their labours.

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ing vnto me, Write *from henceforth*, Blessed are the dead, which die in the Lord: even so saith the Spirit; **For** they rest from their labours.

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SOURCES

Tribulationem et dolorem inueni : & nomen domini inuocaui.

O domine libera animam meam, misericors dominus & iustus : et deus noster miseretur.

Custodiens paruulos dominus : humiliatus sum & liberauit me.

Convertere anima mea in requiem tuam : quia dominus benefecit tibi.

Quia eripuit animam meam de morte, oculos meos a lachrymis : pedes meos a lapsu.

Placebo Domino : in regione vivorum.

℣ Commendatio animarum.

CRedidi propter quod locutus sum : ego autem humiliatus sum nimis.

Ego dixi in excessu meo : omnis homo mendax.

Quid retribuam domino : pro omnibus que retribuit michi ?

Calicem salutaris accipiam : et nomen domini inuocabo.

Vota mea domino reddam coram omni populo eius : pretiosa in conspectu domini mors sanctorum eius.

O domine quia ego seruus tuus : ego seruus tuus et filius ancille tue.

Dirupisti vincula mea
tibi sacrificabo hostiam laudis : et nomen domini inuocabo.

Vota mea domino reddam in conspectu omnis populi eius : in atrijs domus domini in medio tui hierusalem.

℣ Commendatio animarum.

Domine probasti me et cognouisti me : tu cognouisti sessionem meam & resurrectionem meam.

Intellexisti cogitationes meas de longe :
semitam meam & funiculum meum inuestigasti.

Et omnes vias meas preuidisti : quia non est sermo in lingua mea.

Ecce domine tu cognouisti omnia nouissima & antiqua : tu formasti me et posuisti super me manum tuam.

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gatte holde vpon me : I shal find trouble and heauines, and I shall call vpon the name of the Lorde : (O Lorde) I beseche thee deliuer my soule.

Gracyous is the Lorde and ryghteous : yea our God is mercifull.

The lorde preserueth the simple : I was in misery and he helped me.

Turne agayn then vnto thy rest, O my soule : for the lord hath rewarded thee.

And why ? thou hast deliuered my soule from death, mine eyes from teares, and my feete from falling.

I will walke before the lorde : in the lande of the liuing.

I beleued & therefore will I speake : but I was sore troubled.

I sayde in my haste : all men are lyers.

What rewarde shall I geue vnto the lorde : for all the benefites that he hath done vnto me.

I wil receiue the cup of saluacion : and cal vpon the name of the Lorde.

I will pay my vowes now in the presẽce of al his people : right dere in the sight of ye lorde is the death of his saintes.

Beholde (O lorde) howe that I am thy seruaunt : I am thy seruaunt and the sonne of thy handemayde, thou haste broken my bandes in sunder.

I will offer to thee the sacrifyce of thankes geuyng : and will call vpon the name of the Lorde.

I will pay my vowes vnto the lorde in the syghte of all his people : in the courtes of the Lordes house, euen in the middest of thee, O Hierusalem.

Glorie to the father. &c.

As it was in the beginning. &c.

[Domine probasti psal. cxxxix.

O Lorde thou hast searched me out, and knowen me.

Thou knowest my downsitting, and mine vprising : thou vnderstandest my thoughtes long before.

Thou art about my path, and about my bed : and spyeste out all my wayes.

For loe there is not a woorde in my tongue : but thou (O Lorde) knowest it altogether.

Thou haste fashioned me, behynde and before : and layed thyne hand vpon me.

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Mirabilis facta est scientia tua ex me: confortata est & non potero ad eam.

Quo ibo a spiritu tuo: et quo a facie tua fugiam?

Si ascendero in celum tu illic es: si descendero in infernum ades.

Si sumpsero pennas meas diluculo: et habitauero in extremis maris.

Etenim illic manus tua deducet me: & tenebit me dextera tua.

Et dixi forsitan tenebre conculcabunt me: & nox illuminatio mea in delicijs meis.

Quia tenebre non obscurabuntur a te, & nox sicut dies illuminabitur: sicut tenebre eius ita et lumen eius.

Quia tu possedisti renes meos: suscepisti me de vtero matris mee.

Confitebor tibi quia terribiliter magnificatus es: mirabilia opera tua & anima mea cognoscet nimis.

Non est occultatum os meum a te quod fecisti in occulto: & substantia mea in inferioribus terre.

Imperfectum meum viderunt oculi tui et in libro tuo omnes scribentur:

dies formabuntur & nemo in eis.

Michi autem nimis honorificati sunt amici tui deus: nimis confortatus est principatus eorum.

Dinumerabo eos & super arenam multiplicabuntur: exurrexi & adhuc sum tecum.

Si occideris deus peccatores: viri sanguinum declinate a me.

Quia dicitis in cogitatione: accipiant in vanitate ciuitates suas.

Nonne qui oderunt te domine oderam: & super inimicos tuos tabescebam?

Perfecto odio oderam illos: inimici facti sunt michi.

Proba me deus & scito cor meum: interroga me & cognosce semitas meas.

Et vide si via iniquitatis in

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Suche knowlage is to wonderful and excellente for me: I cannot attayne vnto it.

Whither shall I goe then from thy spirite? or whither shal I goe then from thy presence?

If I clime vp into heauen, thou art there: If I goe down to hell thou art there also.

If I take the winges of the morning: and remayne in the vttermost partes of the sea.

Euen there also shall thy hande leade me: and thy righte hande shall holde me.

If I say, peraduenture the darkenes shall couer me: then shall my night be turned to day.

Yea the derkenes is no darkenes with thee: but the night is all clere as the day, the derkenes and lighte to thee are both a lyke.

For my reines are thine, thou hast coured me in my mothers wombe, I wil geue thankes vnto thee: for I am fearfully, and wunderously made, marueilous are thy workes, and that my soule knoweth right well.

My bones are not hyd from thee: though I bee made secretly, and fashioned beneath in the earth.

Thyne eyes did see my substaunce, yet being vnperfecte: and in thy booke were all my membres written.

Whiche daye by daye were fashioned: when as yet there was none of them.

Howe deare are thy counsels vnto me, O God? O howe greate is the summe of them?

If I tell them, they are moe in noumbre then the sande: when I wake vp, I am present with thee.

Wilt thou not sley the wicked, O God? departe from me ye bloudthristie men.

For they speake vnrighteously against thee: and thine enemies take thy name in vayne.

Doe not I hate them, O Lorde, that hate thee? and am not I grieued with those that ryse vp agaynst thee?

Yea I hate them righte soore: euen as though they were myne enemies.

Trye me, O God, and seeke the grounde of myne hearte: proue me, and examyne my thoughtes.

Looke well if there be any way of

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me est: & deduc me in via eterna.

℣ In vigiliis mortuorum ad vesperas.

LAuda anima mea dominum: laudabo dominum in vita mea: psallam deo meo quamdiu fuero.

Nolite confidere in principibus: nec in filijs hominum in quibus non est salus.

Exibit spiritus eius & reuertetur in terram suam: in illa die peribunt omnes cogitationes eorum.

Beatus cuius deus iacob adiutor eius spes eius in domino deo ipsius:

qui fecit celum et terram mare et omnia que in eis sunt.

Qui custodit veritatem in seculum, facit iudicium iniuriam patientibus: dat escam esurientibus.

Dominus soluit compeditos: dominus illuminat cecos.

Dominus erigit elisos: dominus diligit iustos.

Dominus custodit aduenas pupillum et viduam suscipiet: et vias peccatorum disperdet.

Regnabit dominus in secula deus tuus syon: in generatione et generationem.

℣ He due sequentes epistole legantur per totum annum ad missam quotidianam pro defunctis alternis vicibus per totam hebdomadam. Lectio libri Apocalypsis beati Iohannis apostoli.

IN diebus illis. Audiui vocem de celo [&c]. Ad corinthios.

[xv. c

FRatres. Christus resurrexit a mortuis: primitie dormientium. Quoniam quidem per hominem mors: & per hominem resurrectio mortuorum. Et sicut in adam omnes moriuntur: ita & in xp̄o omnes viuificabuntur. Vnusquisque autem: in suo ordine.

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wickednes in me: and leade me in the way euerlasting.

Glory to the father. &c.

As it was in the beginning. &c.

[Lauda anima mea. psal. cxlvi.

PRrayse the Lorde (O my soule) whyle I lyue will I prayse the Lorde: yea as long as I haue any being, I will sing prayses vnto my God.

O put not your truste in princes, nor in any chylde of man: for there is no helpe in them.

For when the breath of man goeth furth, he shall turne agayne to his earth: and then all his thoughtes perishe.

Blessed is he that hath the God of Iacob for hys helpe: and whose hope is in the Lorde his God.

Whiche made heauen and earth, the sea and al that therin is: whiche kepeth his promise for euer.

Whiche helpeth them to right that suffer wrong: whiche feedeth the hungrie.

The Lorde looceth men out of prieson: the Lorde geueth sight to the blynde.

The Lorde helpeth them vp that are fallen: the Lorde careth for the righteous.

The Lorde careth for the straungiers, he defendeth the fatherlesse and widowe: as for the waye of the vngodlye, he turneth it vpside downe.

The Lord thy God, O Sion, shalbe kyng for euermore: and throughout all generacions.

Glory to the father. &c.

As it was in the beginnyng. &c.

Then shall folowe this lesson, taken out of the .xv. Chapter to the Corinthians, the first Epistle.

[i. Cor. xv.

CHriste is rysen from the dead, and become the fyrste fruites of them that slepte. For by a manne came death, and by a manne came the resurreccyon of the deade. For as by Adam all dye: euen so by Christe shall all be made alyue: but euery manne in hys owne ordre. The firste is

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¶ Then shal folowe this lesson, taken out of the .xv. Chapter to the Corinthians, the first Epistle. [P. 853]

CHrist is risē from the dead, and become the first fruites of them that slepte. For by a man came death, and by a man came the resurreccion of the dead. For as by Adam al die: euen so by Chryste shal al be made alyue, but euery man in hys own ordre. The first is [P. 855]

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H Licebit quoque . . . coram concione populi ad sepulturæ locum coacta, sequentem lectionem proponere atque explanare. Ex cap. prioris ad Corinth. XV. Nunc autem Christus surrexit ex mortuis primitiæ eorum &c. usque ad eum locum, Quid facientes.

Vel.

Ab eo loco. Hoc autem dico fratres, quod caro & sanguis, usque ad finem capitis.

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Christe, then they that are Christes at hys cumming. Then cummeth the ende, when he hathe delyuered vp the kyngdome to God the father, when he hath putte downe all rule and all authoritie and power. For he must reygne till he haue putte all hys enemies vnder his feete. The laste enemye that shalbe destroyed, is deathe. For he hath put all thynges vnder hys feete. But when he sayeth all thinges are put vnder him, it is manifeste that he is excepted, whiche dydde put all thynges vnder hym.

When all thynges are subdued vnto hym, then shall the sonne also hymselfe bee subiecte vnto hym that put all thynges vnder hym, that God may be all in all. Els what doe they, which are baptized ouer the dead, if the dead ryse not at all? Why are they then baptized ouer them? Yea, and why stande we alway then in ieoperdye? By our reioysing, whiche I haue in Christ Iesu our Lord, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what auauntageth it me, if the dead ryse not againe? Let vs eate, and drynke, for to morowe wee shall dye. Be not ye deceyued: euill wordes corrupt good maners. Awake truely out of slepe, and synne not. For some haue not the knoweledge of God. I speake thys to youre shame. But some manne will saye: howe aryse the dead? with what body shall they come? Thou foole, that whiche thou soweste, is not quickened excepte it dye. And what soweste thou? Thou soweste not that bodye that shalbe: but bare corne, as of wheate, or of some other: but God geueth it a bodye at his pleasure, to euery seede his owne bodye. All fleshe is not one maner of fleshe: but there is one maner of fleshe of men, an other maner of fleshe of beastes, an other of fyshes, and an other of birdes. There are also celestiall bodyes, and there are bodyes terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is an other. There is one maner glory of the sunne, and an other glory of the moone, and an other glory of the starres. For one starre differeth from an other in

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Chryst, then they that are Christes at his comming. Then cometh the end, whē he hath delyuered vp the kyngdom to god the father, when he hath put down all rule and all aucthoritie & power. For he must reigne till he haue put all his enemyes vnder hys feete. The last enemy that shalbe destroyed, is death. For he hath put all thynges vnder hys feete. But when he sayeth, all thinges are put vnder hym, it is manyfest that he is excepted, which dyd put all thynges vnder him.

When al thinges are subdued vnto hym, then shall the sonne also hymselfe bee subiecte vnto hym that put all thynges vnder hym, that God maye be all in all: els what doe they whiche are baptised ouer the dead, if the dead ryse not at all? Why are they then baptysed ouer them? yea, and why stande we alwaye then in ieopardye? by oure reioysyng whiche I haue in Christe Iesu oure Lorde, I dye dayly. That I haue fought with beastes at Ephesus after the maner of mē, what auauntageth it me, if the dead ryse not agayne? Let vs eate and drynke, for to morow we shall die. Be not ye deceiued: euill wordes corrupt good manners. Awake truely oute of slepe, and synne not. For some haue not the knowledge of god. I speake this to your shame. But some man will say: how arise the dead? with what body shal they come? thou foole, that whiche thou sowest, is not quickened excepte it die. And what sowest thou? thou sowest not that body that shalbe, but bare corne, as of wheate or some other: but God geueth it a body at his pleasure, to euery sede hys owne bodye. All fleshe is not one maner of fleshe: but there is one maner of fleshe of men, and other maner of fleshe of beastes, and other offyshes, an other of birdes. There are also celestiall bodies, and there are bodies terrestrial. But the glory of the celestial is one, and the glorye of the terrestriall is another. There is one maner glory of the sunne, and another glory of the mone, and another glory of the starres. For one starre dyffereth from another in

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[P. 856]

[P. 857]

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glory. So is the resurreccion of the deade. It is sowen in corrupcion, it ryseth agayne in incorrupcion. It is sowen in dishonoure, it ryseth agayne in honoure. It is sowen in weakenes, it ryseth agayne in power. It is sowen a naturiall body, it ryseth againe a spirituall bodye. There is a naturall body, and there is a spiritual bodye: as it is also wrytten: the fyrst man Adam was made a lyuing soule, and the last Adam was made a quicknyng spirite. Howebeit that is not fyrst whiche is spirituall: but that whiche is naturall, and then that whiche is spirituall. The first man is of the earth, earthy: The seconde manne is the Lorde from heauen (heauenly). As is the earthy, suche are they that are earthy. And as is the heauenly, suche are they that are heauenly. And as we haue borne the image of the earthy, so shall we beare the ymage of the heauenly.

Thys saie I brethren, that fleshe and bloud can not enherite the kingdome of God: Neither doth corrupcion inherite vncorrupcion. Beholde, I shewe you a mistery. We shal not all slepe, but we shall al be chaunged, and that in a momente, in the twynklyng of an iye by the laste trumpe. For the trumpe shal blowe, & the dead shal rise incorruptible, and we shalbe chaunged. For this corruptible must put on incorrupcion: & this mortall must put on immortalitie. When this corruptible hath put on incorrupcion, & this mortal hath put on immortalitie: then shall be brought to passe the saying that is written: Death is swalowed vp in victory: Death where is thy styng? Hell where is thy victory? The styng of death is sinne: & the strēgth of synne is the law. But thākes be vnto God, which hath geuen vs victory, through our lord Iesus Christ. Therfore my deare brethren, be ye steadfast & vnmouable, alwaies riche in the worke of the lord, forasmuch as ye know, howe that your labour is not in vaine, in the lord.

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glorye: so is the resurreccyon of the dead. It is sowen in corrupcyon, it ryseth agayne in incorrupcyon. It is sowen in dishonour, it ryseth agayne in honoure. It is sowen in weakenes, it ryseth agayne in power. It is sowen a naturall bodye, it ryseth agayne a spyrytuall bodye. There is a naturall bodye, and there is a spirituall bodye: as it is also written: the fyrst man Adam, was made a lyuinge soule, and the laste Adam was made a quyckeninge spyryte. Howebeit, that is not fyrste whiche is spyrytuall: but that whiche is natural, and then that whyche is spyrytuall. The fyrst man is of the earth, earthy: The seconde man is the Lorde from heauen (heauenlye). As is the earthy, suche are they that be earthy. And as is the heauenly, suche are they that are heauenlye. And as we haue borne the Image of the earthy, so shall we beare the ymage of the heauenlye.

Thys say I brethren, that fleshe and bloud cannot inherite the Kyngdom of God, neyther doeth corrupcion inherite vncorrupcion. Beholde, I shewe you a misterye. We shall not all slepe: but we shall all bee chaunged, and that in a momente, in the twinkelinge of an eye by the laste trumpe. For the trumpe shall blowe, and the dead shall ryse incorruptible: and we shall be chaunged. For thys corruptyble must put on incorruption, and thys mortall muste putte on immortalite. When thys corruptyble hathe put on incorrupcion, and thys mortall hathe put on immortalitie, then shall be brought to passe the sayinge that is written. Death is swallowed vp in victory: Death where is thy stinge? Hell where is thy victory? The stinge of death is sinne: & the strength of sinne is the lawe. But thankes be vnto god, whiche hath geuen vs victorye, through our Lord Iesus Christ. Therefore my deare brethren, be ye stedfast & vnmouable, alwayes ryche in the worke of the Lord, forasmuche as ye knowe, howe that your labour is not in vayne in the Lorde.

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℣ Kyrie eleyson.
Christe eleyson.
Kyrie eleyson.
Pater noster.

Et ne nos inducas.

Sed libera nos a malo.

Non intres in iudicium cum seruo tuo vel seruula tua domine.

Quia non iustificabitur in conspectu tuo omnis viuens.

A porta inferi.

Erue domine animas eorum.

Credo videre bona domini.

In terra viuentium.

Domine exaudi . .

Oremus.

℣ Deus apud quem spiritus mortuorum viuunt, et in quo electorum anime deposito carnis onere plena felicitate letantur, presta supplicantibus nobis
℣ . . vt concessa sibi venia plene indulgentie quicquid in hoc seculo proprio vel alieno reatu deliquit . . deleat . .
℣ Liceat ei transire portas inferorum & penas tenebrarum: maneatque in mansionibus sanctorum, et in luce sancta quam olim abrahe promisisti et semini eius . . quo aufugit dolor & tristitia . . sed cum magnus ille dies resurrectionis aduenerit, resuscitare eum . . digneris vna cum sanctis et electis

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The lesson ended, then shall the priest saye.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.
℣ Oure father which art in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But deliuer vs from euyll. Amen.

Priest.

Entre not (o Lorde) into iudgement with thy seruaunt.

Aunswere.

For in thy sight no lyuyng creature shalbe iustyfied.

Priest.

From the gates of hell.

Aunswere.

Delyuer theyr soules, O Lorde.

Priest.

I beleue to see the goodnes of the Lorde.

Aunswere.

In the lande of the liuyng.

Prieste.

O Lorde, graciously heare my prayer.

Aunswere.

And let my crye come vnto thee.

Let vs praye.

O Lorde, with whome do liue the spirites of them that be dead: and in whome the soules of them that be elected, after they be delyuered from the burden of the fleshe, be in ioye and felicitie: Graunte vnto this thy seruaunt, that the sinnes whiche he committed in thys world be not imputed vnto hym, but that he, escapyng the gates of hell, & paynes of eternal darckenes, may euer dwell in the region of light, with Abraham, Isaac, and Iacob, in the place where is no wepyng, sorowe, nor heauynes: and when that dredfull day of the generall resurreccion shall come, make hym to ryse also with the iust and ryghteous, and receiue this

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The lesson ended, the Priest shall saye.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.

Our father which art in heauen. &c.

And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyll. Amen.

¶ *The Priest.*

Almightye God, wyth whom doe lyue the spyrytes of them that *departe hence in the lorde*, and in whome the soules of them that bee elected, after they bee delyuered from the burthen of the fleshe, be in ioye and felycitie: *We geue thee heartye thanckes, for that it hathe pleased thee to delyuer thys N. our brother out of the myseries of this synnefull worlde: besechinge thee that it maye please thee of thy gracious goodnesse, shortelye to accomplysshe the noumbre of thyne electe, and to haste thy kyngdome, that we wyth thys oure brother, and all other departed in the true faythe of thy holye name, maye haue our perfecte consummacion and blysse, bothe in body and*

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¶ Then the Priest shall say.

Lord have mercy vpon vs.
Christ have mercy vpon vs.
Lord have mercy vpon vs.

Our Father which art in heaven, hallowed be thy name Thy kingdom come. Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs.-

-And lead vs not into Temptation;-

-But deliver vs from evil. Amen.

¶ *Priest.*

Almighty God, with whom do live the spirits of them that *depart hence in the Lord*, and with whom the souls of the faithfull, after they are delivered from the Burden of the flesh, are in ioy and felicity: *We give thee hearty thanks for that it hath pleased thee to deliver this our brother out of the miseries of this sinfull world; beseeching thee, that it may please thee, of thy gratious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we with* [9] *all* those that are *departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and*

SOURCES

tuis . . in parte dextera collocandum.

℣ Te humiliter deprecamur: vt in die iudicij ad dexteram tuam statuti, a te audire mereamur illam vocem dulcissimam venite benedicti in regnum patris mei (*Missa de quinque vulneribus xpi* f. xxi b)

℣ Inhumatio defuncti.

Quemadmodum desiderat ceruus ad fontes aquarum: ita desiderat anima mea ad te deus.

Sitiuit anima mea ad deum fortem viuum: quando veniam et apparebo ante faciem dei?

Fuerunt michi lachryme mee panes die ac nocte: dum dicitur michi quotidie vbi est deus tuus.

Hec recordatus sum & effudi in me animam meam: quoniam transibo in locum tabernaculi admirabilis vsque ad domum dei.

In voce exsultationis et confessionis: sonus epulantis.

Quare tristis es anima mea: & quare conturbas me?

Spera in deo quoniam adhuc confitebor illi: salutare vultus mei et deus meus.

Ad meipsum anima mea conturbata est: propterea memor ero tui de terra iordanis & hermonij a monte modico.

Abyssus abyssum inuocat: in voce catharactarum tuarum.

Omnia excelsa tua & fluctus tui: super me transierunt.

In die mandauit dominus misericordiam suam: & nocte canticum eius.

Apud me oratio deo vite mee: dicam deo susceptor meus es.

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bodye againe to glory, then made pure and incorruptible: set him on the ryght hande of thy sonne Iesus Christ, among thy holy and elect, that then he maye heare with them these most swete and comfortable wordes: come to me ye blessed of my father, possesse the kyngdome whyche hath bene prepared for you from the begynning of the worlde: Graunte this we beseche thee, o mercyfull father, through Iesus Christe our mediatour and redemer. Amen.

THE CELEBRACION
of the holy communion when there is a Burial of the dead.

[Quemadmodum. Psal. Xlii

LYke as the hart desyreth the water brookes: so longeth my soule after thee, O God.

My soule is a thirst for god, yea, euen for the lyuing god: when shall I come to appeare before the presence of God?

My teares haue beene my meate day and nighte: whyle they dayly say vnto me, where is nowe thy god?

Nowe when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, and brought them furth vnto the house of God, in the voyce of prayse and thankesgeuing, emong suche as kepe holyday.

Why art thou so full of heauines (O my soule) and why art thou so vnquiete within me?

Put thy trust in god, for I wil yet geue him thankes: for the helpe of his countenaunce.

My God, my soule is vexed within me: therefore will I remember thee concerning the land of Iordane, and the litle hill of Hermonim.

One deepe calleth an other, because of the noyse of thy water pypes: all thy waues and stormes are gone ouer me.

The lorde hath graunted his louing kyndenesse on the daye tyme: and in the nighte season dyd I syng of hym, and made my prayer vnto the god of my lyfe.

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soule, in thy eternal and euerlastyng glory.

Amen.

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Soule, in thy eternal and everlasting glory,

through **Iesus** Christ **our Lord.**
Amen.

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Quare oblitus es mei & quare contristatus incedo: dum affligit me inimicus?

Dum confringuntur ossa mea exprobrauerunt michi: qui tribulant me inimici mei.

Dum dicunt michi per singulos dies: vbi est deus tuus.

Quare tristis es anima mea. & quare conturbas me?

Spera in deo quoniam adhuc confitebor illi: salutare vultus mei & deus meus.

S. Jo. xi 25, 26

The manual of prayers or the primer in english 1539 (Hilsey) f. Ss. ij: which by the mouth of S. Paule thyne apostle, hath taught vs, not to be sory for them that slepe in Christ. . .

For text of 3rd and 4th cols. see pp. 860, 874.

℣ Quandocunque corpus adest presens . . Lectio epistole beati pauli apostoli. Ad thessalonicenses.

FRatres. Nolumus vos ignorare de dormientibus: vt non contristemini sicut & ceteri qui spem non habent. Si enim credimus quod iesus mortuus

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I will say vnto the God of my strength, why haste thou forgotten me? why goe I thus heauelye, whyle the enemye oppresseth me?

My bones are smitten a soonder, whyle myne enemyes (that trouble me) cast me in the teeth: namely while they say dayly vnto me, where is nowe thy God?

Why art thou so vexed (O my soule) and why arte thou so disquieted within me?

O put thy trust in god, for I will yet thanke hym whiche is the helpe of my countenaunce, and my God.

Glorie to the Father, and to the sonne: & to the holy gost.

As it was in the beginning, is nowe, and euer shall be: worlde without ende. Amen.

Collect.

O Mercifull god the father of oure lord Iesu Christ, who is the resurreccion and the life: In whome whosoeuer beleueth shall liue thoughe he dye: And whosoeuer liueth, and beleueth in hym, shal not dye eternally: who also hath taught vs (by his holye Apostle Paule) not to bee sorye as men without hope for them that slepe in him: We mekelye beseche thee (o father) to raise vs from the death of sin, vnto the life of righteousnes, that when we shal departe this lyfe, we maye slepe in him (as our hope is this our brother doeth) and at the general resurreccion in the laste daie, both we and this oure brother departed, receyuing agayne our bodies, and risinge againe in thy moste gracious fauoure: maye with all thine elect Sainctes, obteine eternal ioye.

Graunt this, O Lord god, by the meanes of our aduocate Iesus Christ: whiche with thee and the holy ghoste, liueth and reigneth one God for euer. Amen.

The Epistle.

[i. Tess. iiii.

I would not brethren that ye shoulde bee ignoraunt concernyng them whiche are fallen a slepe, that ye sorowe not as other doe, which haue no hope. For if wee beleue that

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¶ *The* Collect.

O Mercyfull God, the father of oure Lorde Iesus Christe, who is the resurrection and the lyfe, in whome whosoeuer beleueth shall lyue thoughe he dye. And whosoeuer lyueth and beleueth in hym, shall not dye eternally, who also taughte vs (by hys holy Apostle Paule) not to be sory, as men without hope, for them that slepe in hym: We mekely beseche thee (O Father) to rayse vs from the death of synne, vnto the lyfe of ryghteousnes, that when we shal depart this lyfe, we may *rest* in him, as our hope is this our brother doth, and *that* at the general resurreccion in the last day, we maye be founde acceptable in thy syghte, and receyue that blessyng whiche thy welbeloued sonne shall then pronounce, to al that loue and feare thee, saying. Come ye blessed children of my father, receyue the kingdome prepared for you, *from* the beginning of the world. Graunt this we beseche thee O mercyfull father, throughe Iesus Chryste our mediatour & redemer.

Amē.

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¶ *The* Collect.

O mercifull God, the Father of our Lord Iesus Christ, who is the resurrection, and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him shall not die eternally: who also hath taught vs (by his holy Apostle **Saint** Paul) not to be sorry, as men without hope, for them that sleep in him: We meekly beseech thee (O Father) to raise vs from the death of sin, vnto the life of Righteousness, that when we shall depart this life, we may *rest* in him, as our hope is this our brother doth, and *that* at the generall resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy welbeloved son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you *from* the beginning of the world Grant this, we beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer.

Amen.

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est & resurrexit ita & deus eos qui dormierunt per iesum adducet cum eo. Hoc enim vobis dicimus in verbo domini: quia nos qui viuimus qui residui sumus, in aduentu domini non preueniemus eos qui dormierunt. Quoniam ipse dominus in iussu et in voce archangeli & in tuba dei descendet de celo: et mortui qui in xp̄o sunt resurgent primi. Deinde nos qui viuimus qui relinquimur: simul rapiemur cum illis in nubibus obuiam xp̄o in aera: & sic semper cum domino erimus. Itaque consolamini inuicem in verbis istis.

℄ Feria. iij. Euangelium. Secundum iohannem

In illo tempore. Dixit iesus discipulis suis: & principibus iudeorum. Omne quod dat michi pater ad me veniet: & eum qui venit ad me non eijciam foras. Quia descendi de celo, non vt faciam voluntatem meam: sed voluntatem eius qui misit me. Hec est autem voluntas eius qui misit me patris: vt omne quod dedit michi non perdam, ex eo, sed resuscitem illud in nouissimo die. Hec est enim voluntas patris mei qui misit me: vt omnis qui videt filium et credit in eum: habeat vitam eternam. Et ego resuscitabo eum: in nouissimo die.
2 Cor. xiii 14

Iesus dyed, and rose agayne: euen so them also whiche slepe by Iesus, wyll God brynge againe with him. For this saie we vnto you in the woorde of the Lorde: that we whiche shall lyue, and shall remaine in the cummynge of the Lorde, shall not come ere they whyche slepe. For the Lorde himselfe shall descende from heauen with a shoute, and the voice of the Archangel and troump of God. And the deade in Christ shall arise firste: then wee whiche shall lyue (euen wee whiche shall remayne) shall bee caughte vp wyth them also in the cloudes, to meete the Lord in the ayre. And so shall wee euer bee with the Lord. Wherefore coumforte youre selues one an other wyth these woordes.

℄ The gospell.

[Iohn. vi.

IEsus sayed to his disciples and to the Iewes: All that the father geueth me, shal come to me: and he that commeth to me, I cast not awaye. For I came down from heauē: not to doe that I will, but that he will whiche hath sent me. And this is the fathers will whiche hath sente me: that of all whiche he hath geuen me, I shall lose nothing: but raise them vp again at the last day. And this is the will of hym that sent me: that euery one whiche seeth the sonne and beleueth on him, haue euerlasting lyfe. And I will rayse hym vp at the laste daye.

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[s]The grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost, be with vs all evermore. Amen.

℣ Ordo ad purificandum mulierem post partum ante hostium ecclesie.

Primo sacerdos et ministri eius dicant psalmos sequentes. psalmus.

Leuaui oculos meos [in montes: vnde veniet auxilium michi.

Auxilium meum a domino: qui fecit celum et terram.

Non det in commotionem pedem tuum: neque dormitet qui custodit te.

Ecce non dormitabit neque dormiet: qui custodit israel.

Dominus custodit te dominus protectio tua: super manum dexteram tuam.

Per diem sol non vret te: neque luna per noctem.

Dominus custodit te ab omni malo: custodiat animam tuam dominus.

Dominus custodiat introitum tuum & exitum tuum: ex hoc nunc et vsque in seculum.]

Sanderson's Liturgy in the times of rebellion 'Churching of women . . II. *The Psalm.* I am well pleased' [&c.]

THE ORDRE OF THE

PURIFICACION OF WEOMEN.

The woman shall come into the churche, and there shall kneele downe in some conueniente place, nygh vnto the quier doore: and the prieste standyng by her, shall saye these woordes or suche lyke, as the case shall require.

For asmuche as it hath pleased almightie god of his goodnes to geue you safe deliueraunce, and your childe baptisme, and hath preserued you in the greate daunger of childebirth: ye shall therefore geue heartie thankes vnto god and pray.

Then shall the prieste say this psalme. [Leuaui oculos Psal. cxxi.

I Haue lyfted vp mine iyes vnto the hilles: from whence cummeth my helpe?

My help cummeth euen from the lord: whiche hath made heauen and earth.

He will not suffer thy foote to be moued: and he that kepeth thee will not slepe.

Beholde, he that kepeth Israell: shal neyther slumber nor slepe.

The lorde himselfe is thy keper: the lorde is thy defence vpon thy right hande.

So that the sunne shal not burne thee by daye: neither the moone by nyght.

The lord shall preserue thee from all euil: yea it is euen he that shall kepe thy soule.

The lord shall preserue thy going out, and thy cummyng in: from this tyme furth for euermore.

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THE *THANKES GEVING OF WOMEN AFTER CHILDE BIRTH, COMMONLY CALLED THE CHURCHYNGE* OF WOMEN.

¶ The woman shall come into the churche, and there shal knele down in some conuenient place nighe vnto the *place where the table standeth:* and the Priest standing by her, shall saye these wordes, or suche like as the case shall require.

FOrasmuche as it hath pleased almightie god of his goodnes to geue you safe deliueraunce, and hath preserued you in the great daunger of childe birth: ye shall therefore geue hartye thankes vnto god and praye.

Then shal the priest saye this Psalme.

I Haue lyfted vp myne eyes vnto the hilles: from whence cometh my helpe.

My helpe cometh euen from the Lorde: which hath made heauen and earth.

He wyll not suffre thy fote to be moued: and he that kepeth thee wil not slepe.

Behold, he that kepeth Israell: shall neither slumber nor slepe.

The lord himself is thy keper: the lord is thy defence vpon thy ryght hand.

So that the Sunne shal not burne thee by day: neyther the Moone by nyght.

The lord shal preserue thee from all euill: yea it is euen he that shal kepe thy soule.

The Lord shal preserue thy going out, and thy commyng in: from this tyme furth for euermore.

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THE *THANKSGIVING OF WOMEN AFTER CHILDBIRTH, COMMONLY CALLED, THE CHURCHING* OF WOMEN.

¶ The Woman, **at the vsual time after her delivery,** shall come into the Church [s]**decently*** **apparelled,** and there shall kneel down in some convenient place, **as hath been accustomed, or as the Ordinary shall direct.** And **then** the Priest shall say [s]**vnto her** [7b] *.

Forasmuch as it hath pleased Almighty God of his goodness to give you safe deliverance, and hath preserved you in the great danger of child-birth; You shall therefore give hearty thanks vnto God, and **say.**

¶ Then shall the Priest say **the 116** Psalm.

[**Dilexi quoniam.** Psal: **116.**

I am well pleased: that the Lord hath heard the voice of my Prayer.

That he hath inclined his eare vnto me: therefore will I call vpon him as long as I live.

The snares of death compassed me round about; and the pains of hell gat hold vpon me.

I found trouble and heaviness, and I called vpon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

Gratious is the Lord, and righteous,: yea our God is mercifull.

The Lord preserveth the simple; I was in misery, and he helped me.

Turn again then vnto thy rest, O my soul: for the Lord hath rewarded thee.

And why? thou hast delivered my Soul from death: mine Eyes from tears, and my feet from falling.

I will walke before the Lord: in the Land of the living.

I believed, and therefor will I speak; but I was sore troubled: I said in my hast, All men are liars.

What reward shall I give vnto the Lord: for all the Benefits that he hath don vnto me?

I will receive the cup of salvation: and call vpon the Name of the Lord.

I will pay my vowes now in the

Glorye to the father, and to the sonne.&c.
As it was in the beginning, is nowe and euer.&c.

Beati omnes

Gloria pa.

Sicut erat.

Sequatur.

Kyrie eleison. Lord haue mercie vpon vs.
Christe eleison. Christ haue mercie vpon vs.
Kyrie eleison. Lord haue mercie vpon vs.
Pater noster. ℭ Our father whiche art in heauen. &c.

Et ne nos And leade vs not into temptacion.

Aunswere.

Sed libera. But deliuer vs from euil.

Amen.

Priest.

Domine saluam fac ancillam tuam. O lord saue this woman thy seruaunt.

Aunswere.

Deus meus sperantem in te. Which putteth her trust in thee.

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Glory be to the father.&c

As it was in the.&c.

Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.
OUR FATHER WHICHE .&c.

And leade vs not into temptacion.

Aunswere.

But delyuer vs from euyll.

Amen.

Priest.

O Lorde saue this woman thy seruaunte.

Aunswere.

Whych putteth her trust in thee.

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presence of all his people, : in the courts of the Lords house, even in the midst of thee, O Ierusalem. Praise the Lord.

Glory be to the Father, and to the Son : and to the holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Or Psalm 127.

[Nisi Dominus. Psal. 127.

Except the Lord build the house, : their labour is but lost that build it.

Except the Lord keep the City : the watchman waketh but in vain.

It is but lost labour, that ye hast to rise vp early, and so late take rest, and eat the bread of carefulness : for so he giveth his beloved sleep.

Lo, children and the fruit of the Womb : are an heritage and gift that cometh of the Lord.

Like as the Arrowes in the hand of the giant : even so are the young children.

Happie is the man that hath his quiver full of them : they shall not be ashamed, when they speak with their Enemies in the Gate.

Glory be to the Father, and to the Son : and to the holy Ghost.

As it was in the beginning, is now, and ever shall be : world without end. Amen.

¶ Then the Priest shall say.

¶ Let vs pray.

Lord have mercy vpon vs.

Christ haue mercy vpon vs.

Lord have mercy vpon vs.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be don in earth, as it is in Heaven. Give vs this day our daily bread, And forgive vs our trespasses, As we forgive them that trespass against vs.-

-And lead vs not into temptation,:-

-But deliver vs from evil. **For thine is the Kingdom, the power, and the glory, For ever and ever.** Amen.

¶ Minister.[4]

O Lord save this woman thy servant.

¶ Answer.

Who[8] putteth her trust in thee.

SOURCES

Esto ei domine turris fortitudinis.

A facie inimici.

Domine exaudi orationem meam.

Et clamor meus ad te veniat. . . .

Oremus.

Oratio. DEUS

qui hanc famulam tuam de pariendi periculo liberasti & eam in seruitio tuo deuotam esse fecisti: concede vt temporali cursu fideliter peracto,

sub alis misericordie tue vitam perpetuam & quietam consequatur. Per xp̄m dominum.

Cp. p. 746

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Priest.

Be thou to her a strong tower.

Aunswere.

From the face of her enemie.

Priest.

Lorde heare oure prayer.

Aunswere.

And let oure crye come to thee.

Priest.

℣ Let us pray.

O Almyghtie God, whyche hast delyuered thys woman thy seruaunt from the great payne and perill of chyldbirth: Graunt we beseche thee (most mercyfull father) that she through thy helpe maie both faithfully lyue, and walke in her vocacyon accordyng to thy wyll in this lyfe present: and also maye be partaker of euerlastyng glory in the lyfe to come: through Iesus Christ oure Lorde. Amen.

The woman that is purifyed, must offer her crisome, and other accustomed offerynges. And if there be a communion, it is conuenient that she receiue the holy communion.

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Priest.

Be thou to her a strong tower.

Aunswere.

From the face of her enemye.

Priest.

Lorde heare our prayer.

Aunswere.

And let our Crie come vnto thee.

Priest.

℄ Let us praye.

O Almightie god, which hast deliuered this woman thy seruaūt from the great payne and peril of childe birth: Graunte we beseche thee (moste mercyfull father) that she through thy help, may both faithfully lyue, and walke in her vocacyon accordyng to thy wyll in thys lyfe present: And also may be partaker of euerlastyng glory in the lyfe to come, through Iesus Christ our Lord. Amen.

℄ The woman that *cometh to geue her thankes*, must offer accustomed offeringes: and if there be a Communiō, it is conueniente that she receiue the holy Communion.

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¶ **Minister.**[4]

Be thou to her a strong tower.

¶ Answer.

From the face of her Enemy.

¶ **Minister.**[4]

Lord hear our prayer.

¶ Answer.

And let our Cry come vnto thee.

¶ **Minister.**[4]

Let vs pray.

O Almighty God, **we give thee humble thanks for that thou hast vouchsafed to** deliver this woman thy servant from the great pain, and peril of child-birth: Grant, we beseech thee, most mercifull Father, that she through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come, through Iesus Christ our Lord. Amen.

¶ The Woman that *cometh to give her thanks*, must offer accustomed offerings; And if there be a Communion, it is convenient that she receive the holy Communion.

℣ ℭ Feria .iiii. in capite ieiunij

THE FIRST DAIE OF LENTE COMMONLY CALLED ASH-WEDNISDAYE.

post sextam in primis fiat sermo ad populum si placuerit:

ℭ After mattens ended, the people being called together by the rynging of a bel, and assembled in the church: Thinglishe letanye shall be sayde after thaccustomed maner: whiche ended, the prieste shal goe into the pulpitte, and saye thus.

Sacramentarium gelasianum i 16

BRethrē, in the prymatyue churche there was a godlye disciplyne, that at the begynning of lente suche persones as were notorious synners, were put to open penaunce, & punished in thys world, that theyr soules myght bee saued in the daye of the Lord. And that other ,admonyshed by theyr example, mighte be more afrayed to offende.-

1 Cor. v 5

-In the steede wherof vntil the sayd disciplyne maye be restored agayne; (whiche thyng is muche to be wisshed) it is thoughte good that at thys tyme (in youre presence) shoulde be read the generall sentences of goddes cursyng against impenitent sinners, gathered out of the .xxvii. Chapter of Deuteronomie, and other places of scripture. And that ye shoulde aunswere to euery sentence, Amen. To the intente that you beyng admonyshed of the greate indignacion of God agaynste synners, may the rather be called to earneste and true repentaunce: and maye walke more warely in these daungerous dayes, fleyng from suche vyces, for the whyche ye affirme with youre owne mouthes, the curse of God to be due.

Deut. xxvii 15

ℭ Cursed is the manne that maketh any carued or molten ymage, an abominacion to the Lord, the worke of the handes of the craftes manne, and putteth it in a secrete place to wurshyp it.

And the people shall aunswere, and saye.

Amen.

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A COMMINATION

AGAYNST SYNNERS, WITH CERTAYNE PRAYERS TO BE VSED

DYUERS TYMES IN THE YERE.

¶ After *Mornyng praier* , the people being called together by the ringing of a bell, and assembled in the Churche, the Englishe Letany shalbe sayd, after the accustomed maner: whiche ended, the Priest shall goe into the pulpite and saye thus.

BRethrē, in the primatiue church there was a godly discyplyne, that at the beginnyng of Lent, such persons as wer notorious synners, were put to open penaunce, and punyshed in thys world, that their soules mighte be saued in the daye of the lord. And that other admonished by theyr example, myghte be more afrayed to offende.-

-In the stede wherof, vntyl the saied discipline may be restored agayne (whiche thyng is much to be wyshed) it is thoughte good, that at thys time (in your presence) shoulde bee read the generall sentences of Goddes curssyng agaynste impenytente synners: gathered out of the .xxvii. Chapiter of Deuteronomye, and other places of scripture. And that ye shoulde aunswere to euery sentence. Amen. To thentente that you, beyng admonished of the great indignacion of God against sinners, may the rather be called to earneste and true repentaunce, and maye walke more warely in these daungerous dayes, fleeing from suche vices, for the whiche ye affirme with your owne mouthes, the curse of God to be due.

Cursed is the man that maketh any carued or molten Image, an abhominacion to the lord, the worke of the handes of the craftes man, and putteth it in a secrete place to worship it.

¶ And the people shal aunswere and saye.

Amen.

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A COMMINATION OR [8]DENOUNCING OF GODS ANGER*, AND [8]JUDGEMENTS* *AGAINST SINNERS, WITH CERTAIN PRAYERS TO BE VSED* [7b]ON [6]THE FIRST DAY OF LENT*,

AND AT OTHER *TIMES* , AS THE ORDINARY SHALL APPOINT*.

¶ After *morning prayer*, the Litanie ended, according to the accustomed mañer, the Priest shall in the reading Pew or Pulpit, say.

Brethren, in the primitive Church, there was a godly discipline, that at the beginning of Lent, such persons as [8]stood convicted of notorious sin *, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord: And that others[1] admonished by their example, might be [4]the more afraid to offend.

Jn stead whereof, vntill the said discipline may be restored again, which is much to be wished) it is thought good, that at this time (in [8]the p[r]sence of you all*) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the seven and twentith Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, Amen: to the intent that being admonished of the great indignation of God against Sinners, ye may the rather be moved to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for which ye affirm with your own mouthes, the curse of God to be due.

Cursed is the man that maketh any carved, or molten image to worship it.

¶ And the People shall answer and say.

Amen.

Sources	1549
	Minister.
Deut. xxvii 16	Cursed is he that curseth hys father, and mother.
	Aunswere.
	Amen.
	Minister.
ib. 17	Cursed is he that remoueth awaye the marke of his neighbours land.
	Aunswere.
	Amen.
	Minister.
ib. 18	Cursed is he that maketh the blinde to goe oute of his waye.
	Aunswere.
	Amen.
	Minister.
ib. 19	Cursed is he that letteth in iudgement the right of the straungier, of them that be fatherlesse, and of widowes.
	Aunswere.
	Amen.
	Minister.
ib. 24.	Cursed is he that smiteth his neighbour secretely.
	Aunswere.
	Amen.
	Minister.
ib. 20, 22, 23, Lev. xviii 20	Cursed is he that lieth with his neyghbours wyfe.
	Aunswere.
	Amen.
	Minister.
Deut. xxvii 25	Cursed is he that taketh rewarde to slea the soule of innocent bloude.
	Aunswere.
	Amen.
	Minister.
Jer. xvii 5	Cursed is he that putteth his trust in man, and taketh manne for his defence, and in his hearte goeth from the Lorde.
	Aunswere.
	Amen.
	Minister.
Rom. i 31, 1 Cor. vi 9, 10	Cursed are the vnmercifull, the fornicatours and aduouterers, the couetous persones, the wurshyppers of images, slaunderers, drunkardes, and extorcioners.
	Aunswere.
	Amen.
	Minister.
	NOwe seeing that al they bee accursed (as the Pro- [Psal. cxviii. phete Dauid beareth witnesse) whiche

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Ministre.

Cursed is he that curseth his father and mother.

Aunswere.

Amen.

Minister.

Cursed is he that remoueth away the marke of his neighbours lande.

Aunswere.

Amen.

Minister.

Cursed is he that maketh the blind to go out of his waye.

Aunswere.

Amen.

Minister.

Cursed is he that letteth in Iudgemente, the ryghte of the straunger, of them that be fatherles, and of wydowes.

Aunswere.

Amen.

Minister.

Cursed is he that smyteth his neighboure secretly.

Aunswere.

Amen.

Minister.

Cursed is he that lyeth with his neighbours wyfe.

Aunswere.

Amen.

Minister.

Cursed is he that taketh reward to slea the soule of innocent bloud.

Aunswere.

Amen.

Minister.

Cursed is he that putteth his truste in manne, and taketh manne for his defence: and in his heart goeth from the Lorde.

Aunswere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, and ad*ul*terers, & the couetous persones, the worshippers of ymages, slaunderers, drunkardes, & extorcioners.

Aunswere.

Amen.

The Minister.

Nowe, seeing that all they bee accursed (as the Pro- [Ps. cxviii.
phete Dauid beareth witnesse) whiche

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¶ Minister.

Cursed is he that curseth his father and mother.

¶ Answer.

Amen.

¶ Minister.

Cursed is he that removeth his neighbours Land-mark.

¶ Answer.

Amen.

¶ Minister.

Cursed is he that maketh the blind to goe out of his way.

¶ Answer.

Amen.

¶ Minister.

Cursed is he that [6]perverteth the* Iudgement of the stranger, the fatherles, and widow .

¶ Answer.

Amen.

¶ Minister.

Cursed is he that smiteth his neighbour secretly.

¶ Answer.

Amen.

¶ Minister.

Cursed is he that lyeth with his neighbours Wife.

¶ Answer.

Amen.

¶ Minister

Cursed is he that taketh reward to slay the innocent

¶ Answer.

Amen.

¶ Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

¶ Answer

Amen.

¶ Minister

Cursed are the vnmercifull, fornicatours, and Ad*ul*terers, covetous persons, Idolaters, Slanderers, Drunkards and Extortioners.

¶ Answer.

Amen.

¶ Minister.

Now seing that all they are accursed (as the Pro- [Psal. 119.* 21.
phet David beareth witness) who

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doe erre & goe astray from the commaundementes of God, let vs (remembryng the dredefull iudgement hanging ouer our heades, and being alwayes at hande)

Joel ii 13 returne vnto our lorde God, with all contricion and mekenes of heart, bewailing and lamenting our synfull lyfe, knowlagyng and confessing our offences, and seekyng to bring furth woorthie fruites of penance. For euen now is the [Math. iii. axe put vnto the roote of the trees, so that euery tree whiche bryngeth not furth good fruite, is hewen downe and cast into the fier. It is a fearefull thing to fall into the [Hebru. x. handes of the lyuing God: he shall powre downe rayne [Psal. x. vpon the synners, snares, fyer, & brimstone, storme and tempest: this shalbe theyr porcion to drinke. For loe the lorde is [Esai. xxvi. cummen out of his place, to visite the wickednes of suche as dwell vpon the earth. But who may abyde the daye of his cumming? [Mala. iii. who shalbee hable to endure whan he appeareth? His fanne is in his hande, and he [Math. iii. will pourge his floore, and gather his wheate into the barne, but he will burne the chaffe with vnquencheable fier. The day of [i. Thessa. v. the lorde cummeth as a thiefe vpon the night, and when men shal say peace, and al thinges are safe: then shall sodayne destrucciøn come vpon them, as sorowe cometh vpon a woman trauaillyng with childe, and they shall not escape: then shall appeare the wrathe of God in [Roma. ii. the daye of vengeaunce, whiche obstinate synners through the stubbernes of their hearte, haue heaped vnto themselfe , whiche despised the goodnesse, pacience and long sufferaunce of god, when he called thē continually to repentaunce. Then shall they [prouerb. i. call vpon me (sayth the lorde) but I will not heare: they shall seke me early, but they shall not finde me, and that because they hated knowlage, & receiued not the feare of the lord, but abhorred my counsell and despised my correcciō: then shal it be

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dooe erre and goe astraye, from the commaundementes of God, let vs (remembring the dreadfull iudgement hangynge ouer oure heades, and beeynge alwayes at hande) returne vnto our Lorde God, with all contricion and mekenesse of hearte, bewaylynge and lamentinge our synfull lyfe, knowledgyng and confessynge our offences, and seekyng to bryng furth woorthye fruites of penaunce. For nowe is the [Mat. iii. Axe putte vnto the roote of the trees, so that euerye tree whiche bryngeth not foorthe good fruite, is hewen downe and cast into the fyre. It is a feareful thyng to fall into the [Hebr. x. handes of the liuing God: he shall powre down rayn [Psalm. x vpon the sinners, snares, fyre & brimstone, storme and tempest: this shalbe theyr porcio to drinke. For loe, the Lorde is [Esa. xxvi comen out of his place, to visite the wickednesse of such as dwell vpon the earth. But who may abyde the daye of hys comyng? [Mala. iii who shalbe able to endure when he appereth? His fanne is in his hande, and he [Mat. iii. will pourge his floore, and gather his wheate into the Barne, but he will burne the chaffe with vnquencheable fyre. The daye of [i. Thes. v the Lorde cometh as a thefe vpon the nyght, and when men shall saye peace, and all thinges are safe: then shall soden*ly* destruccion come vpon thē, as sorowe cometh vpon a woman trauayling with child, and they shal not escape: then shal appeare the wrath of God in [Rom. ii. the daye of vengeaunce, which obstinate sinners, through the stubbernes of theyr heart, haue heaped vnto themself which despysed the goodnes, pacience, and long sufferaunce of God, when he called them continuallye to repentaunce. Then shall they [Proue. i. call vpon me sayeth the Lorde, but I wil not heare: they shall seke me earlye, but they shal not find me, and that because they hated knowledge, and receiued not the feare of the lord, but abhorred my counsayle, and despysed my correccion: then shall it be

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do err, and go astray from the commandments of God, let vs (remembring the dreadfull Iudgement hanging over our heads, and [8] alwayes **ready to fall vpon vs***) return vnto our Lord God with al contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the [St: Mat. 3. 610 Ax put vnto the Root of the trees, so that every tree [4]**that** bringeth not forth good fruit is hewen down, and cast into the fire. It is a fearfull thing to fall into the [Heb. 10. 631. hands of the living God: He shall pour down rain [Psal. 411. 56. vpon the Sinners, Snares, fire and brimston, storm and tempest; this shall be their portion to drink. For lo, the Lord is [Isa. 26. 621. come [5] out of his place to visit the wickedness of such as dwell vpon the earth. But who may abide the day of his coming? [Mal. 3. 62. Who shall be able to endure when he appeareth? His fan is in his hand, and he [St: Mat. 3. 612. will purge his floore, and gather his wheat into the barn, but he will burn the chaff with vnquenchable fire. The Day of [1. Thes. 5. 62. 3. the Lord cometh as a thief in[4] the night; and when men shall say, Peace, and all things are safe, then shall sudden [4] destruction come vpon them, as sorrow cometh vpon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in [Rom. 2. 64. 5. the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped vnto themselves[4], which despised the goodness, patience, and long sufferance of God, when he calleth[5] them continually to repentance. Then shall they [Prov. 1. 628. 29. 30 call vpon me (saith the Lord) but I will not hear; they shall seek me early, but they shall not find me, and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my Correction. Then shall it be

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S. Lk. xiii 25

too late to knocke, when the doore shalbe shut, & too late to cry for mercy, when it is the time of iustice. O terrible voice of most iust iudgemēt, which shalbe pronounced vpon them, when it shalbe sayde vnto them. Go ye cursed into [Math xxv. the fyer euerlasting, whiche is prepared for the deuill and his angels. Therfore brethren take we hede by time, while the day [i . Cor. vi. of saluacion lasteth, for the night cometh when none can worke : but let vs while we haue [John. ix.

S. Jo. xii 35, 36
Eph. v 8

the light, beleue in the light, and walke as the childrē of the lighte, that we bee not caste into the vtter derkenes, where is wepyng and gnashing of teeth. Let [Mat. xxv.

Rom. ii 4

vs not abuse the goodnes of god, whiche calleth vs mercifully to amendement, and of his endlesse pitie, promiseth vs forgeuenes of that whiche

Cp. 1 Chr. xxviii 9

is past : if (with a whole mind and a true heart) we returne vnto him : for though our sinnes [Esai. i. be red as scarlet, they shalbe as white as snowe, and though they be lyke purple, yet shall they be as white as woolle. Turne you cleane (sayeth the lord) [Esech. Xvii. from all your wickednes, and your synne shall not be your destruccion. Cast away from you all your vngodlynes that ye haue doen, make you new heartes and a new spirite : wherfore will ye dye, O ye house of Israel? seing I haue no pleasure in the death of him that dieth (saith the Lord God). Turne you then, and you shall lyue. Although [1. Iohn. ii. we haue sinned yet haue we an aduocate with the father, Iesus Christ the righteous, & he it is that obteyneth grace for our sinnes, for he was wounded for [Esai. liii. our offences, and smitten for our wickednes : let vs therfore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuryng our selfe that he is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentaunce : yf we wyll submit our selues vnto hym, and from henceforth walke in his wayes : yf we [Math. xi. will take his easy yoke and light

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to late to knocke, when the doore shal be shutte, and to late to crye for mercye, when it is the tyme of Iustice. O terrible voyce of moste iust iudgement, whiche shalbe pronounced vpon them, when it shalbe said vnto them: go ye cursed into [mat. xxv. the fyre euerlasting, which is prepared for the deuill and his Aungelles: therefore brethren take we hede betyme, while the daye [*ii.* Cor. vi of saluacion lasteth, for the nyghte cometh when none can woorke: but let vs while we haue [Iohn. ix. the light, beleue in the light, and walke as the children of the light, that we be not cast into the vtter darkenesse where is weping and gnashing of teethe. Let [mat. xxv vs not abuse the goodnes of God, which calleth vs mercifully to amendment, and of his endlesse pietie promiseth vs forgeuenes of that which is past, if (with a whole mynde and true hearte) we returne vnto hym: for though our sinnes [Esai. i be red as as scarlet, they shalbe as white as Snowe: and though they be like purple, yet shal they be as white as wolle. Turne you clene (saith the Lorde) [Ezechiel *xxviii.* from al your wickednesse, and your synne shall not be your destruccion. Cast away from you all your vngodlynes that ye haue doen, make you newe heartes, and a newe spirite: wherfore will ye die, O ye house of Israel? Seeyng *that* I haue no pleasure in the death of him that dyeth (sayeth the Lorde God.) Turne you then and you shall liue. Although [i. Ihon. ii we haue synned, yet haue we an aduocate with the father, Iesus Chryst the ryghteous, and he it is that obteineth grace for our synnes, for he was wounded for [Esai. liii. oure offences, and smitten for our wickednesse: Let vs therefore returne vnto hym, who is the mercifull receyuer of all true penitent synners, assuring our selfe , that he is ready to receiue vs, and moste wyllyng to pardon vs, if we come to hym with faithfull repentaunce: If we wyl submit our selues vnto him, and from hencefurth walke in his waies: If we [Math. xi. wyll take his easye yoke, and lyght

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too late to knock, when the door shall be shut; and too late to cry for mercy, when it is the time of Iustice. O terrible voice of most iust iudgement, which shall be pronounced vpon them, when it shall be said vnto them, Go, ye cursed into [S^t: Mat. 25. ^6 10. 11. 12. the fire everlasting which is prepared for the devil, and his Angels. Therefore brethren, take we heed betime, while the day [*2.* Cor. 6. ^2. of salvation lasteth; for the night cometh, when none can work: but let vs while we have [St Iohn. 9. ^4*. 5. the light, believe in the light, and walk as children of the light, that we be not cast into ^6 * vtter darkness, where is weeping and gnashing of teeth. Let [St Mat. 25. ^30. vs not abuse the goodness of God who calleth vs mercifully to amendment, and of his endless pity promiseth vs forgiveness of that which is past, if (with a perfect and true heart) we return vnto him. For though our sins [Isa. 1. ^18. be as red as scarlet, they shall be made white as snow: And though they be like purple, yet they shall be made white as wooll. Turn ye (saith the Lord) [Ezek. ^18. ^30. from all your wickedness, and your sin shall not be your destruction. Cast away from you all your vngodliness that ye have don, make you new hearts, and a new spirit. Wherefore will ye die, O ye house of Jsrael, seing *that* I have no pleasure in the death of him that dieth, saith the Lord God. Turn ye then, and ye[4] shall live. Athough [*1.* S^t: Iohn. 2. ^1. 2. we have sinned, yet have we an Advocate with the Father, Iesus Christ, the Righteous, and he is the propitiation for our Sins. For he was wounded for [Isa. 53. ^5. our offences, and smitten for our wickedness. Let vs therefore returne vnto him who is the mercifull receiver of all true penitent sinners, assuring our selves[4] that he is ready to receive vs, and most willing to pardon vs, if we come vnto him with faithfull repentance, if we submit our selves vnto him, and from henceforth walke in his wayes, if we [S^t: Mat. 11. ^28. 30. will take his easy Yoke, and light

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burden vpon vs to folow him in lowlynesse, pacience, and charitie, and bee ordred by the gouernaunce of his holy spirite, sekyng alwaies his glorie, and seruing hym duely in our vocacion with thankes geuing. This yf we doe, Christe will deliuer vs from the curse of the lawe, and from the extreme malediccion whiche shal lyght vpon them that shalbee set on the left hand: and he will set vs on his right hand, and geue vs the blessed benediccion of his father, commaunding vs to take possession of his [Math. xxv. glorious kyngdome, vnto the whiche he vouchsafe to bryng vs all, for his infinite mercie. Amen.

Gal. iii 13

¶ Then shall they all kneele vpon theyr knees: And the priest and clearkes kneeling (where they are accustomed to saye the letanie) shall saye this psalme.

deinde prosternant se clerici in choro & dicant septem psalmos penitentiales . . Excellentior vero sacerdos . . cum diacono a dextris & subdiacono a sinistris cum ceteris ministris altaris . . ante altare dicant per se septem psalmos penitentiales in prostratione. . .

[psal. l.

Miserere mei deus: secundum magnam misericordiam tuam. Et secundum multitudinem miserationum tuarum: dele iniquitatem meam.

Amplius laua me ab iniquitate mea: et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: et peccatum meum contra me est semper.

Tibi soli peccaui et malum coram te feci: vt iustificeris in sermonibus tuis et vincas cum iudicaris.

Ecce enim in iniquitatibus conceptus sum: et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: incerta et occulta sapientie tue manifestasti michi.

Asperges me hysopo et mundabor: lauabis me et super niuem dealbabor.

Auditui meo dabis gaudium et letitiam: et exsultabunt ossa humiliata.

Auerte faciem tuam a peccatis meis: et omnes iniquitates meas dele.

Cor mundum crea in me deus: et spiritum rectum innoua in visceribus meis.

Ne proijcias me a facie tua: et

[Miserere mei deus. Psal. li.

HAue mercie vpon me (O God) after thy greate goodnesse: according vnto the multitude of thy mercies, do away mine offences.

Washe me throwly fro my wickednes; and clense me from my synne.

For I knowlage my faultes, and my sinne is euer before me.

Against thee only haue I synned, and done this euill in thy syght: that thou myghtest bee iustified in thy saying, and clere when thou art iudged.

Behold, I was shapen in wickednes: and in sinne hath my mother conceyued me.

But loe, thou requirest trueth in the inward partes: and shalte make me to vnderstande wysedome secretelye.

Thou shalt pourge me with Isope, and I shal bee cleane: thou shalt washe me, and I shall bee whyter then snowe.

Thou shalte make me heare of ioye and gladnesse: that the bones whiche thou haste broken, maye reioyce.

Turne thy face from my synnes, and putte out all my mysdedes.

Make me a cleane hearte (O God) and renue a ryght spirite within me.

Caste me not awaye from thy pre-

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burden vpon vs, to folow him in lowlinesse, pacience, and charitie, & be ordered by the gouernaunce of his holy spirite, seking alwaies his glorye, & seruing hym duely in our vocacion, with thankes geuing. This if we do, Christ wil deliuer vs from the curse of the lawe, and from the extreme maledyccion, which shall lyght vpon them, that shall be set on the left hand: and he wil set vs on his right hand, and geue vs the blessed benediccion of his father, commaũdyng vs to take possession of his [Mat. xxv glorious kyngdome, vnto the whiche he vouchesafe to bryng vs all, for hys infinite mercy. Amen.

℄ Then shall they all knele vpon their knees: and the Priestes and Clerkes knelyng (where they are accustomed to saye the Letany,) shal say this Psalme.

[Miserere mei deus. Psalme. li

HAue mercy vpon me (O god) after thy greate goodnes: accordynge to the multitude of thy mercies, do awaye myne offences.

Washe me throughly fro my wickednes: and clense me from my synne.

For I knowledge my faultes: and my synne is euer before me.

Against thee only haue I synned, and doen this euill in thy syght: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Beholde, I was shapen in wyckednesse: and in synne hath my mother conceiued me.

But lo, thou requirest truth in inward parties and shalt make me to vnderstande wisedome secretly.

Thou shalt pourge me with Isope, and I shall be cleane: thou shalt washe me, and I shalbe whiter then Snowe.

Thou shalte make me heare of ioye and gladnesse: that the bones which thou hast broken may reioyce.

Turne thy face from my synnes: and put out al my misdedes.

Make me a cleane heart, (O GOD:) and renewe a right spirite within me.

Cast me not away from thy pre-

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burthen vpon vs, to follow him in lowliness, patience, and charity, and be ordered by the governance of his holy spirit; seeking alwayes his glory, and serving him duly in our vocation with thanksgiving. This if we do, Christ will deliver vs from the curse of the law, and from the extream malediction which shall light vpon them that shall be set on the left hand; and he will set vs on his right hand, and give vs the **gracious** benediction of his Father, commanding vs to take possession of his [St: Mat. 25. 633. 34. glorious kingdom, vnto which he vouchsafe to bring vs all, for his infinite mercy. Amen.

¶ Then shall they all kneel vpon their knees, and the Priest and Clerks kneeling (**in the place** where they are accustomed to say the Litanie) shall say this Psalm, **Miserere mei Deus.**

[Miserere mei Deus. Psal. 51.

Have mercy vpon me, O God, after thy great goodness: according to the multitude of thy mercies, do away mine offences.

Wash me throughly from my wickedness; and cleanse me from my sin.

For I [b]acknowledge my Faults: and my Sin is ever before me.

Against thee only have I sinned, and don this evil in thy sight: that thou mightest be iustified in thy saying, and clear when thou art iudged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to vnderstand wisdom secretly.

Thou shalt purge me with hysop, and I shall be clean: thou shalt wash me and I shall be whiter then snow.

Thou shalt make me hear of ioy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face **away** from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right Spirit within me.

Cast me not away from thy pre-

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spiritum sanctum tuum ne auferas a me.	sence : and take not thy holy spirite from me.
Redde michi letitiam salutaris tui : et spiritu principali confirma me.	O geue me the coumforte of thy helpe agayne : and stablishe me with thy free spirite.
Docebo iniquos vias tuas : et impij ad te conuertentur.	Then shall I teache thy wayes vnto the wicked : and sinners shall bee conuerted vnto thee.
Libera me de sanguinibus deus deus salutis mee : & exsultabit lingua mea iustitiam tuam.	Deliuer me from bloud giltinesse (O God) thou that art the god of my health : and my toungue shall syng of thy righteousnesse.
Domine labia mea aperies : et os meum annuntiabit laudem tuam.	Thou shalt open my lyppes (O Lorde:) my mouthe shall shewe thy prayse.
Quoniam si voluisses sacrificium dedissem : vtique holocaustis non delectaberis.	For thou desyreste no sacrifice, els woulde I geue it thee : but thou deliteste not in burnt offeryng.
Sacrificium deo spiritus contribulatus : cor contritum & humiliatum deus non despicies.	The sacrifice of God is a troubled spirite : a broken and a contrite hearte (O God) shalt thou not despise.
Benigne fac domine in bona voluntate tua sion : vt edificentur muri hierusalem.	O be fauourable and gracious vnto Sion : build thou the walles of Hierusalem.
Tunc acceptabis sacrificium iustitie oblationes & holocausta : tunc imponent super altare tuum vitulos.	Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerynges and oblacions : then shall they offre younge bullockes vpon thyne aulter.
Gloria . . .	Glorye be to the father, and to the sonne : & to the holy gost.
	As it was in the beginning, is nowe, & euer shalbe : worlde without ende. Amen.
Kyrie eleison.	¶ Lorde haue mercie vpon vs.
Xp̄e eleison.	¶ Christe haue mercye vpon vs.
Kyrie eleison.	¶ Lorde haue mercye vpon vs.
Pater noster.	Our father whiche art in heauen. &c.
Et ne nos inducas in tentationem.	And leade vs not into temptacion.
Chorus respondeat.	Aunswere.
Sed libera nos a malo.	But delyuer vs from euill. Amen.
	Minister.
Saluos fac seruos tuos & ancillas tuas.	O Lorde saue thy seruauntes.
	Aunswere.
Deus meus sperantes in te.	Which put theyr trust in thee.

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sence: and take not thy holy spirite from me.

O geue me the comforte of thy helpe agayn: and stablishe me with thy free spirite.

Then shal I teache thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.

Deliuer me from bludguyltinesse (O GOD) thou that art the God of my healthe: and my tongue shall syng of thy ryghteousnes.

Thou shalt open my lippes (O Lorde) my mouth shall shewe thy prayse.

For thou desyrest no Sacrifice, els woulde I geue it thee: but thou delightest not in burnt offeryng.

The Sacrifice of God is a troubled spirite: a broke and a contrite heart (O God) shalt thou not despyse.

O be fauourable and gracious vnto Syon: builde thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnte offeringes and oblacions: then shal thei offer yong bullockes vpon thine altare.

Glory be to the father, and to the sonne.&c.

As it was in the beginning, *and* is nowe.&c.

Amē.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

℣ Our father which art in heauen.&c.

And leade vs not into temptacion.

Aunswere.

But deliuer us from euil. Amen.

Ministre.

O Lorde saue thy seruauntes.

Aunswere.

Which put their trust in thee.

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sence: and take not thy holy spirit from me.

O give me the comfort of thy help again: and stablish me with thy free spirit.

Then shall I teach thy wayes vnto the wicked: and sinners shall be converted vnto thee.

Deliver me from blood-guiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnes.

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled Spirit: a broken and ⁂ contrite heart, O God, shalt thou not despise.

O be fauourable, and gratious vnto Sion: build thou the Walls of Ierusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings, and oblations: then shall they offer young Bullocks vpon thine altar.

Glory be to the Father, and to the Son: and to the holy Ghost.

¶ Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Lord have mercy vpon vs.

Christ have mercy vpon vs.

Lord have mercy vpon vs.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs-

-And lead vs not into temptation:-

-But deliver vs from evil. Amen

¶ Minister.

O Lord save thy servants.

¶ Answer.

That put their trust in thee.

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Mitte eis domine auxilium de sancto.

Et de sion tuere eos . .

Adiuua nos deus salutaris noster.

Et propter gloriam nominis tui domine libera nos: & propitius esto peccatis nostris propter nomen tuum.

Domine exaudi.

Et clamor. . .

Oremus.

Exaudi quesumus domine preces nostras & confitentium tibi parce peccatis: vt quos conscientie reatus accusat, indulgentia tue miserationis absoluat. Per xp̄m. ℟. Amen. . . (*Greg.* 201, 247)

Omnipotens sempiterne deus qui misereris omnium & nichil odisti eorum que fecisti, . . . qui non mortem sed penitentiam desideras peccatorum . . . respice quesumus super famulos tuos qui se tibi grauiter peccasse confitemur: tuum est enim absolutionem criminum dare, & ueniam prestare peccantibus . .

Parce domine parce populo tuo quem redemisti [p. 174 *supra*].
Ps. cxliii 2

S et iram tue indignationis quam iuste meretur propitiatus auerte

Ps. lxx 1

Jer. xxxi 18
Joel ii 12 Turne you vnto me . . with fastyng, wepyng and mournynge . . Turne you vnto the Lorde youre God, for he is gracyous and mercyfull, longe

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Minister.

Sende vnto them helpe from aboue.

Aunswere.

And euermore mightily defende them.

Minister.

Helpe vs O God our sauiour.

Aunswere.

And for the glory of thy names sake delyuer vs, be mercifull vnto vs synners, for thy names sake.

Minister.

O Lorde heare my prayer .

Aunswere.

And let my crye come to thee.

Let vs praye.

O Lord, we beseche thee mercyfully heare our praiers and spare all those whiche confesse theyr synnes to thee, that they (whose consciences by synne are accused), by thy mercyfull pardon may be absolued, through Christe oure Lorde. Amen.

O Most mightie God and mercyfull father, whych hast compassion of al menne, and hatest nothing that thou haste made: whych wouldest not the death of a synner, but that he should rather turne from sinne & bee saued: mercyfully forgeue vs our trespasses, receiue and coumforte vs, whiche be grieued and weried with the burdē of our synne: Thy propertie is to haue mercye, to thee onely it apperteineth to forgeue synnes: spare vs therfore, good Lord, spare thy people whom thou hast redemed. Enter not into iudgemente with thy seruauntes, which be vyle yearth, and myserable sinners: But so turne thy ire from vs, which mekely knowlege our vilenes, and truly repent vs of our faultes: so make haste to helpe us in thys worlde: that wee maye euer lyue with thee in the worlde to come: through Iesus Christ our Lorde. Amen.

Then shall thys antheme be sayde or song.

TUrne thou vs, good Lorde, and so shall we be turned: bee fauourable (O Lorde) bee fauourable to thy people, which turne to thee in weping, fasting

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Ministre.

Sende vnto them helpe from aboue.

Aunswere.

And euermore mightely defende them.

Ministre.

Helpe vs O god our sauioure.

Aunswere.

And for the glory of thy names sake deliuer vs, bee mercifull vnto vs synners, for thy names sake.

Ministre.

O Lorde heare *our* prayers.

Aunswere.

And let *our* crye come to thee.

℣ Let us praye.

O Lord, we beseche the mercifully heare our praiers, and spare al those, which confesse their sinnes to thee, that thei (whose consciences by sinne are accused) by thy merciful pardon may be absolued: Through Christ our lord. Amen.

O Most mightie God and mercyfull father, which hast compassion of all mē, & hatest nothing that thou hast made: which wouldest not the death of a sinner, but that he shoulde rather turne from synne and be saued: mercifully forgeue vs our trespasses, receiue and cofort vs, which be greued and weryed with the burthen of our synne. Thy propertye is to haue mercy, to thee only it apperteineth to forgeue sinnes: spare vs therfore, good lord, spare thy people whom thou hast redemed. Entre not into Iudgement with thy seruauntes, whiche be vile yearth, and miserable synners: but so turne thy yre fro vs, which mekely knowledge our vilenesse, & truely repēt vs of our faultes: so make haste to helpe vs in this world, that we may euer lyue with thee, in the worlde to come: throughe Iesus Chryst our Lord. Amen.

℣ Then shal *the people* say thys *that foloweth, after the Minister.*

TUrne thou vs, O good lord, & so shal we be turned: be fauourable (O lorde) be fauourable to thy people, which turne to thee in wepyng, fastyng

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¶ Minister.

Send vnto them help from above.

¶ Answer.

And evermore mightily defend them.

¶ Minister.

Help vs, O God, our Saviour

¶ Answer.

And for the glory of thy Name deliver vs; be mercifull vnto vs sinners for thy Names sake.

¶ Minister.

O Lord hear *our* prayer [4].

¶ Answer.

And let *our* cry come [1]vnto thee.

[5]¶ **Minister**

℣ Let us pray.

O Lord, we beseech thee mercifully hear our prayers, and spare all those who confess their sins [5]vnto thee, that they (whose consciences by sin are accused) by thy mercifull pardon may be absolved, through Christ our Lord. Amen.

O most mighty God, and mercifull Father, who[8] hast compassion **vpon** all men, and hatest nothing that thou hast made, who[8] wouldest not the death of a sinner, but that he should rather turne from **his** sin and be saved: mercifully forgive vs our trespasses, receive and comfort vs, who[8] **are** grieved, and wearied with the burthen of our sins. Thy property is **always** to have mercy: to thee only it appertaineth to forgive Sins. Spare vs therefore, good Lord, spare thy people whom thou hast redeemed: enter not into Iudgement with thy servants, who[8] **are** vile earth, and miserable sinners: but so turn [1b]**thine** [6]**Anger** from vs who meekly **acknowledge** our vileness, and truly repent vs of our faults: [6]**and** so make hast to help vs in this world, that we may ever live with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ Then shall *the people* say this *that followeth after the Minister.*

Turn thou vs, O good Lord, and so shall we be turned: Be favourable, O Lord, Be favourable to thy people, who[8] turn to thee in weeping, fasting,

SOURCES

suffryng, and of great compassyon . . . 17be fauourable, O Lorde, be fauourable vnto thy people : Hab. iii 2 in thy very wrathe thou thynkest vpon mercye : Joel ii 17 parce domine, parce populo tuo, let not thine heritage be brought to such confusyon.

℟ Exaudi nos domine quoniam benigna est misericordia tua : secundum multitudinem miserationum tuarum respice nos domine.

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and praying : for thou art a merciful god, full of compassion, long sufferyng, and of a greate pietye. Thou sparest when we deserue punishemente, and in thy wrath thynkeste vpon mercy. Spare thy people, good Lorde, spare them, and lette not thyne herytage bee broughte to confusion : Heare vs (O Lorde) for thy mercye is greate, and after the multitude of thy mercyes looke vpon vs.

Num. vi 24, 26

[Ff. clvi, clvii^{r}]

See above, p. 38

OF CEREMONIES
WHY SOME BE ABOLISHED AND SOME RETAYNED.

OF suche Ceremonies as be vsed . . . diuerslye in diuerse countreyes.

The Byble in Englyshe, that is to saye the content of all the holy scrypture, both of the olde & newe testament with a prologe therinto, made by the reuerende father in God, Thomas archebysshop of Cantorbury. This is the Byble appoynted to the vse of the churches Printed by Rycharde Grafton Cum priuilegio ad imprimendum solum. An. do. M.D.xl.

[The Psalter or Psalmes of Dauid after the translation of the great Bible, perfectly pointed as it shall be songe in Churches : With a Table shewynge what Psalmes be appointed for euery day in the yeare. Ihon Oswen : Worcester, the first day of Septembre, 1549.]

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and praying: for thou art a mercifull God, full of compassyon, long sufferyng, and of a great pitie. Thou sparest when we deserue punishemente, and in thy wrath thynkeste vpon mercy. Spare thy people good Lord, spare them, and let not thy heritage be broughte to confusion: heare vs (O lord) for thy mercy is great, and after the multitude of thy mercyes looke vpon vs.

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and praying. For thou art a mercifull God, Full of compassion, long suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest vpon mercy. Spare thy people, good Lord, Spare them, and let not thine[4] heritage be brought to confusion. Hear vs, O Lord, for thy mercy is great, And after the multitude of thy mercies look vpon us, **Through the merits, and mediation of thy blessed son, Iesus Christ our Lord. Amen.**

¶ **Then the Minister alone shall say.**

The Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. Amen.

[THE PSALTER, or Psalms of Dauid, after the Trāslation of the greate Byble, pointed as it shall be *sayde or* songe in Churches.

Edward Whitchurch
1552.]

THE PSALMS OF DAVID [The 1. Day.

The i. Psalm.
Beatus Vir qui non abijt, &c.

1 Blessed is the man that hath not walked in the Counsel of the vngodly, nor stood in the way of sinners: and hath not sat in the seat of the scornfull. [Morning Prayer

. . . . . .

6 Let every thing that hath breath: praise the Lord.

SOURCES 1549

Ps. civ 2
Ps. lxxxix 10
Job xxvi 10

See p. 712

Ps. cvii 25
Ps. lxv 7
S. Mt. viii 25

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FORMES OF PRAYER TO BE VSED AT SEA

THE MORNING AND EVENING

Service to be vsed daily at Sea, shall be the same which is appointed in the book of Common Prayer.

These two following Prayers are to be also vsed in his Majesties Navy every day.

O eternall Lord God, who alone spreadest out the Heavens, and rulest the raging of the Sea; who hast compassed the waters with bounds vntill day and night come to an end: be pleased to receive into thy Almighty and most gracious protection, the persons of vs thy servants, and the Fleet in which we serve: Preserve vs from the dangers of the Sea, and from the violence of the enemy, that we may be a safeguard vnto our most gracious Soveraigne Lord King Charles, and his kingdoms, and a security for such as pass on the seas vpon their lawfull occasions. That the Inhabitants of our Island may in peace and quietness serve thee our God, and that we may return in safety to enioy the blessings of the Land, with the fruits of our labours: and with a thankfull remembrance of thy mercies, to praise and glorifie thy holy name through Jesus Christ our Lord. Amen

The Collect.

Prevent vs, O Lord, in all our doings, with thy most gracious favour, and further vs with thy continuall help, that in all our works begun, continued and ended in thee; we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Iesus Christ our Lord. Amen.

Prayers to be vsed in Storms at Sea.

O most powerfull and glorious Lord God, at whose command the winds blow, and lift vp the waves of the sea, and who stillest the rage thereof: We, thy Creatures, but miserable sinners, do in this our great distress, crie vnto thee for help. Save Lord, or else we perish. We confess when we have been safe,

SOURCES 1549

1 Kings xix 12

Pss. lxvi 3 (A.V.), xcvi 4 (A.V.)

Pss. vi 4, xliv 26

Ps. cxiii 5

Ps. cxxx 1

S. Mt. viii 25, Is. xxxviii 19

Ps. xx 9

Ps. ix 4

Ps. x 16

Ps. lxxx 2

Eccles. ix 11
1 Sam. xiv 6

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and seen all things quiet about vs, we have forgot thee, our God, and refused to hearken to the still voice of thy word, and to obey thy commandments: But now we see how terrible thou art in all thy works of wonder; the great God, to be feared above all. And therefore we adore thy Divine Majesty, acknowledging thy power, and imploring thy goodness. Help, Lord, and save vs for thy mercy sake, in Jesus Christ thy son, our Lord. Amen.

Or this.

O most Glorious, and Gracious Lord God, who dwellest in heaven, but beholdest all things below. Look down, we beseech thee, and hear vs, calling out of the depth of misery, and out of the iaws of this death which is ready now to swallow vs vp. Save Lord, or else we perish. The living, the Living shall praise thee. O Send thy word of command, to rebuke the raging winds, and the roaring sea, that we being delivered from this distress, may live to serve thee, and to glorifie thy Name all the dayes of our life. Hear Lord, and save vs, for the infinite merits of our blessed Saviour, thy son our Lord Jesus Christ. Amen.

The Prayer to be sayd before a Fight at Sea against any Enemy.

O most powerfull and glorious Lord God, the Lord of Hostes, that rulest and commandest all things; Thou sittest in the Throne iudging right; And therefore we make our Address to thy divine Maiesty in this our necessity, that thou wouldest take the cause into thine own hand, and iudge between vs and our enemies. Stir vp thy strength, O Lord, and come, and help vs; for thou givest not alway the battel to the strong, but canst save by many or by few. O let not our sins now crie against vs for vengeance, but hear vs thy poor servants begging mercy, and imploring thy help, and that thou wouldest be a defence vnto vs, against the face of the enemy. Make it appear that thou art our Saviour, and mighty deliverer

S. Lk. xviii 13
Ps. vi 4

Ps. xliv 26

Ps. xcvi 4 (A.V.)

2 Macc. i. 24
Ps. xliii 1, lxi 3

Prov. xviii 10

Ex. xiv 14

Ps. xliv 26

Ps. lxv 10

S. Mt. viii 25

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through Jesus Christ our Lord. Amen.

Generall Prayers.

Short Prayers for single persons that cannot meet to ioine in prayer with others by reason of the fight or storm.

Lord be mercifull to vs sinners, and save vs for thy mercies sake.

Thou art the great God that hast made, and rulest all things: O deliver vs for thy Names sake.

Thou art the great God, to be feared above all: O save vs that we may praise thee.

Speciall Prayers with respect to the Enemy.

Thou, O Lord, art iust and powerfull; O defend our cause against the face of the enemy.

O God, thou art a strong tower of defence to all that flee vnto thee: O save vs from the violence of the enemy.

O Lord of Hosts, fight for vs, that we may glorifie thee.

O suffer vs not to sink vnder the weight of our sins or the violence of the enemy.

O Lord arise, help vs, and deliver vs for thy Names sake.

Short prayers in respect of a Storm.

Thou, O Lord, that stillest the raging of the sea: hear, hear vs, and save vs, that we perish not.

O blessed Saviour that didst save thy disciples, ready to perish in a storm: hear vs, and save vs we beseech thee.

Lord have mercy vpon vs.
Christ have mercy vpon vs.
Lord have mercy vpon vs.
O Lord hear vs.
O Christ hear vs.

God the Father, God the Son, God the holy Ghost have mercy vpon vs, save vs now, and evermore. Amen.

Our Father which art in heaven Hallowed be thy name, Thy kingdom come, Thy will be don in earth as it is in heaven Give vs this day our daily bread, And forgive vs our trespasses, As we forgive them that trespass against vs, And lead vs not into temptation,

SOURCES 1549

P. 696 sq.

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But deliver vs from evil, For thine is the kingdom, The power, and the glory, For ever and ever. Amen.

¶ When there shall be imminent danger as many as can be spared from necessary service in the ship, shall be called together, and make an humble Confession of their Sinn to God: In which every one ought seriously to reflect vpon those particular sins of which his conscience shall accuse him,: saying as followeth.

The Confession.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Iudge of all men; We acknowledge and bewaile our manifold sins and wickedness, which we from time to time most grievously have committed by thought, word, and deed against thy divine Maiesty, provoking most iustly, thy wrath and indignation against vs. We do earnestly repent and be heartily sorry for these our misdoings; the remembrance of them is grievous vnto vs, the burden of them is intolerable. Have mercy vpon vs, have mercy vpon vs, most mercifull Father, for thy Son our Lord Iesus Christs sake, forgive vs all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

Then shall the Priest if there be any in the ship, pronounce this Absolution.

Almighty God our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them which with hearty repentance, and true faith turn vnto him: have mercy vpon you, pardon and deliver you from all your Sins; confirm and strengthen you in all goodness, and bring you to everlasting life through Iesus Christ our Lord. Amen.

Thanksgiving after a Storm.

[Iubilate Deo. Psal. 66

O be ioyfull in God all ye lands: sing praises vnto the honour of his Name, make his praise to be glorious.

Say vnto God, O how wonderfull art thou in thy works: through the greatnes of thy power shall thine enemies be found liars vnto thee.

For all the world shall worship

SOURCES 1549

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thee: sing of thee, and praise thy Name.

O come hither and behold the works of God: how wonderfull he is in his doing toward the children of men.

He turned the Sea into dry land: so that they went through the water on foot; there did we reioice thereof.

He ruleth with his power for ever, his eyes behold the people: and such as will not believe shall not be able to exalt themselves.

O praise our God ye people: and make the voice of his praise to be heard.

Who holdeth our soul in life: and suffereth not our feet to slip.

For thou, O God, hast proved vs: thou also hast tryed vs like as silver is tryed.

Thou broughtest vs into the snare: and laidst trouble vpon our loins.

Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest vs out into a wealthy place.

I will go into thine house with burnt offerings: and will pay thee my vows, which I promised with my lips, and spake with my mouth when I was in trouble.

I will offer vnto thee fat burnt sacrifices, with the incense of rams: I will offer bullocks and Goats.

O come hither and hearken, all ye that fear God: and I will tell you what he hath don for my soul.

J called vnto him with my mouth.: and gave him praises with my tongue.

Jf I incline vnto wickednes with mine heart: the Lord will not hear me.

But God hath heard me,: and considered the voice of my prayer.

Praised be God who hath not cast out my prayer: nor turned his mercy from me.

Glory be to the Father, and to the Son,: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

SOURCES 1549

[up: *not in Psalter*]

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[Confitemini Domino. Psal. 107.

O give thanks vnto the Lord for he is gracious: and his mercy endureth for ever.

Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy.

And gathered them out of the lands, from the east, and from the west: from the north and from the south.

They went astray in the wilderness out of the way: and found no city to dwell in.

Hungry and thirsty: their soul fainted in them.

So they cried vnto the Lord in their trouble: and he delivered them from their distress.

He led them forth by the right way: that they might go to the city where they dwelt.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men.

For he satisfieth the empty soul: and filleth the hungry soul with goodnes.

Such as sit in darkness, and in the shadow of death: being fast bound in misery and iron.

Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most High.

He also brought down their heart through heaviness: they fell down, and there was none to help them vp.

So when they cryed vnto the Lord in their trouble: he delivered them out of their distress.

For he brought them out of darknes, and out of the shadow of death: and brake their bonds in sunder.

O that men would therefore praise the Lord for his goodnes: and declare the wonders that he doth for the children of men.

For he hath broken the gates of brass: and smitten the bars of iron in sunder.

Foolish men are plagued for their offence: and because of their wickedness.

Their soul abhorred all manner of

SOURCES 1549

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meat: and they were even hard at deaths door.

So when they cried vnto the Lord in their trouble: he delivered them out of their distress.

He sent his word, and healed them: and they were saved from their destruction.

O that men would therefore praise the Lord for his goodness: and declare the wonders that he doth for the children of men!

That they would offer vnto him the sacrifice of thanksgiving: and tell out his works with gladness.

They that go down to the Sea in ships: and occupy their business in great waters.

These men see the works of the Lord: and his wonders in the deep.

For at his word the stormy wind ariseth: which lifteth vp the waves thereof.

They are carried vp to the heaven, and down again to the deep: their soul melteth away, because of the trouble.

They reel to and fro, and stagger like a drunken man: and are at their wits end.

So when they cry vnto the Lord in their trouble: he delivereth them out of their distress.

For he maketh the storm to cease: so that the waves thereof are still.

Then are they glad because they are at rest: and so he bringeth them vnto the haven where they would be.

O that men would therefore praise the Lord for his goodness: and declare tne wonders that he doth for the children of men!

That they would exalt him also in the congregation of the people: and praise him in the seat of the elders.

Who turneth the floods into a wildernes: and drieth vp the Water-springs.

A fruitfull land maketh he barren: for the wickedness of them that dwell therein.

Again he maketh the wildernes a standing water: and water-springs of a dry ground.

And there he setteth the hungry:

Ps. lxvi 8

Ps. cxvi 15, Heb. xiii 15

Ps. cxviii 5
Ps. lxvi 18

Ps. xliv 4 (A.V.)

Ps. cxlv 9

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that they may build them a city to dwell in.

That they may sow their land, and plant Vineyards: to yeild them fruits of increase.

He blesseth them so that they multiply exceedingly: and suffereth not their cattel to decrease.

And again, when they are minished, and brought low: through oppression, through any plague or trouble.

Though he suffer them to be evil intreated through Tyrants: and let them wander out of the way in the wilderness.

Yet helpeth he the poore out of misery: and maketh him households like a flock of sheep.

The righteous will consider this, and reioice: and the mouth of all wickednes shall be stopped.

Whoso is wise will ponder these things: and they shall vnderstand the loving kindness of the Lord.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. Amen.

Collects of Thanksgiving.

O most blessed and glorious Lord God, who art of infinite goodnes and mercy, We thy poor creatures, whom thou hast made, and preserved; holding our souls in life, and now rescuing vs out of the iawes of death, humbly present our selves again before thy divine Majesty, to offer a sacrifice of praise and thanksgiving, for that thou heardest vs when we called in our trouble, and didst not cast out our prayer, which we made before thee, in our great distress; even when we gave all for lost; our Ship, our goods, our lives, then didst thou mercifully look vpon vs, and wonderfully comand a deliverance; for which we now being in safety, do give all praise and glory to thy holy Name, through Jesus Christ our Lord. Amen.

Or this.

O most mighty and gracious good God, thy mercy is over all thy

SOURCES 1549

Ps. lxv 5, cvii 24

S. Mt. viii 27

Dt. xxvi 5

S. Lk. i 74, 75

Ps. xcv 1, cxviii 1

Ps. xlviii 1 (A.V.), cvii 2

Ps. ciii 8

10

11 (A.V.)

Ps. cxvi 4, cvii 18

Ps. cxxiv 3, 4 (A.V.)

Ps. cvii 25

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works, but in speciall manner hath been extended toward vs, whom thou hast so powerfully and wonderfully defended. Thou hast shewed vs terrible things, and wonders in the deep, that we might see how powerfull and gracious a God thou art; how able and ready to help them that trust in thee. Thou hast shewed vs, how both winds and seas obey thy command, that we may learn even from them, hereafter to obey thy voice, and to do thy will. We therefore bless and glorifie thy Name for this thy mercy, in saving vs when we were ready to perish. And we beseech thee make vs as truly sencible now of thy mercy, as we were then of the danger: And give vs hearts alwayes ready to express our thankfulness, not only by words, but also by our lives in being more obedient to thy holy commandements. Continue, we beseech thee this thy goodnes to vs, that we whom thou hast saved, may serve thee in holiness and righteousnes all the dayes of our life, through Jesus Christ our Lord and Saviour. Amen.

A Hymn of praise and thanksgiving after a dangerous Tempest.

O come, let vs give thanks vnto the Lord, for he is gracious and his mercy endureth for ever.

Great is the Lord, and greatly to be praised: let the redeemed of the Lord say so, whom he hath delivered from the merciless rage of the sea.

The Lord is gracious, and full of compassion, slow to anger, and of great mercy.

He hath not dealt with vs according to our sins, neither rewarded vs according to our iniquities.

But as the heaven is high above the earth, so great hath been his mercy towards vs.

We found trouble and heavines, we were even at deaths door.

The waters of the sea had well nigh covered vs, the proud waters had well nigh gone over our soul.

The sea rored, and the stormy winde lifted vp the waves thereof.

We were carried vp, as it were, to heaven, and then down again

SOURCES 1549

Ps. cvii 28

Ps. lxvi 18, cxlv 19 (A.V.)

Cp. Ps. cvii 29 (A.V.)

Ps. cvii 31

Ps. lxviii 19

20

Ps. xcii 4 (cp. A.V.)

Ps. lxxii 18

19 ; cp. cvi 48

2 Cor. xiii 14

Ps. cxxiv 1

2

3, 4

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into the deep; our soul melted within vs, because of trouble.

Then cried we vnto thee, O Lord, and thou didst deliver vs out of our distress.

Blessed be thy name, who didst not despise the prayer of thy servants, but didst hear our crie, and hast saved vs.

Thou didst send forth thy commandement, and the windy storm ceased, and was turned into a calm.

O let vs therefore praise the Lord for his goodness, and declare the wonders that he hath done, and still doth for the children of men.

Praised be the Lord daily, even the Lord that helpeth vs, and powreth his benefits vpon vs.

He is our God, even the God of whom cometh Salvation: God is the Lord, by whom we have escaped death.

Thou, Lord, hast made vs glad through the operation of thy hands, and we will triumph in thy praise.

Blessed be the Lord God, even the Lord God, who only doth wondrous things.

And blessed be the Name of his Majesty for ever; And let every one of vs say, Amen, Amen.

Glory be to the Father, and to the son: and to the holy Ghost.

As it was in the beginning is now, and ever shall be: world without end. Amen.

[2 Cor. 13.

The Grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost be with vs all evermore. Amen.

After Victory or Deliverance from an Enemy.

A Psalm or Hymn of praise, and thanksgiving after Victory.

Jf the Lord had not been on our side, now may we say: If the Lord himself had not been on our side, when men rose vp against vs.

They had swallowed vs vp quick, when they were so wrathfully displeased at vs.

Yea the waters had drowned vs, and the stream had gon over our soul. the deep waters of the proud had gone over our soul.

SOURCES 1549

Ps. cxxiv 5

S. Lk. i 69

Ps. xliv 3, 4 (A.V.)

Ps. cxviii 27 vulg. (?), cxl 7

Ps. xliv 6

Ps. cxv 1

Ps. cxxvi 3, 4

Ps. cxxiv 7

Ps. cxiii 2

2 Macc. xii 15, 3 Macc. ii 3, vi 39
1 Chr. xxix 12

Esth. xiii 11

Cp. p. 195

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But praised be the Lord, who hath not given vs over as a prey vnto them.

The Lord hath wrought a mighty salvation for vs.

We gat not this by our own sword, neither was it our own arm that saved vs; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour vnto vs.

The Lord hath appeared for vs; the Lord hath covered our heads, and made vs to stand in the day of battel.

The Lord hath appeared for vs: the Lord hath overthrown our enemies, and dasht in peeces those that rose vp against vs.

Therefore not vnto vs, O Lord, not vnto vs, but vnto thy name be given the glory.

The Lord hath don great things for vs, the Lord hath don great things for vs, for which we reioice.

Our help standeth in the name of the Lord, who hath made heaven and earth.

Blessed be the Name of the Lord, from this time forth for evermore.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now and ever shall be: world without end. Amen.

After this Hymn may be sung the TE-DEVM.

Then this Collect.

O Almighty God, the soveraign Commander of all the world, in whose hand is power and might, which none is able to withstand: we bless and magnifie thy great and glorious name for this happy Victory; the whole glory whereof we do ascribe to thee, who art the only giver of Victory. And we beseech thee, give vs grace to improve this great mercy to thy glory, the advancement of thy Gospel, the honour of our Soveraign, and, as much as in vs lyeth, to the good of all mankind. And we beseech thee give vs such a sense of this great mercy, as may ingage vs to a true thankfulness; such as may appear in our lives by an humble holy and

2 Cor. xiii 14

See p. 859

Creed of Constantinople (p. 648 above)
Apoc. xx 13

Phil. iii 21, 1 Cor. xv 23: *Sanderson's Liturgy in the times of rebellion,* Burial: 'who at his second coming will change . . '

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obedient walking before thee all our daies, through Jesus Christ our Lord. To whom with thee and the holy Spirit, as for all thy mercyes, so in particular for this victory and deliverance, be all glory and honour world without end. Amen.

[2. Cor. 13.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost be with vs all evermore. Amen.

At the Buriall of their Dead at Sea.

¶ The Office in the Common-prayer-book may be vsed: only in stead of these words [*We therefore* com*mit his* body to the ground, Earth to earth &c] say; *Wee therefore* com*mit his* body to the Deep, to be turned into Corruption, looking for the resurrection of the body (when the Sea shall give vp her dead,) and the life of the world to come, through our Lord Iesus Christ, who at his coming, shall change our vile body, that it may be like his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

SOURCES

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CERTAYNE NOTES FOR THE MORE PLAYNE EXPLICACION AND DECENT MINISTRACION OF THINGES, CONTEINED IN THYS BOOKE.

IN the saying or singing of Matens and Euensonge, Baptizyng and Burying, the minister, in paryshe churches and chapels annexed to thesame, shall vse a Surples. And in all Cathedrall churches and Colledges, tharchedeacons, Deanes, Prouestes Maisters, Prebendaryes and fellowes, beinge Graduates, may vse in the quiere beside theyr Surplesses, suche hoodes as pertaineth to their seuerall degrees, whiche they haue taken in any vniuersitie within this realme. But in all other places, euery minister shall be at libertie to vse any Surples or no. It is also seemely that Graduates, when they dooe preache, shoulde vse suche hoodes as pertayneth to theyr seuerall degrees.

¶ And whensoeuer the Bushop shall celebrate the holye communion in the churche, or execute any other publique minystracyon: he shall haue vpon hym, besyde his rochette, a Surples or albe, and a cope or vestmente and also hys pastorall staffe in hys hande, or elles borne or holden by hys chapeleyne.

¶ As touching kneeling, crossing, holding vp of handes, knocking vpon the brest, and other gestures: they may be vsed or lefte, as euery mans deuocyon serueth, without blame.

¶ Also vpon Christmas daye, Ester day, the Ascension daye, whitsondaye, and the feaste of the Trinitie, maye be vsed any parte of holye scripture hereafter to be certaynly limited and appoynted, in the steade of the Lætany.

¶ If there be a sermone, or for other great cause, the Curate by his discreciō, may leaue out the Letanye, Gloria in excelsis, the Crede, thomely and the exhortacion to the Communion.

Finis.

Imprinted at London in Fletestrete, at the signe of the Sunne ouer against the conduyte, by EdVVarde VVhitchurche. The. xvi. daye of Iune, the yeare of our Lorde, 1549.

[Fly leaf]

The Kinges Maiestie, by the aduise of his moste dere vncle the Lorde Protector, and other his highnes Counsell, streightly chargeth and commaundeth, that no maner of person doe sell thys presente booke vnbounde, aboue the price of .ii. Shyllynges & .ii. pence the piece. And the same bounde in paste or in boordes couered with calues leather, not aboue the price of .iiii. Shillinges the piece.

God saue the king.

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S Celebratio ordinum.
Consecratio electi in episcopum.

The forme
and maner of makyng

and consecratyng of

Archebisshoppes
Bisshoppes,
Priestes
and
Deacons.

[*i.e.* March 1548/9] M.D.xlix.

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¶ The fourme
and maner of makynge

and consecratynge, Bis-

shoppes, Priestes

and Deacons.

¶ *Anno Domini.*
M.D.*L.JJ.*

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The Forme and Manner
of
Making, [s]**Ordeining,**
and
Consecrating
of

Bishops, Priests,

and
Deacons,
According to the Order of the Church of England

London
Printed by the Printers to the Kings most excell[t] Majestie.

SOURCES 1550

THE PREFACE.

IT is euidēt vnto all men, diligētly redyng holy scripture, and auncient aucthors, that frō the Apostles tyme, there hath been these ordres of Ministers in Christes churche Bisshops, Priestes, and Deacōs whiche Officies were euermore had, in suche reuerent estimacion, that no manne by his awne priuate aucthoritie, might presume, to execute any of theim, excepte he were firste called, tried, examined and knowen, to haue suche qualities, as wer requisite for thesame. And also, by Publique praier, with imposicion of handes, approued, and admitted thereunto . And therefore, to the intent these orders should be continued, and reuerently vsed, and estemed, in this Churche of Englande, it is requisite, that no man (not beeyng at this present, Bisshoppe, Priest nor Deacon) shall

execute any of theim , excepte he bee called, tried, examined, and admitted , accordyng to the forme hereafter folowyng.-

℟ *Admonitio ad diaconos* Et hi itaque [diaconi] sicut episcopi ante ordinationem probari debent, et si digni inuenti fuerint, sic demum ad sacrum ministerium admitti (Maskell *Mon. Rit.* ii p. 244).

· -And none shalbe admitted a Deacon, except he bee .xxi. yeres of age at the least . And euery manne, whiche is, to bee admitted a Priest, shalbee full .xxiiii. yeres olde. And euery manne, whiche is to bee Consecrated a Bishoppe, shalbee fully thirtie yeres of age.-

℟ Item inhibemus quod nullus ordinem subdiaconatus recipiat, nisi sit etatis octodecim annorum, diaconatus viginti, presbyteratus viginti quatuor, et vicesimum quintum annum attigerit.

-And the Bisshoppe knowyng, either by hymself, or by sufficient testimony, any persone, to be a manne of verteous conuersacion, and without crime, and after examinacion and triall, findyng hym learned in the Latin toungue, and sufficiently instructed in holy scripture, maie

vpon a sondaie or holy daie, in the face of the churche, admit hym a Deacon, in suche maner and forme, as hereafter foloweth.

Quatuor temporibus ergo . . . generaliter potest episcopus sacros ordines celebrare. Si vero his temporibus impeditus fuerit, et necesse sit, in sabbato ante dominicam passionis . . et in sabbato quod est in vigilia pasche, sacros potest ordines ministrare. Alias autem nunquam.

Constitutions and Canons ecclesiastical, 1603, can. 31.

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THE PREFACE.

IT is euident vnto all men, diligently readinge holye Scripture, and auncient aucthours, that frō the Apostles tyme, there hathe bene these orders of Ministers in Christes church, Bishoppes, Priestes, and Deacons, which Offices were euermore had in suche reuerent estimacion, that no mā by his own priuate aucthoritie, might presume to execute any of them, except he were first called, tried, examined, & knowen, to haue suche qualities, as were requisite for the same. And also by publique prayer, with imposicion of handes, approued & admitted thereunto . And therfore to the entent these orders shoulde bee continued, and reuerentlye vsed, and estemed in this Church of England, it is requysite, that no man (not beynge at thys presente Bisshop, Priest, nor Deacon) shall execute anye of them , excepte he be called, tryed, examined, and admitted , accordynge to the forme hereafter folowinge.-

-And none shalbe admitted a Deacon, except he be .xxi. yeres of age at the least . And euery man, which is to be admitted a Priest, shalbe full .xxiiii. yeres olde. And euery man, which is to be consecrated a Bishop, shalbe fully thyrtie yeres of age.-

-And the Bisshop knowinge, eyther by hymself, or by sufficient testimonye, any person to be a man of vertuous conuersacion, and wythoute cryme, and after examinacion and triall, fyndynge hym learned in the Latyne tongue, and sufficientlye instructed in holye Scripture, maye vpon a Sondaye, or Holy day, in the face of the church, admitte hym a Deacon in suche maner and fourme, as hereafter foloweth.

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THE PREFACE

It is evident vnto all men, diligently reading holy Scripture, and ancient Authors, That from the Apostles time, there have[s] been these Orders of Ministers in Christs Church; Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as are requisite for the same; and also by publique prayer with imposition of hands, were approved, and admitted therevnto by lawfull authority. And therefore to the intent that[s] these orders may be continued, and reverently vsed, and esteemed in the Church of England; No man shall be accounted or taken to be a lawfull Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said Functions, except he be called, tryed, examined, and admitted therevnto, according to the Form hereafter following, or hath had formerly Episcopall Consecration or Ordination.

And none shall be admitted a Deacon, except he be twenty three years of age , Vnless he have a Facultie. And every man which is to be admitted a Priest shall be full foure and twenty years old. And every man which is to be ordeyned, or consecrated Bishop shall be fully thirty years of Age.

And the Bishop knowing either by himself, or by sufficient testimony, any person to be a man of vertuous conversation, and without Crime, and after examination and tryall finding him learned in the latine tongue, and sufficiently instructed in holy scripture, may at the times appointed in the Canon, or else, on vrgent occasion, vpon some other sunday or holy-day in the face of the Church, admit him a Deacon in such manner and form as hereafter followeth.

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℣ Quando ordines agantur primo fiat sermo si placeat.

Bu Ea verò die, quo facienda ordinatio est, in concione de sacro ministerio dicitur et ostenditur populo . . quale illud Dominus nobis instituerit, quoque loco illud velit haberi, quidue per ipsum suo populo præstare. Postremò etiam ea exponuntur, quæ sunt a fidelibus ministris præstanda Ecclesijs.

℣ Deinde sedeat episcopus ante altare conuersus ad ordinandos, et archidiaconus capa indutus humiliter respiciens in episcopum

cum his verbis alloquatur. . . .

Postulat hec sancta ecclesia, reuerende pater, hos viros ordinibus aptos consecrari sibi a vestra paternitate.

Resp. episcopi.

Vide vt natura scientia et moribus tales per te introducantur, immo tales per nos in domo domini ordinentur persone, per quas diabolus procul pellatur et clerus deo nostro multiplicetur.

Resp. archidiaconi.

Quantum ad humanum spectat examen, natura scientia et moribus digni habentur, vt probi cooperatores effici in his, deo volente, possint.

Quibus expletis dicat episcopus hanc orationem publice, stando, sina nota . . .

Siquis autem habet aliquid contra hos viros,

pro deo et propter deum cum fiducia exeat et dicat . . .

℣ Proinde admonemus et postulamus tam vos clericos quam ceterum populum vt pro nobis et pro illis puro corde et sincera mente apud diuinam clementiam intercedere dignemini . . .

THE FORME AND MANER OF ORDERYNG OF DEACONS.

FIrste, when the daie appoyncted by the Bishop, is come,

there shalbee an exhortacion, declaryng the duetie and office, of suche as come to bee admitted Ministers, how necessarie suche orders are, in the Churche of Christe, and also, how the people ought to esteme them in their vocacion.

After thexhortacion ended, the Archedeacon, or his deputie, shall present suche as come to bee admitted, to the Bishoppe: Euery one of them, that are presented, hauyng vpon hym, a playne Albe, and the Archdeacon, or his deputie, shall say these wordes.

REuerend Father in GOD, I presente vnto you, these persones present, to be admitted Deacons.

The Bishop.

Take hede that the persones whom ye present vnto vs, be apt and mete, for their learnyng, and Godly conuersacion, to exercise their ministerie duely, to the honour of God, and edifiyng of his Churche.

The Archedeacon shall answere.

I haue enquired of theim, and also examined them, and thinke them so to be.

And then the Bishop shall saye vnto the people,

BRethren, if there bee any of you, who knoweth any impediment, or notable crime, in any of these persones presented, to be ordered Deacons, for the whiche, he ought not to be admitted to thesame, let hym come furth, in the name of God and shewe what the cryme, or impediment is.

And yf any greate crime or impediment be obiected, the Bishop shall surcease, from orderyng that persone, vntill suche tyme as the partie accused, shall try himself clere of that cryme.

Then the Bishop, commendyng suche as shalbe found mete to bee ordered, to the praiers of the congregacion,

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THE FOURME AND MANER OF ORDERINGE OF DEACONS.

FYrst, when the daye appoynted by the Bisshoppe is come, there shalbe an exhortaciō declaringe the duetie and office, of suche as come to be admitted Ministers, howe necessarie suche Orders are in the Churche of Christe, and also howe the people oughte to esteme them in theyr vocation.

℄ After the exhortacion ended, the Archedeacon, or his deputie, shal present such as come to the Bisshop to be admitted, saying these wordes.

REuerende Father in GOD, I presente vnto you, these persones presente, to bee admitted Deacons.

¶ The Bisshoppe.

TAke hede that the persones whom ye presente vnto vs, be apte and mete, for theyr learninge, and godlye conuersacion to exercyse theyr ministerye duely, to the honoure of God, and edifyinge of hys Church.

℄ The Archedeacon shall aunswere.

I haue enquyred of them, and also examined them, and thynke them so to be.

℄ And then the Bisshop shal saye vnto the people.

BRethren, yf there bee anye of you, who knoweth anye impediment, or notable crime, in any of these persones presented to bee ordered Deacons, for the whych he oughte not to bee admitted to the same, lette hym come foorthe in the name of God, and shewe what the cryme, or impediment is.

℄ And yf any great cryme, or impediment be obiected, the Bisshoppe shal surcease, from ordering that person, vntyl suche tyme as the partie accused, shal trye himself clere of that cryme.

℄ Then the Bisshop, commending suche as shalbe found mete to be ordered to the prayers of the congregacion,

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THE FORME AND MANNER OF MAKING OF DEACONS

¶ When the day appointed by the Bishop is come; after Morning Prayer is ended, there shall be a Sermon, or Exhortation, declaring the Duty, and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ; and also how the people ought to esteem them in their Office.

¶ First the Arch-Deacon or his Deputie shall present vnto the Bishop (sitting in his Chair, near to the holy Table) such as desire to be ordeined Deacons; (each of them being decently habited) saying these words.

Reverend Father in God; I present vnto you these persons present, to be admitted Deacons.

¶ The Bishop.

Take heed that the persons whom ye present vnto vs, be apt and meet, for their learning, and godly conversation, to exercise their ministrie duly, to the honour of God, and the edifieing of his Church

The Arch-Deacon shall answer.

I have enquired of them, and also examined them; and think them so to be.

Then the Bishop shall say vnto the People.

Brethren; if there be any of you who knoweth any Impediment or notable Crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that office; Let him come forth in the Name of God, and shew what the crime or impediment is.

And if any great Crime or Impediment be objected, the Bishop shall surcease from ordering that person, vntill such time, as the party accused shall be found clear of that crime.

Then the Bishop (commending such as shall be found meet to be ordered, to the prayers of the congregation)

SOURCES

Deinde accedentes qui ordinandi sunt diaconi et sacerdotes cum vestibus suis, et prostrato episcopo ante altare cum sacerdotibus et leuitis ordinandis, postea duo clerici incipiant litaniam. . .

Pater de celis deus: miserere nobis.

Fili redemptor mundi deus: miserere nobis.

Spiritus sancte deus: miserere nobis.

Sancta Trinitas, vnus deus: miserere nobis. . . .

See p. 174

Ab omni malo. . . Ab insidiis diaboli . . . A damnatione perpetua . . . Ab infestationibus demonum: libera.

A cecitate cordis . . . Ab appetitu inanis glorie . . . Ab ira, odio, et omni mala voluntate: libera.

A spiritu fornicationis: libera.

A fulgure et tempestate . . A subitanea et improuisa morte: libera.

See pp. 176 sqq.

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with the Clerkes, and people present, shall saie or syng the Letany as foloweth

THE LETANY AND SUFFRAGES.

O God the father of heauē : haue mercie vpon vs miserable synners.

O God the father of heauē: haue mercie vpon vs miserable synners.

O God the sonne, redemer of the world : haue mercie vpon vs miserable synners.

O God the sonne, redemer of the worlde: haue mercie vpon vs, miserable synners.

O God the holy ghost, procedyng from the father and the sonne : haue mercie vpon vs miserable synners.

O God the holy Ghoste, procedyng from the father and the sonne: haue mercie vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, thre persones and one God : haue mercie vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, three persones and one God: haue mercie vpon vs, miserable synners.

Remembre not Lorde our offences, nor the offences of our forefathers, neither take thou vengeaunce of oure synnes : spare vs good Lorde, spare thy people, whō thou hast redemed with thy moste precious bloud, and be not angery wyth vs for euer.

Spare vs good Lorde.

From all euill and mischief, from sinne, from the craftes and assaultes of the deuill, from thy wrathe, and from euerlastyng dampnacion.

Good Lorde deliuer vs.

From blyndnes of harte, from pride, vainglory, and hypocrisy, from enuie, hatred, and malice, & all vncharitablenes.

Good Lorde deliuer vs.

From fornicacion, and all dedly synne, and from all the deceiptes of the world, the fleshe, and the deuill.

Good Lorde deliuer vs.

From lightenyng and tempest , from plague, Pestilence and Famyne, from Battaill and murther, and frō sodain death.

Good Lorde deliuer vs.

From all sedicion and priuey conspiracie, from the

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wyth the Clerkes, and people present, shall saye or synge the Letany as foloweth *wyth the prayers*

THE LETANIE AND SUFFRAGES.

O God the father of heauen: haue mercye vpon vs myserable synners.
¶ O God the father of heauen: haue mercie vpon vs miserable synners.

O God the sonne, redemer of the world: haue mercye vpon vs myserable synners.
¶ O God the Sonne, redemer of the world: haue mercy vpon vs miserable synners.

O God the holy Ghost, proceding from the father & the sonne: haue mercye vpon vs myserable synners.
¶ O God the holy Gost, proceding from the Father and the sonne: haue mercye vpon vs miserable synners.

O holy, blessed, and glorious Trinitie, thre persones and one God: haue mercy vpō vs miserable synners.
¶ O holy, blessed, and glorious Trinitie, thre persons, and one God: haue mercie vpon vs miserable synners.

Remembre not Lorde our offences, nor the offences of oure forefathers, neyther take thou vengeaunce of our synnes: spare vs good Lorde, spare thy people, whō thou hast redemed with thy most precious bloud, and be not angry wyth vs for euer.
Spare vs good Lorde.

From all euyll and mischiefe, from synne, from the craftes and assaultes of the deuyll, from thy wrath, & from euerlasting damnacion.
Good Lorde deliuer vs.

Frō *al* blyndnes of hearte, from pryde, vayne glory, and hypocrisie, from enuie, hatred, and malice, and all vncharitablenes.
Good lord deliuer vs.

From fornicacion and all *other* deadlye synne, and from all the deceyptes of the worlde, the fleshe, and the deuyll.
Good lord deliuer vs.

From lightening*es* and tempest*es*, from plague, pestilence, and famine, from battayle and murther, and from sodeyne death.
Good lord deliuer vs.

From all sedicion and priuie conspiracie, from the

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shall, with the **Clergie** and people present, sing or say the Letany, *with the Prayers* as followeth.

THE LITANY AND SUFFRAGES

O God the Father of heaven: have mercy vpon vs miserable Sinners.
O God the Father of heaven,: haue mercy vpon vs miserable sinners.

O God the Son, Redeemer of the world: have mercy vpon vs, miserable sinners.
O God the Son, Redeemer of the world: have mercy vpon vs miserable Sinners.

O God the holy Ghost, proceeding from the Father, and the Son: have mercy vpon vs miserable sinners.
O God the holy Ghost, proceeding from the Father and the Son: have mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons, and one God: have mercy vpon vs miserable sinners.
O holy, blessed, and glorious Trinitie, three persons, and one God: have mercy vpon vs miserable sinners.

Remember not Lord, our offences, nor the Offences of our forefathers, neither take thou vengeance of our Sins: spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with vs for ever.
Spare vs, good Lord.

From all evil and mischief, from Sin, from the crafts, and assaults of the devil, from thy wrath, and from everlasting damnation.
Good Lord deliver vs.

From *all* blindness of heart, from pride, vain glory, and hypocrisie, from envy, hatred, and malice, and all vncharitablenes.
Good Lord deliver vs.

From fornication, and all *other* deadly sin, and from all the deceits of the world, the flesh, and the devil.
Good Lord deliver vs.

From lightning [1] and tempest [1], from plague, pestilence, and famine; from battel, and murder, and from sudden death.
Good Lord deliver vs.

From all sedition, privy conspiracy, **and rebellion,**[1]

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tyranny of the Bishopp of Rome, and all his detestable enormities, from all false doctryne and heresie, from hardnes of harte, and contempt of thy worde and commaundement.

Good Lorde deliuer vs.

Per mysterium sancte incarnationis tue . . Per natiuitatem tuam . . Per sanctam circumcisionem tuam . . Per baptismum tuum . . Per ieiunium tuum: libera.

By the misterie of thy holy incarnacion, by thy holy natiuitie and Circumcision, by thy baptisme, fastyng, and temptaciō.

Good Lorde deliuer vs.

Per crucem et passionem tuam . . Per pretiosam mortem tuam . . Per gloriosam resurrectionem tuam . . Per admirabilem ascensionen tuam . . Per gratiam sancti Paracliti: libera.

By thyne agony and bloudy sweate, by thy Crosse and passion, by thy precious death and buriall, by thy glorious resurrection & assencion, by the commyng of the holy ghost.

Good Lorde deliuer vs.

In hora mortis . . In die iudicij . libera.

In all time of our tribulaciō, in all tyme of our wealthe, in the houre of death, in the daie of iudgement.

Good Lorde deliuer vs.

Peccatores te rogamus audi nos . . Vt ecclesiam tuam catholicam regere et defensare digneris. Te rogamus.

We sinners do beseche thee to heare vs (O Lorde God) and that it maie please thee to rule and gouerne, thy holy Church uniuersall, in the right waie.

We beseche thee to heare vs good Lorde.

Vt regi nostro et principibus nostris pacem et veram concordiam atque victoriam donare digneris. Te rogamus.

That it maie please thee, to kepe Edward the .VI. thy seruaunt, our Kyng and gouernor.

We beseche thee to heare vs good Lorde.

That it maie please thee, to Rule his harte in thy faithe, feare and loue, that he maie alwaies haue affiaunce in thee, and euer seke thy honor and glory.

We beseche thee to heare vs good Lorde.

That it maie please thee, to bee his defendor and keper, geuyng hym the victory ouer all his enemies.

We beseche thee to heare vs good Lorde.

Vt apostolicum domnum et omnes gradus ecclesie in sancta religione conseruare digneris. Te rogamus.

That it maie please thee, to illuminate all Bisshoppes, Pastors, and ministers of the churche, with true knowlege, and vnderstandyng of thy woorde, and that bothe by their Preachyng and liuyng, thei maie sette it furthe, and shewe it accordyngly.

We beseche thee to heare vs good Lorde.

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tyrannye of the Bysshop of Rome, and al hys detestable enormities, from al false doctryne and heresy, from hardnes of hearte, and contempte of thy worde & commaundement.

Good lord deliuer vs.

By the misterye of thy holy incarnacion, by thy holy natiuitie and circumcisiō, by thy baptisme, fastynge and temptacion.

Good lord deliuer vs.

By thyne agonye and bloudie sweate, by thy crosse, and passion, by thy precious death and buriall, by thy glorious resurreccion & ascencion, *and* by the cominge of the holy Ghost.

Good lord deliuer vs.

In al time of our tribulaciō, in al tyme of our welth, in the houre of death, *and* in the daye of iudgement.

Good Lorde delyuer vs.

We synners doe beseche thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Church uniuersall*y*, in the ryghte waye.

We beseche thee to heare vs good Lorde.

That it may please thee, to kepe Edward the sixth thy seruaunt, our Kynge and gouernour.

We beseche thee to heare vs good lord.

That it may please thee, to rule his heart in thy fayth feare and loue, that he may alwayes haue affiaunce in thee, and euer seke thy honour and glory.

We beseche thee to heare vs good Lorde.

That it maye please thee, to be his defendour and keper, geuyng hym the victorie ouer all his enemies.

We beseche thee to heare vs good Lord.

That it may please thee, to illuminate al Bisshops, Pastours, and Ministers of the Churche, wyth true knowledge and vnderstanding of thy worde, and that both by theyr preaching and lyuing, they may sette it forth, and shewe it accordingly.

We beseche thee to heare vs good Lorde.

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* from all false doctrine, **schism** & heresy from hardnes of heart, and contempt of thy word and commandement.

Good Lord deliver vs.

By the mysterie of thy holy Incarnation, by thy holy Nativitie, and Circumcision, by thy Baptism, Fasting, and Temptation.

Good Lord deliver vs.

By thine Agony, and bloody sweat, by thy Cross and Passion, by thy precious Death, and Buriall, by thy glorious Resurrection and Ascension, *and* by the coming of the holy Ghost.

Good Lord deliver vs.

In all time of our tribulation, in all time of our wealth, in the hour of death, *and* in the day of Iudgement.

Good Lord deliver vs.

We sinners do beseech thee to hear vs, (O Lord God) and that it may please thee to rule and govern thy holy church vniversall in the right way.

We beseech thee to hear vs good Lord.

That it may please thee to keep [1]**and strengthen in the true worshipping of thee in righteousnes, and holiness of life,*** thy servant **Charles** our [1]**most gratious** King and Governour.

We beseech thee to hear vs good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, **and** that he may **evermore** have affiance in thee and ever seek thy honour and glory.

We beseech thee to hear vs Good Lord.

That it may please thee to be his defender, and keeper, giving him the victorie over all his enemies.

We beseech thee to hear vs good Lord.

That it may please thee to bless and preserve

We beseech thee to hear vs good Lord.

That it may please thee to illuminate all Bishops, **Priests**, and **Deacons**, with true knowledge and vnderstanding of thy word, and that both by their preaching and living they may set it forth and shew it accordingly.

We beseech thee to hear vs good Lord.

SOURCES

Hic surgat episcopus et sumat baculum in manu sua et conuersus ad ordinandos dicat.

Vt electos istos bene ✠ dicere digneris. Te rogamus. Vt electos istos bene ✠ dicere et sancti ✠ ficare digneris. Te rogamus. Vt electos istos bene ✠ dicere, sancti ✠ ficare et conse ✠ crare digneris. Te rogamus.

Hoc peracto genuflectat episcopus cum ceteris ministris vsque ad finem litanie. . .

Vt cunctum populum christianum pretioso sanguine tuo redemptum conseruare digneris. Te rogamus. . .

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That it maie please thee to blesse these menne,

and sende thy grace vpon them, that thei maie duely execute the office, now to be committed vnto them, to the edifiyng of thy Churche, and to thy honor, praise, and glory.

We beseche thee to heare vs good Lorde.

That it maie please thee, to endue the Lordes of the counsaill, and all the nobilitie, with grace, wisedom, and vnderstandyng.

We beseche thee to heare vs good Lorde.

That it maye please thee, to blesse and kepe the Magistrates, geuyng them grace to execute Iustice, and to mainteigne truthe.

We beseche thee to heare vs good Lorde.

That it maie please thee to blesse, and kepe all thy people.

We beseche thee to heare vs good Lorde.

That it maie please thee, to geue to all nacions, vnitie, peace and concorde.

We beseche thee to heare vs good Lorde.

That it maie please the, to geue vs an harte, to loue and dread thee, and diligently to liue after thy com maundementes.

We beseche thee to heare vs good Lorde.

That it maye please thee, to geue al thy people increase of grace, to heare mekely thy worde, & to receiue it with pure affeccion, and to bryng furthe the fruites of the spirite.

We beseche thee to heare vs good Lorde.

That it maie please thee, to bryng into the waie of truth, all suche as haue erred and are deceiued.

We beseche thee to heare vs good Lorde.

That it maie please thee, to strēgthen suche as do stande, and to comfort and help the weake harted, and to raise vp thē that fall, and finally to beate doune Sathan vnder our fete.

We beseche thee to heare vs good Lorde.

That it maie please thee, to succoure, helpe and comfort, all that be in daungier, necessitie and tribulacion.

We beseche thee to heare vs good Lorde.

That it maie please thee, to preserue al that trauaill by lande, or by water, all women labouryng of childe, all sicke persones and young children,

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That it may please thee, to blesse these men,

and send thy grace vpon them, that they maye duelye execute the offyce nowe to bee commytted vnto them, to the edifyinge of thy Churche, and to thy honoure, prayse and glorye.

We beseche thee to heare vs good Lorde.

That it may please thee, to endue the Lordes of the Counsayle, and al the nobilitie wyth grace, wysdome, and vnderstanding.

We beseche thee to heare vs good Lord.

That it may please thee, to blesse and kepe the Magistrates, geuing them grace to execute Iustice, and to maynteyne trueth.

We beseche thee to heare vs good Lorde.

That it may please thee, to blesse & kepe al thy people.

We beseche thee to heare vs good Lorde.

That it may please thee, to geue to al nacions, vnitie, peace, and concorde.

We beseche thee to heare vs good Lorde.

That it may please thee to geue vs an heart, to loue and dreade thee, and dyligently to lyue after thy commaundementes.

We beseche thee to heare vs good Lorde.

That it maye please thee to geue all thy people encrease of grace, to heare mekely thy woorde, and to receyue it wyth pure affection, and to brynge foorth the fruytes of the spirite.

We beseche thee to heare vs good Lorde.

That it maye please thee, to bringe into the waye of trueth, al suche as haue erred, and are deceyued.

We beseche thee to heare vs good Lorde.

That it maye please thee, to strengthen suche as doe stande, and to comforte, and helpe the weake hearted, and to rayse them vp that fall, and finallye to beate downe Sathan vnder our feete.

We beseche thee to heare vs good Lorde.

That it may please thee, to succoure, helpe and comforte, al that be in daunger, necessitie & tribulacion.

We beseche thee to heare vs good Lorde.

That it may please thee, to preserue al that trauayl by lande, or by water, al women labouringe of chylde, al sycke persons and yonge chyldren,

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That it may please thee to bless these **thy servants**, now to be **admitted to the order of Deacons**, [**or Priests**] and **to pour** thy grace vpon them, that they may duly execute **their** office

to the edifying of thy Church,
and **the** glory **of** thy **holy Name.**

We beseech thee to hear vs good Lord.

That it may please thee to indue the Lords of the Counsell and all the Nobilitie with grace, wisdom, and vnderstanding.

We beseech thee to hear vs good Lord.

That it may please thee to bless and keep the Magistrats, giving them grace, to execute iustice, and to maintain truth.

We beseech thee to hear vs good Lord.

That it may please thee to bless and keep all thy people.

We beseech thee to hear vs good Lord.

That it may please thee to give to all Nations vnitie peace, and concord.

We beseech thee to hear vs, good Lord.

That it may please thee to give vs an heart to love and dread thee, and diligently to live after thy commandments.

We beseech thee to hear vs good Lord.

That it may please thee to give **to** all thy people increase of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to hear vs good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived.

We beseech thee to hear vs good Lord.

That it may please thee, to strengthen such as do stand, and to comfort and help the weak hearted, and to raise [6]vp them *that fall, and finally, to beat down Satan vnder our feet.

We beseech thee to hear vs good Lord.

That it may please thee, to succour help and comfort all that be in danger necessity, and tribulation.

We beseech thee to hear vs good Lord.

That it may please thee to preserve all that travel by land, or by water, all women labouring of child, all sick persons, and young children,

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Vt miserias pauperum et captiuorum intueri et releuare digneris. Te rogamus. . .	and to shewe thy pitie vpon all prisoners and captiues. We beseche thee to heare vs good Lorde. That it maie please thee to defende and prouide for the fatherlesse children and widowes, and all that be desolate and oppressed. We beseche thee to heare vs good Lorde. That it maie please thee, to haue mercie vpon all men. We beseche thee to heare vs good Lorde. That it maie please thee, to forgeue our enemies, persecutors, and slaunderers, and to turne their hartes. We beseche thee to heare vs good Lorde.
Vt fructus terre dare atque conseruare digneris. Te rogamus. . .	That it maie please thee to geue, and preserue to our vse, the kyndly fruites of the yearthe, so as in due tyme wee maie enioye theim. We beseche thee to heare us good Lorde. That it maie please thee, to geue vs true repentaunce, to forgeue vs al our synnes, negligences and ignoraunces, and to endue vs with the grace of thy holy spirite to amende our liues, accordyng to thy holy worde. We beseche thee to heare vs good Lorde.
	Sonne of GOD : wee beseche thee to heare vs. Sonne of God: we beseche thee to heare vs.
Agnus Dei qui tollis peccata mundi,	O lambe of God, that takest away the synnes of the worlde. Graunt vs thy peace.
Agnus Dei qui tollis peccata mundi, miserere nobis.	O lambe of God, that takest awaie the synnes of the worlde. Haue mercie vpon vs.
℟ Christe audi nos Christe exaudi nos	O Christ heare vs. O Christ heare vs.
℣ Kyrie eleison.	Lorde haue mercie vpon vs. Lorde haue mercie vpon vs.
Christe eleison.	Christ haue mercie vpon vs. Christ haue mercie vpon vs.
Kyrie eleison.	Lorde haue mercie vpon vs. Lorde haue mercie vpon vs.
	Our father whiche art in heauen, with the residue of the Pater noster.
	And leade vs not into temptacion. But deliuer vs from euill.

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and to shewe thy pytie vpon al prysoners and captyues.
We beseche thee to heare vs good lorde.
That it may please thee, to defende and prouide for the fatherles chyldren and wyddowes, and all that be desolate and oppressed.
We beseche thee to heare vs good lorde.
That it maye please thee, to haue mercie vpō al men.
We beseche thee to heare vs good lorde.
That it may please thee, to forgeue oure enemyes, persecutours, & slaunderers, & to turne theyr heartes.
We beseche thee to heare vs good Lorde.
That it may please thee, to geue and preserue to our vse, the kyndly fruytes of the yearth, so as in due tyme we may enioye them.
We beseche thee to heare vs good Lorde.
That it may please thee to geue vs true repentaunce, to forgeue vs all oure synnes, negligences, and ignoraunces, and to endue vs wyth the grace of thy holye spirite, to amende oure lyues accordinge to thy holye worde.
We beseche thee to heare vs good Lorde.

Sonne of God, we beseche thee to heare vs.
Sonne of God: we beseche thee to heare vs.
O Lambe of God, that takeste awaye the synnes of the worlde.
Graunt vs thy peace.
O Lambe of God, that takest awaye the synnes of the worlde.
Haue mercie vpon vs.
O Christe heare vs.
O Christ heare vs.
Lorde haue mercy vpon vs.
Lorde haue mercy vpon vs.
Christ haue mercy vpon vs.
Christ haue mercy vpon vs.
Lorde haue mercy vpon vs.
Lorde haue mercy vpon vs.

¶ Our father which art in heauen. *&c.*

And leade vs not into temptacion.
But deliuer vs from euill.

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and to shew thy pitie vpon all prisoners and captives.
We beseech thee to hear vs good Lord.
That it may please thee to defend and provide for the fatherles children and widowes, and all that be desolate and oppressed.
We beseech thee to hear vs, good Lord.
That it may please thee to have mercy vpon all men.
We beeseech thee to hear vs good Lord.
That it may please thee to forgive our enemies, persecutors and slanderers, and to turn their hearts.
We beseech thee to hear vs, good Lord.
That it may please thee to give and preserve to our vse, the kindly fruits of the earth, so as in due time we may inioy them
We beseech thee to hear vs good Lord.
That it may please thee to give vs true repentance, to forgive vs all our sins, negligences, and ignorances, and to indue vs with the grace of thy holy Spirit, to amend our lives according to thy holy word.
We beseech thee to hear vs good Lord.

Son of God: we beseech thee to hear vs.
Son of God: we beseech thee to hear vs.
O Lamb of God: that takest away the sins of the world.
Grant vs thy peace.
O Lamb of God: that takest away the sins of the world.
Have Mercy vpon vs.
O Christ hear vs.
O Christ hear vs.
Lord have mercy vpon vs.
Lord have mercy vpon vs
Christ have mercy vpon vs.
Christ have mercy vpon vs
Lord have mercy vpon vs
Lord haue mercy vpon vs.

¶ Then shall the Priest (and the people with him) say the Lords Prayer.

Our Father which art in heaven, Hallowed be thy Name. Thy kingdom come, Thy will be don in earth, as it is in heaven. Give vs this day our daily bread, And forgive vs our trespasses. As we forgive them that trespas against vs.-
-And lead vs not into temptation :-
-But deliver vs from evil.. **Amen.**

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The Versicle.

O Lorde, deale not with vs after oure sinnes.

℣ The aunswere.

Neither reward vs after our iniquities.

℣ Let vs praie.

O GOD mercifull father, that despisest not the sighthyng of a contrite harte, nor the desire of suche as be sorowful, mercyfully assist our praiers that wee make before thee, in all our troubles and aduersities, whensoeuer thei oppresse vs : and graciously heare vs, that those euilles, whiche the craft and subtiltie of the deuill, or man, worketh against vs, bee brought to naught, and by the prouidence of thy goodnesse, thei maie bee dispersed, that we thy seruauntes, beeyng hurt by no persecucions, maie euermore geue thākes vnto thee, in thy holy churche : Through Iesu Christ our Lorde.

O Lorde arise, help vs, and deliuer vs, for thy names sake.

O God, wee haue heard with our eares, and our fathers haue declared vnto vs, the noble workes, that thou diddest in their daies, and in the olde tyme before theim.

O Lord, arise, help vs, and deliuer vs, for thy honor.

Glory bee to the father, the sonne, and to the holy ghoste :-

-as it was in the beginnyng, is now, & euer shalbe, worlde without ende. Amen.

Frō our enemies defende vs, O Christ.

Graciously loke vpon our affliccions.

Pitifully beholde the *doloure* of oure harte.

Mercifully forgeue the synnes of thy people.

Fauourably with mercie, heare oure praiers.

O sonne of Dauid, haue mercie vpon vs.

Bothe nowe and euer, vouchesaue to heare vs, O Christ.

Graciously heare vs, O Christe.
Graciously heare vs, O Lorde Christe.

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The versicle.

O lorde deale not with vs after our sinnes.

The aunswere.

Neither reward vs after our iniquities.

℄ Let vs pray.

O God mercyfull father, that despyseste not the sighinge of a contryte hearte, nor the desyre of suche as be sorowfull, mercyfully assyste oure prayers, that we make before thee, in all oure troubles and aduersities, whensoeuer they oppresse vs: and graciously heare vs, that those euyls, which the craft and subteltie of the deuyl, or man worketh agaynst vs, be brought to naught, and by the prouidence of thy goodnes, they may be dispersed, that we thy seruauntes, beyng hurte by no persecutiōs, may euermore geue thankes vnto thee, in thy holy Church, through Iesu Christ oure Lorde.

O Lord aryse, helpe vs, and delyuer vs for thy names sake.

O God, we haue heard with our eares, and oure fathers haue declared vnto vs, the noble woorkes, that thou dyddeste in their dayes, and in the olde tyme before them.

O Lord aryse, helpe vs, and delyuer vs, for thyne honour.

Glorye be to the father, *and to* the sonne and to the holy ghost.-

-As it was in the begynning, is now & euer shal be world without ende. Amen.

From our enemies defende vs, O Christ.

Graciously loke vpon our affliccions.

Pitifully beholde the *sorowes* of our heart .

Mercifully forgeue the synnes of thy people.

Fauourably with mercy heare our prayers.

O sonne of Dauid haue mercy vpon vs.

Both nowe and euer vouchesafe to heare vs, O Christ.

Graciously heare vs, O Christe,-
-Graciously heare vs, O Lord Christe.

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¶ Priest.

O Lord, deal not with vs after our sins.

¶ Answer.

Neither reward vs after our iniquities.

¶ Let vs pray.

O God mercifull Father that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress vs; and graciously hear vs, that those evils which the craft and subtilty of the devil or man worketh against vs may be brought to nought, and by the providence of thy goodness, they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks vnto thee in thy holy church, through Jesus Christ our Lord.

O Lord arise, help vs, and deliver vs for thy Names sake.

O God, we have heard with our ears, and our fathers have declared vnto vs, the noble works that thou didst in their daies, and in the old time before them.

O Lord arise, help vs, and deliver vs, for thine honour.

Glory be to the Father *and to* the Son: and to the holy Ghost.

¶ Answer.

As it was in the beginning, is now, and ever shall be: world without end. Amen

From our enemies defend vs, O Christ.

Graciously look vpon our Afflictions.

Pitifully behold the *sorrowes* of our hearts.

Mercifully forgive the sins of thy people.

ffavourably with mercy hear our prayers.

O Son of David, have mercy vpon us.

Both now and ever, vouchsafe to hear vs; O Christ.

Graciously hear vs, O Christ,-
-graciously hear Vs, O Lord Christ.

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℣ The versicle.

O Lorde, let thy mercie bee shewed vpon vs.

The answere.

As we do put our trust in thee.

℣ Let vs praie.

WE humbly beseche thee, O father, mercifully to loke vpon our infirmities, and for the glorie of thy name sake, turne from vs all those euils, that we moste righteously haue deserued: And graunt that in all oure troubles, wee maie putte our whole trust and confidēce in thy mercie, and euermore serue thee, in purenesse of liuyng, to thy honor and glory, through our onely mediator and aduocate Iesus Christ our Lorde. Amen.

ALmightie God, whiche hast geuen vs grace at this tyme with one accorde, to make our supplicacions vnto thee and doest promise, that when twoo or three, bee gathered in thy name, thou wilt graunt their requestes: fulfil now O Lorde, the desires and peticions of thy seruauntes, as may be moste expedient for theim, grauntyng vs in this worlde, knowlege of thy truthe, and in the world to come, life euerlasting. Am̄.

S eorum gradu quos apostoli in septenario numero beato stephano duce ac previo sancto spiritu auctore elegerunt digni existant . . . Super hos quoque famulos tuos quesumus domine placatus intende quos tuis sacrariis seruituros in officium diaconii suppliciter dedi ✠ camus. (*Gel.* i 23)

ALmightie God, whiche by thy diuine prouidence, haste appoyncted diuerse Orders of ministers in the churche, and diddest inspire thine holy Apostles to chose vnto this Order of Deacons, thy first Martyr sainct Stephin, with other: mercifully behold these thy seruauntes, now called to the like Office and ministraciō; replenishe theim so, with the truthe of thy Doctrine, and innocencie of life, that bothe by worde and good example, thei maie faithfully serue thee in this Office, to the glory of thy name, and profite of the congregacion, through the merites of our sauior Iesu Christe, who liueth and reigneth with thee, and the holy Ghoste, now and euer. Amen.

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The Versicle.

O Lorde let thy mercy be shewed vpon vs.

The Aunswere.

As we do put our trust in thee.

Let vs praye.

WE humbly beseche thee, O father, mercyfully to looke vpon our infirmities, and for the glory of thy name*s* sake, tourne from vs all those euylles, that we moste ryghteouslye haue deserued: And graunte that in all oure troubles, we maye put oure whole trust, and confydence in thy mercye, and euermore serue thee, in *holynes and* purenesse of lyuinge to thy honour and glorye, through our onely mediatour and aduocate Iesus Christ our lord. Amen.

ALmyghtie God, which hast geuen vs grace at this tyme with one accorde, to make our cõmon supplicacions vnto the, & doest promise that when two, or three be gathered in thy name, thou wilt graunt their requestes, fulfyll nowe, O Lorde, the desyres and peticions of thy seruauntes, as may be moste expediente for them, grauntynge vs in thys worlde, knowledge of thy trueth, and in the worlde to come lyfe euerlastynge. Amen.

℄ *Then shalbe sayde also thys that foloweth.*

ALmyghtie God, whiche by thy deuyne prouidence, haste appointed dyuerse Orders of ministers in the Churche: and dyddeste enspyre thyne holy Apostles to chose vnto this Ordre of Deacons, the fyrste Martyr sainct Stephyn, with other : mercyfully behold*e* these thy seruauntes, now called to the lyke office and *ad*ministraciõ: replenishe them so wyth the trueth of thy doctryne, and innocencie of lyfe, that both by worde and good example, they may faithfully serue thee in this office, to the glory of thy name, & profyte of the congregacion, through the merites of our sauiour Iesu Christ, who lyueth & reygneth with thee, and the holy Ghost, nowe and euer. Amen.

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¶ Priest.

O Lord, let thy mercy be shewed vpon vs.

Answer.

As we do put our trust in thee.

¶ Let vs pray

We humbly beseech thee, O Father, mercifully to look vpon our infirmities; and for the glory of thy Name , turne from vs all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in *holiness, and* purenes of living, to thy honour and glory, through our only Mediatour, and Advocate Jesus Christ our Lord. Amen.

¶ *Then shall be* sung, or *said* , the service for the Communion, with the Collect Epistle, and Gospel, as *followeth.*

The Collect.

Almighty God; who by thy divine providence, hast appointed divers orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the order of Deacons, the first Martyr, S. Steven, with others; Mercifully behold these thy servants now called to the like Office and *Ad*ministration; Replenish them so with the truth of thy doctrine, and adorn them with innocency of life, that both by word, and good example, they may faithfully serve thee in this office to the glory of thy Name, and the edification of thy Church ; through the Merits of our Saviour Jesus Christ, who liveth, and reigneth with thee, and the holy Ghost, now and forever. Amen.

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Then shalbe song or saied, the Communion of the daie, sauyng the Epistle shalbee read out of Timothe, as foloweth.

See pp. 970-972

LIkewise must thine misters bee honest, not double toungued, not geuen vnto muche wine, neither gredy of filthy lucre, but holdyng the mistery of the faith, with a pure conscience. And let them first be proued, & then let thē minister, so that no manne bee able to reproue theim. Euen so must their wiues be honest, not euill speakers, but sober and faithfull in all thynges. Lette the Deacons be the husbādes of one wife, and suche as rule their children well, and their awne housholdes. For thei that minister well, gette theimselfes a good degre, and a greate libertie in the faithe, whiche is in Christ Iesu.

These thynges write I vnto thee trustyng to come shortly vnto the, but and if I tary lōg, that then thou maist yet haue knowlege, howe thou oughtest to behaue thy self, in the house of God, whiche is the congregacion of the liuyng God, the piller and grounde of truthe. And without doubt, greate is that mistery of Godlinesse. God was shewed in the fleshe, was Iustified in the spirit, was sene emong the Angelles, was Preached vnto the Gentiles, was beleued on in the worlde, and receiued vp in glory.

Or els this out of the .vi. of the Actes.

THen the .xij. called the multitude of the Disciples together, and saied, it is not mete that wee should leaue the worde of God, and serue tables. Wherfore brethren, looke ye out emong you, seuen men of honest reporte, and full of the holy ghost and wisedom, to whom we maie commit this businesse : but we will geue our selfes, cōtinually to prayer, and to the administracion of the word. And ỳ saiyng pleased the whole multitude. And thei chose Stephyn, a man full of faithe, and full of the holy ghost, and Philip, and Procorus, and Nichanor, and Tymon, and Permenas, and Nicholas, a conuert of Antioche. These thei set before the Apostles and when thei had praied, thei laied their handes on them. And the worde of God encreased and the nombre of

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¶ Then shal be songe or sayd, the Communion of the daye, sauyng the Epistle shalbe read out of Timothe, as foloweth.

Lıkewyse muste the ministers be honest, not double tongued, nor geuen vnto muche wyne, neyther gredy of fylthy lucre, but holding the mistery of the fayth, wyth a pure conscience. And let them first be proued, and thē let them minister, so that no man be able to reproue them. Euen so must theyr wiues be honest, not euyll speakers, but sobre and faythfull in all thinges. Lette the Deacons bee the husbandes of one wyfe, and suche as rule theyr chyldren well, and theyr owne housholdes. For they that minister well, geat them selues a good degre, and a greate lybertie in the fayth, whych is in Christ Iesu.

These thinges wryte I vnto thee, trusting to come shortely vnto thee; but and yf I tarye longe, that then thou mayst yet haue knowledge, howe thou oughteste to behaue thy selfe, in the house of God, whiche is the congregacion of the lyuing God, the pyller & grounde of trueth. And without doubt, great is that misterie of Godlynesse. God was shewed in the fleshe, was iustifyed in the spirite, was sene amonge the Angels, was preached vnto the Gentyles, was beleued on in the worlde, and receyued vp in glory.

¶ Or els thys out of the sixth of the Actes.

THen the twelue called the multitude of the disciples together, and sayde: it is not mete that we shoulde leaue the worde of God, and serue tables. Wherefore brethren, looke ye oute amonge you, seuen men of honest report and full of the holy goste and wysdome, to whome we maye committe thys busynesse: but we wyll geue oure selues continually to prayer, and to the administracio of the word. And that saying pleased the whole multitude. And they chose Stephin, a man ful of fayth, & ful of the holy ghoste, & Philip, & Procorus, & Nichanor, & Tymon, & Permenas, and Nicholas, a conuert of Antioche. These they set before the Apostles: & whē they had prayed, they layed theyr handes on them. And the worde of God increased, & the nombre of

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The Epistle. [1. Tim. 3. 8.

Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedie of filthy lucre: Holding the mysterie of the Faith in a pure Conscience. And let these also first be proved; then let them vse the office of a Deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithfull in all things. Let the Deacons be husbands of one wife, ruling their children, and their own houses well. For they that have vsed the office of a Deacon well, purchase to themselves a good degree, and great boldness in the Faith which is in Christ Jesus.

Or else this out of the sixth of the Acts of the Apostles. [Acts. 6. 2.

Then the twelve called the multitude of the Disciples vnto them and said; Jt is not reason, that we should leave the word of God, and serve Tables. Wherefore bretheren, look ye out among you seven men, of honest report, full of the holy Ghost, and Wisdom: whom we may appoint over this business: But we will give our selves continually to prayer, and to the Ministry of the word. And the saying pleased the whole multitude; and they chose Stephen, a man full of faith, and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proselite of Antioch; whom they set before the Apostles. and when they had praied, they laid their hands on them. And the word of God increased, and the number of

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the Disciples multiplied in Ierusalem greatly, and a great compaignie of the Priestes, were obedient vnto the faith.

¶ And before the Gospell, the Bishop sittyng in a Chaire, shall cause the Othe of the Kynges supremacie, and against the vsurped power and aucthoritie, of the Bishop of Rome, to bee ministered vnto euery one of them, that are to be Ordred.

¶ THE OTHE OF THE KYNGES SUPREMACIE.

See *The Oath of Dr Edmund Bonner, when he was bishop of London, against the Pope* (1534) ap. Wilkins *Concilia* iii p. 781.

Act 1 Elizabeth cap. 1

I From hencefurthe shall vtterly renounce, refuse, relinquishe, and forsake the Bisshop of Rome, and his aucthoritie, power, and iurisdiccion. And I shall neuer consent nor agree, that the bishop of Rome shal practise, exercise, or haue, any maner of aucthoritie, Iurisdiccion, or Power within this realme, or any other the kynges dominions, but shall resist thesame at all times, to the vttermoste of my power. And I from hencefurthe will accepte, repute and take the Kynges Maiestie to be the onely supreme hed in yearth, of the churche of Englande : And to my cōnyng, witte, & vttermoste of my power, without guyle, fraude, or other vndewe meane, I will obserue, kepe, mainteigne and defende, the whole effectes and contentes, of all and synguler actes & Statutes made, and to bee made within this realme in derogaciō extirpacion, and extinguishment of the Bishop of Rome, and his aucthoritie, and all other actes and statutes, made or to bee made, in reformacion and corroboracion of the Kynges power, of the supreme hed in yearth, of the churche of Englande : and this I will do, against all maner of persones, of what estate, dignitie or degree, or condicion thei be, and in nowise do nor attempt, nor to my power, suffre to bee doen or attempted, directly, or indirectly, any thynge or thynges, priuely or apertly, to the let, hinderaunce, dammage or derogacion thereof, or any part thereof, by any maner of meanes, or for any maner of pretēce. And in cace any othe be made, or hath been made, by me, to any person or persones, in maintenaūce defence or fauoure of the Bishoppe of Rome, or

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the Disciples multiplied in Ierusalē greatly, and a great companie of the Priestes, were obedient vnto the fayth.

¶ And before the Gospel, the Bisshop sitting in a Chaire, shal cause the Othe of the Kinges supremacie, & against the vsurped power & aucthoritie of the Bishop of Rome, to be ministred vnto euery of them that are to be Ordred.

THE OTHE OF THE KYNGES SUPREMACIE.

I Frō hencefurth shal vtterly renoūce, refuse, relinquisshe, and forsake the Bysshop of Rome, and hys authoritie, power, and iurisdiction. And I shal neuer consent nor agree, that the Bysshop of Rome shall practyse, exercyse, or haue any maner of aucthoritie, Iurisdiction, or Power wythin thys Realme, or anye other the Kynges dominions, but shall resyste the same at all tymes, to the vttermoste of my power. And I from hencefoorth wyll accepte, repute and take the Kynges Maiestie, to be the onelye Supreme head in earth, of the Church of Englande: And to my connynge, wytte, and vttermoste of my power, wythoute guyle, fraude, or other vndue meane, I wyll obserue, kepe, maynteyne and defende, the whole effectes and contentes, of al and synguler actes & Statutes made, and to be made wythin thys realme in derogacion, extirpacion, and extinguishmēt of the Bisshop of Rome and his aucthoritie, and al other Actes and Statutes, made or to be made, in *confir*macion & corroboracion of the Kynges power, of the supreme head in earth, of the Church of Englande: & this I wyll do agaynst all maner of persones, of what estate, dignitie or degree, or condicion they be, & in no wise do nor attempt, nor to my power, suffre to be done or attempted, directly or indirectly, any thing or thinges, priuely or appertelye, to the let, hinderaunce, dammage or derogacion thereof, or any part thereof, by any maner of meanes, or for any maner of pretence. And in case any othe bee made, or hath been made by me, to any person or persones, in mayntenaunce, defence or fauoure of the Bishoppe of Rome, or

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the disciples multiplied in Jerusalem greatly; and a great company of the Priests were obedient to the faith.

And before the Gospel, the Bishop, sitting in his Chair, shall cause the oath of the Kings supremacy, and against the [1] * power and authoritie of [1]all forreign Potentates, to be ministred vnto every of them that are to be ordered.

THE OATH OF THE KINGS [1]SOVERAIGNTIE.

I A. B. do vtterly testifie, and declare in my conscience, That the Kings Highnes is the only Supreme Governour of this Realm and of all other his Highnesses Dominions, and countries, as well in all spirituall or ecclesiasticall things, or causes, as temporall: And that no forraign Prince, Person, Prelate, State, or Potentate hath, or ought to have any Iurisdiction, power, Superiority preeminence or authority ecclesiastical, or spiritual within this Realm. And therefore J do vtterly renounce, and forsake all forraign Jurisdictions, Powers, superiorities, and Authorities; and do promise that from henceforth J shall bear faith and true Allegiance to the Kings Highnes, his heirs, and lawfull successors; and to my power shall assist, and defend all Iurisdictions, Priviledges, Preeminences, and Authorities, granted, or belonging to the Kings Highness his heirs, and successors; . or vnited, and annexed to the Jmperial Crown of this Realm.

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his aucthoritie, iurisdiccion, or power, I repute thesame, as vaine and adnichilate, so helpe me GOD, al sainctes and the holy Euangelist.

Then shall the Bishop examin euery one of them, that are to bee ordered, in the presence of the people, after this maner folowyng.

DO you trust that you are inwardly moued by the holy ghost, to take vpon you this Office and ministracion, to serue GOD, for the promotyng of his glory, and the edefiyng of his people?

Answere.

I trust so.

The Bishop.

Bu **Confiditis vos, à Domino nostro Iesu CHRISTO . . . ad ecclesiæ suæ ministerium esse vocatos?**

Do ye thinke, that ye truly be called accordyng to the wil of our lord Iesus Christ, and the due ordre of this realme to the ministery of the churche?

Answere.

Credimus.

I thynke so.

The Bishop.

Bu **Itaque quærendum . . . est; An solidam fidem habeat omnibus canonicis scripturis.**

Do ye vnfeinedly beleue all the Canonicall scriptures, of the old and new Testament?

Answere.

I do beleue.

The Bishop.

Will you diligently reade thesame, vnto the people assembled in the churche where you shalbee appoyncted to serue?

Answere.

I will.

The Bisshop.

S **Diaconum oportet ministrare ad altare, euangelium legere, baptizare et predicare.**

Admonitio ad diaconos 'Ad ipsos pertinet assistere sacerdotibus et ministrare in omnibus quæ aguntur in sacramentis Christi; in baptismo scilicet . . . evangelium prædicare et apostolum . . .' (Maskell *Mon. Rit.* ii p. 245)

IT perteigneth to the office of a Deacō to assist the Priest in diuine seruice, and specially when he ministreth the holy Communion, and helpe hym in the distribucion thereof, and to reade holy scriptures and Homelies in the congregacion, and instructe the youthe in the Cathechisme, and also to Baptise and Preache if he bee commaunded by the Bisshop. And furthermore, it is his office to searche for the sycke, poore and impotent people of the parishe,

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hys aucthoritie, iurisdiction, or power, I repute thesame, as vayne and adnichilate: so helpe me God *through Iesus Christ.*

¶ Then shall the Bisshop examine euery one of them that are to be ordered, in the presence of the people, after thys maner folowynge.

Do you trust that you are inwardely moued by the holy Ghoste, to take vpon you thys offyce and ministracion, to serue God, for the promotinge of hys glorye, and the edyfyinge of hys people?

Aunswere.

I truste so.

The Bisshop.

Doe ye thinke, that ye truely be called accordinge to the wyll of our Lord Iesus Christe, and the due ordre of thys realme to the ministery of the Church?

Aunswere.

I thinke so.

The Bisshop.

Doe ye vnfeynedly beleue all the Canonicall scriptures, of the olde and newe Testament?

Aunswere.

I doe beleue.

The Bisshoppe.

Wıll you diligētly reade thesame vnto the people assembled in the Churche, where you shalbe appoynted to serue?

Aunswere.

I wyll.

The Bisshoppe.

It perteyneth to the office of a Deacō *in the Churche where he shalbe appoynted* , to assist the Priest in deuine seruice, and speciallye when he ministreth the holye Communion, and *to* helpe him in distribuciō thereof, and to reade holye scriptures and Homelies in the congregacion, and *to* instructe the youth in the Cathechisme,

to Baptise & *to* Preache yf he be *admitted therto* by the Bisshop. And furthermore, it is his office *where prouision is so made*, to searche for the sicke, poore, & impotente people of the parishe,

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So help me God,
and the **Contents of this Book.**

Then shall the Bishop examine every one of them that are to be ordered, in the presence of the people, after this manner following.

Do you trust that you are inwardly moved by the holy Ghost to take vpon you this Office, and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer.

I trust so.

The Bishop.

Do you[5] think, that you are truly called, according to the will of our Lord Iesus Christ, and the due order of this Realm, to the Ministrie of the Church?

Answer.

I think so.

The Bishop.

Do you[5] vnfeignedly beleeve all the Canonicall Scriptures of the old and New Testament.

Answer.

J do believe them.

The Bishop.

Will you diligently read the same vnto the people assembled in the Church, where you shall be appointed to serve.

Answer

I will.

The Bishop.

Jt [6]apperteineth to the Office of a Deacon, *in the Church where he shall be appointed* to serve, to assist the Priest in divine service, and specially when he ministreth the holy Communion, and *to* help him in the distribution thereof; and to read holy Scriptures, and Homilies in the church ; and *to* instruct the youth in the Catechism ; in the absence of the Priest, to baptise Jnfants; and *to* preach, if he be *admitted thereto* by the Bishop. And furthermore, it is his office, *where provision is so made*, to search for the sick, poor and impotent people of the parish;

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and to intimate their estates, names, and places wher thei dwel to the Curate, that by his exhortaciou thei maie be releued by the parishe or other conuenient almose: will you do this gladly and willingly?

Answere.

I will so do by the helpe of God.

The Bishop.

Bu Summa etiam cura, vestram & vestrorum domesticorum vitam et mores studebitis doctrinæ Christi conformare; atque tum vos ipsos, tum etiam domesticos vestros, quantum Dominus vobis dederit, salutaria præbere gregis Domini exemplaria?

Will you apply all youre diligence to frame and fashion your awne liues, and the lyues of all your familie accordyng to the doctrine of Christe, and to make bothe youre selues and theim as muche as in you lieth, wholsome examples of the flock of Christ.

Answere.

Studebimus, iuuante nos Domino.

I wil so do, the Lord beyng my helper.

The Bishop.

Præfectosque nostræ Ecclesiæ, et quibus cura vestri, et gubernatio est, eritque commissa, reuerenter obseruabitis, sanctisque eorum monitis, promptis animis obsequemini, et iudicio eorum vos permittetis?

Will you reuerently obeye your ordinary and other chiefe Ministers of the Churche, and theim to whome the gouernemēt and charge is committed ouer you, folowyng with a glad mynd and will their godly admonicions.

Answere.

Hoc studebimus, iuuante nos Domino.

I wil thus endeuor my selfe, the lorde beyng my helper.

℣ Quibus inclinantibus, solus episcopus qui eos benedicit, manum super capite singulorum ponat dicens solus secrete . .

℣ Then the Bishop laiyng his hādes seuerally vpon the hed of euery one of them, shall saie.

Take thou aucthoritie to execute the office of a Deacon in the Churche of God cōmitted vnto the: in the name of the father, the sonne, and the holy ghost. Amen.

Post hec tradat eis librum euangeliorum dicens sine nota.

Then shal the Bishop deliuer to euery one of them the newe Testament saiyng.

In nomine sancte trinitatis accipe potestatem legendi euangelium in ecclesia dei tam pro viuis quam pro defunctis in nomine domini. Amen.

Take thou aucthoritie to reade the Gospell in the Churche of God, and to preache thesame, iff thou bee thereunto ordinarely commaunded.

Tunc tradat singulis . . dalmaticam dicens . . . ei qui lecturus est euangelium.

Et sit in corde et in ore tuo [&c.]

Then one of theim, appointed by the Bishop, puttyng on a tunicle shall reade the Gospell of that daie.

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& to intimate theyr estates, names & places where thei dwel, to the Curate, that by his exhortacion they maye bee relieued by the parishe, or other conueniēt almose: wil you do this gladly and wyllingly?

Aunswere.

I wyll so do by the helpe of God.

The Bisshoppe.

Will you applye all youre diligence to frame and fasshion youre owne lyues, and the liues of all your familie according to the doctrine of Christ, and to make bothe your selues & them as muche as in you lieth, wholesome examples of the flocke of Christ?

Aunswere.

I wyll so do, the Lorde beyng my helper.

The Bisshop.

Will you reuerently obeye your ordinary & other chiefe Ministers of the Church, & them to whō the gouernemente & charge is committed ouer you, folowynge with a gladde mynde and wyll theyr godly admonicions?

Aunswere.

I wyl thus endeuor my self, the lord beyng my helper.

Then the Bisshop layinge his handes seuerally vpon the head of euery of them, shall saye.

Take thou aucthoritie to execute the office of a Deacon in the Church of God committed vnto thee: in the name of the father, the sonne, & the holy ghost. Amen.

Then shal the Bisshop delyuer to euery one of them the newe Testamente, sayinge.

Take thou aucthoritie to reade the Gospell in the Church of God, and to preache thesame, yf thou be thereunto ordinarely commaunded.

Then one of them, appoynted by the Bisshop, shal reade the Gospel of that daye.

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to intimate their estates Names, and places where they dwell [6]vnto the Curate; that by his exhortation they may be relieved **with the** Almes **of** the parish**ioners**, or others. Will you do this gladly, and willingly?

Answer.

J will so do, by the help of God.

The Bishop.

Will you apply all your diligence, to frame, and fashion your own lives, and the lives of [6] * your families according to the doctrine of Christ, and to make both your selves, and them (as much as in you lieth,) wholesome examples of the flock of Christ

Answer.

J will so do, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinarie, and other chief Ministers of the Church, and them to whom the charge and Government over you is committed; following with a glad mind and will their godly Admonitions.

Answer.

J will [6] *indeavour my self, the Lord being my helper.

Then the Bishop laying his hands severally, vpon the head of every one of them, **humbly kneeling before him,** shall say.

Take thou authority to execute the Office of a Deacon, in the church of God committed vnto thee; In the Name of the Father, **and of** the Son, and **of** the holy Ghost. Amen.

Then shall the Bishop deliver to every one of them the New Testament: Saying.

Take thou authority to read the Gospell in the Church of God; and to preach the same, if thou be there to **licensed by the Bishop himself.**

Then one of them, appointed by the Bishop shall read.

The Gospel.

[S. Luke. 12. 35.

Let your loins be girded about, and your lights burning; and ye yourselves like vnto Men that wait

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Bu proceditur ad communionem, quam ordinati vnà sumunt . . .

Commùnione peracta, tota illa sacra actio, cum congruente oratione & benedictione finitur.

S abundet in eis totius forma virtutis, auctoritas modesta, pudor constans, innocentie puritas, et spiritualis obseruantia discipline . .

et bonum conscientie testimonium preferentes in christo firmi et stabiles perseuerent

dignisque successibus de inferiori gradu per gratiam tuam capere potiora mereantur.

Per eundem dominum nostrum iesum christum filium tuum qui tecum viuit et regnat in vnitate eiusdem. (*Leon.* 424 : *Gel.* i 22)

See p. 712

Then shall the Bishop procede to the Cõmunion, and all that be ordered, shall tary and receaue the holy Communiõ thesame daie with the Bishop.

The Communion ended, after the làst collect and immediatly before the benedicciõ, shalbe saide this Collect folowyng.

ALmightie God geuer of all good thinges, whiche of thy great goodnes hast vouchesaufed to accepte and take these thy seruauntes vnto the office of Deacones in thy churche : make theim we beseche the O Lorde, to be modest, humble, and constãt in their ministracion and to haue a ready wil to obserue al spiritual discipline, that thei hauing alwaies the testimonie of a good conscience, and continuing euer stable and strong in thy sonne Christ, maie so wel vse theim selues in this inferior office, that thei maie be founde worthy to be called vnto the hygher ministeries in thy Churche : thorough thesame thy sonne oure sauiour Christe, to whome be glorie, and honoure, worlde without ende. Amen.

See p. 710

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Then shal the Bisshop procede to the Communion, and al that be ordered shal tarye and receyue the holy Communion thesame daye wyth the Bisshop.

The Communion ended, after the laste Collecte and immediatly before the benedictiō, shalbe sayd this Collecte folowynge,

ALmyghtie God, geuer of al good thinges, which of thy great goodnes hast vouchsafed to accepte & take these thy seruauntes vnto the office of Deacons in thy church: make thē we beseche thee O Lorde, to bee modest, hūble, & constant in their ministracion, to haue a ready wyl to obserue al spiritual discipline, that they hauinge alwaies the testimonie of a good conscience, and continuing euer stable & strong in thy sonne Christ, may so wel vse them selues in thys inferior offyce, that they may be found worthi to be called vnto the higher ministeries in thy Church: through thesame thy sonne our Sauiour Christ, to whome be glorye and honoure, worlde wythout ende. Amen.

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for their Lord, when he will return from the wedding; that when he cometh and knocketh they may open vnto him immediatly; Blessed are those servants, whom the Lord when he cometh shall find watcing. Verily J say vnto you that he shall gird himself, and make them to sitt down to meat, and will come forth, and serve them. And if he shall come in the second watch, or come in the third watch, and find them so; Blessed are those servants.

Then shall the Bishop proceed in the Communion, and all that are[s] ordered, shall tarrie, and receive the holy Communion the same Day with the Bishop.

The Communion ended, after the last Collect, and immediatly before the Benediction. shall be said these Collects following.

Almighty God, giver of all good things, who of thy great goodness, hast vouchsafed to accept, and take these thy servants vnto the office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their ministration; to have a ready will to observe all spiritual discipline: That they having alwayes the testimony, of a good conscience, and continuing ever stable, and strong in thy Son Christ, may so well behave themselves in this inferiour office, that they may be found worthy to be called vnto the higher Ministries in thy Church, through the same thy son, our Saviour Jesus Christ; to whom be glory and honour, world without end. Amen.

Prevent vs, O Lord, in all our doings with thy most gracious favour, and further vs with thy continual help: that in all our works begun continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtein everlasting life, through Jesus Christ our Lord. Amen.

The peace of God, which passeth all vnderstanding, keep your hearts and minds in the knowledge, and love of God, and of his son Iesus Christ our Lord. And the blessing of God Almighty, the Father, the Son and the holy Ghost be amongst you and remain with you always. Amen.

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S Valde mirandum est et magis dolendum quomodo his diebus a statu laicali infra annum ad statum ascenditur presbyterii supremum, cum ad minus per annum integrum in omni ordine suscepto ministrare debeant, et se exercere vt digni et probati ad superiora ascendere mereantur, cum nemo repente fiat summus.

Constitutions and canons ecclesiastical 1603, cann. 31, 32.

And here it must bee shewed vnto the Deacon that he muste continue in that office of a Deacō the space of a whole yere at the least (excepte for reasonable causes, it bee otherwyse sene to hys ordinarie) to thentent he maie be perfect, and wel expert in the thynges apperteignyng to the Ecclesiasticall administracion, in executynge whereof, if he be found faithfull and diligent he maie be admitted by his diocesan to the ordre of Priesthod.

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¶ And here it must be shewed vnto the Deacon that he must continue in that office of a Deacō, the space of a whole yeare at the least (except for reasonable causes, it bee otherwyse seen to his ordenarie) to thentent he may be perfecte, and wel expert in the thinges apperteynyng to the Ecclesiasticall administraciō, in executing whereof, yf he be found faithful and diligent, he may be admitted by his Diocesan to the ordre of Priesthode.

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And heere, it must be **declared** vnto the Deacon, that he must continue in that Office of a Deacon, the space of a whole year , (except for reasonable causes it **shall** otherwise **seem good vnto the Bishop**) to the intent he may be perfect, and wel expert in the things apperteining to the ecclesiastical Administration. In executing whereof, if he be found faithfull and dilligent, he may be admitted by his Diocesan to the order of Priesthood, **at the times appointed in the Canon; or else on vrgent occasion, vpon some other Sunday, or Holy-day in the face of the Church in such manner and form as hereafter followeth.**

Sources	1550
	THE FORME OF ORDERYNG OF PRIESTES.
See p. 932	[P. 932]
	[P. 978]
	[P. 932]
See p. 978	[P. 978]
See p. 932	[P. 932]
	[P. 978]
	[Pp. 932, 978]

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THE FOURME OF ORDERING PRIESTES.

[P. 933]

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[P. 933]

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[Pp. 933, 979]

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THE FORME AND MANNER OF ORDERING [5]OF* PRIESTS.

When the Day appointed by the Bishop is come; **after Morning Prayer is ended,** there shall be a **sermon,** or exhortation, declaring the dutie and office of such as come to be admitted **Priests;** how necessary **that** order **is** in the Church of Christ; and also how the People ought to esteem them in their **Office.**

First the Arch-Deacon, **or in his Absence one appointed in his stead** shall present vnto the Bishop, **sitting in his chair, near to the holy Table,** all them that shall receiue the order of Priest-hood that day; (**each** of them **being decently habited;**) **and say.**

Reverend Father in God, I present vnto you these persons present to be admitted to the Order of Priesthood.

The Bishop.

Take heed, that the persons whom ye present vnto vs, be apt and meet, for their learning and godly conversation, to exercise their Ministrie duly to the honour of God, and the edifying of his Church.

The Arch-Deacon shall answer.

I have enquired of them, and also examined them; and think them so to be.

Then the Bishop shall say vnto the people

Good people, These **are** they, whom we purpose, God willing, to receive this day vnto the holy Office of Priesthood. For after due examination, we find not [5]**to** the contrary, but that they be lawfully called to their funtion and ministrie; and that they be persons meet for the same. But yet if there be any of **you,** who knoweth any Jmpediment, or notable crime in any of them, for the which he ought not to be received *in*to this holy ministrie; **Let him come forth** in the name of God, **and shew what the crime or Impediment is**

And if any great crime, or Jmpediment be objected, the Bishop shall surcease from ordering that person, vntill such time as the partie accused shall **be found** clear of that crime.

Then the Bishop (commending such as shall be found meet to be ordered, to the prayers of the Congregation) shall with the **Clergie** and people present sing or say the Letanie with the prayers, **as is before**

Bu Concione itaque absoluta . . psalluntur Psalmi 40. 132, & 135.

WHen the exhortacion is ended, then shalbe song for the Introite to the Cmmunion this Psalme.

Expectans expectaui dominum. Psal. xl.

I wayted paciently for the Lord : and he enclined vnto me, and heard my callyng.

He brought me also out of the horrible pyt, out of the mire & claie : and set my fete vpon the rocke, and ordred my goynges.

And he hath put a newe song in my mouthe : euen a thankes geuyng vnto oure God.

Many shal see it and feare : and shal put their trust in the Lorde.

Blessed is the man that hath set hys hope in the Lord : and turned not vnto the proude, and to suche as go aboute with lies.

O Lord my GOD, great are thy wonderous workes whiche thou hast doone : lyke as bee also thy thoughtes whiche are to vs ward, yet there is no man that ordereth theim vnto the.

If I would declare them and speake of theim : they should bee moo then I am hable to expresse.

Sacrifice and meate offeryng thou wouldest not haue : but mine eares hast thou opened.

Burnt offerynges and sacrifice for sinne hast thou not required : then saied I, lo I come.

In the volume of the boke it is written of me, that I should fulfill thy wyl, O my God : I am content to do it, yea, thy lawe is within my heart.

I haue declared thy righteousnes in the greate congregacion : lo I will not refraine my lippes O Lorde, and that thou knowest.

I haue not hid thi righteousnes with in my heart : my talkyng hath bene of thy trueth, and of thy saluacion.

I haue not kepte backe thy louynge mercy and trueth : from the greate congregacion.

Withdraw not thy mercy from me O Lorde : let thy louyng kindnes and thy truthe alwaie preserue me.

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Whē the exhortacion is ended, then shall *follow* the Communion.

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appointed in the forme of ordering Deacons; save only that in the proper suffrage there added, the word [Deacons] shall be omitted, and the word [Priests] inserted in stead of it.

Then shall be sung or said, the service for the Communion;

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For innumerable troubles are come about me, my synnes haue taken suche holde vpon me, that I am not hable to looke vp : yea, thei are moo in nombre then the heeres of my head, & my heart hath failed me.

O Lord, let it be thy pleasure to deliuer me : make hast (O Lord) to helpe me.

Let them be ashamed and confounded together that seke after my soule to destroie it : let theim be driuen backward and be put to rebuke that wishe me evell.

Let theim be desolate and rewarded with shame that saie vnto me : fie vpon the, fie vpon the.

Let all those that seke the, be ioyfull and glad in the : and let suche as loue thy saluacion, saie alwaie, the Lorde be praised.

As for me, I am poore and nedy : but the Lorde careth for me.

Thou arte my helper and redemer : make no longe tariyng O my God.

Glorie bee to the father, and to the sonne : and to the holy ghost.

As it was in the beginning is now : and euer shalbe, worlde without ende. Amen.

Or elles this Psalme.

Memento domine Dauid. Psal. C.xxxij.

LOrde, remembre Dauid : and al his trouble.

Howe he sware vnto the Lord : and vowed a vowe vnto the almightie God of Iacob.

I wil not come with.in the tabernacle of my house : nor clime vp into my bed.

I wyll not suffre myne iyes to slepe, nor myne iye lyddes to slombre : neither the temples of my hed to take any rest.

Vntil I fynde out a place for the tēple of the Lorde : an habitacion for the mightie God of Iacob.

Lo, we herd of the same at Ephrata : and found it in the wood.

We wil go into his tabernacle : and fall lowe on our knees before his foote-stole.

Arise O lorde into thy resting place : thou and the Arke of thy strength.

Let thy Priestes bee clothed with righteousnes : and let thy sainctes sing with ioyfulnes

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For thy seruaũt Dauids sake : turne not awaie the presence of thyne Annoincted.

The Lorde hath made a faythfull othe vnto Dauid : & he shal not shrinke from it.

Of the fruite of thy body : shall I set vpon thy seate.

If thy children wyll kepe my couenaunt and my testimonies that I will learne them : their children also shal sit vpon thy seate for euermore.

For the Lorde hath chosen Sion : to bee an habitacion for him selfe, hath he longed for her.

This shalbe my reste for euer : here wil I dwel, for I haue a delight therin.

I wil blesse her victualles w^t^ encrease : and will satisfie her poore with bread.

I wil decke her priestes with health : and her sainctes shal reioyse and syng.

There shal I make the horne of Dauid to florishe : I haue ordeined a lanterne for myne annointed

As for hys enemies I shall clothe theim with shame : but vpon him selfe shall his croune florishe.

Glorie bee to the father and to the sonne : and to the holy ghost.

As it was in the begynnyng, and is now : and euer shalbe worlde without ende. Amen.

Or elles this Psalme.

Laudate nomen domini. Psal. C.xxxv.

O Praise the Lord, laude ye the name of the lord : praise it O ye seruauntes of the Lorde.

Ye that stande in the house of the Lorde : in the courts of the house of oure God.

O praise the Lorde, for the Lorde is gracious : o sing praises vnto his name, for it is louely.

For why, the Lorde hath chosen Iacob vnto him selfe : and Israell for hys awne possession.

For I know that the Lord is great : and that our Lord is aboue al goddes.

Whatsoeuer the Lord pleased, that did he in heauẽ and in earth : and in the sea, and in all depe places.

He bringeth forth the cloudes from the endes of the world : & sendeth forth lightenynges with the raine,

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bringyng the windes out of his treasuries.

He smote the firste borne of Egipt : both of man and beast.

He hath sent tokens and wonders in to the myddest of the, O thou lande of Egipte : vpon Pharao and all his seruauntes.

He smote diuerse nacions : and slewe mightie kynges.

Sehon kynge of the Amorites : and Og the kyng of Basā : and all the kingdomes of Canaan.

And gaue their land to be an heritage : euē an heritage vnto Israel his people.

Thy name O Lorde endureth for euer : so doth thy memoriall O Lorde from one generacion to another.

For the Lorde will auenge his people : & be gracious vnto his seruauntes.

As for the Images of the Heathen, thei are but siluer and gold : the worke of mennes handes.

Thei haue mouthes and speake not : iyes haue thei, but thei see not.

Thei haue eares, and yet thei heare not : neither is there any breath in their mouthes.

Thei that make theim are like vnto theim : and so are all thei that put their trust in theim.

Praise the Lord, ye house of Israel : praise the Lord ye house of Aaron.

Praise the Lord ye house of Leuy : ye that feare the Lord praise the lorde.

Praised be the Lorde oute of Sion : whiche dwelleth at Ierusalem.

Glory be to the father & to the sonne : and to the holy ghost.

As it was in the beginnyng, is now : and euer shalbe worlde without ende. Amen.

[P. 978]

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with the Collect, Epistle and Gospel *as followeth.*

The Collect.

[P. 979]

Almighty God, giver of all good things, who by thy holy Spirit hast appointed divers orders of Ministers in the church; Mercifully behold these thy servants now called to the office of Priesthood and replenish them so with the truth of thy doctrine, and **adorn them with** innocency of life, that both by word and good example they may faithfully serve thee in this

postea legitur, vel ex capite 20 Actor. ab illo loco. Missis à Mileto nuncijs, accersiuit ad se presbyteros. Vsque ad illum. Et cum hæc dixisset,

Then shalbe red for the Epistle this oute of the .xx. Chapiter of the Actes of the Apostles.

FRom Mileto Paule sent messengers to Ephesus and called the Elders of the congregaciō: whiche when thei were come to him, he saied vnto them. Ye knowe frō the first daie that I came into Asia, after what maner I haue bene with you at all seasons, seruyng the Lorde with all hūblenes of minde, and with many teares and temptacions which happened vnto me by the laiynges awaite of the Iewes, because I would kepe backe nothing that was profitable vnto you, but to shewe you and teache you openlie thoroughout euery house: witnessyng both to the Iewes and also to the Grekes, the repentaunce that is towarde God, and the faith whiche is towarde oure Lorde Iesus. And now behold, I go bound in the spirit vnto Ierusalem, not knowynge the thynges that shal come on me there, but that the holy gost witnesseth in euery citie saiyng: that bandes and trouble abyde me. But none of these thynges moue me, nether is my lyfe deare vnto my selfe, that I might fulfyll my course with ioye and the ministracion of the word whiche I haue receaued of the Lorde Iesu to testifie the Gospell of the grace of God. And nowe beholde, I am sure that henceforth ye al (thorough whom I haue gone preachyng the kingdome of God) shall see my face nomore. Wherefore I take you to recorde this daie, that I am pure frō the bloud of al men. For I haue spared no laboure, but haue shewed you al the counsaill of God. Take hede therefore vnto youre selues and to all the flock among whom the holy ghost hath made you ouerseers, to rule the Congregaciō of God, which he hath purchased with his bloud. For I am sure of this, that after my departyng shall greuous wolues entre in amonge you, not sparyng the flock. More-

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And for the Epistle, shalbe read out of the twentieth Chapter of the Actes of the Apostles *as foloweth.*

FRom Mileto Paule sent messengers to Ephesus, and called the Elders of the congregacion: which when they were come to him, he sayde vnto thē. Ye know that from the first day that I came into Asia, after what maner I haue been wyth you at al seasons, seruynge the Lord wyth al humblenes of mynde, and wyth many teares and temptacions which happened vnto me by the layinges awayte of the Iewes, because I would kepe backe nothinge that was profitable vnto you, but to shewe you & teache you openly throughout euery house: witnessing bothe to the Iewes, & also to the Grekes, the repentaunce that is towarde God, and the fayth whiche is towarde oure Lorde Iesus. And now behold, I goe bound in the spyryte vnto Ierusalem, not knowing the thinges that shall come on me there, but that the holy ghost witnesseth in euery citie, saying that bandes & trouble abyde me. But none of these thinges moue me, nether is my lyfe deare vnto my selfe, that I might fulfyll my course wyth ioye and the ministracion of the worde whiche I haue receyued of the Lord Iesu to testifye the Gospell of the grace of God. And now behold, I am sure that henceforth ye al (through whom I haue gone preaching the kingdom of God) shall see my face nomore. Wherefore I take you to recorde thys daye, that I am pure frō the bloud of all men. For I haue spared no labor, but haue shewed you all the counsayle of God. Take hede therefore vnto your selues & to all the flocke amonge whom the holy ghost hath made you ouerseers to rule the cōgregacion of God, whiche he hathe purchased wyth hys bloud. For I am sure of this, that after my departing, shal greuous wolues entre in among you, not sparing the flocke. More-

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office, to the glory of thy Name and the edification of thy Church through the merits of our Saviour Iesus Christ; who liveth and reigneth with thee and the holy Ghost, world without end. Amen.

The Epistle.

[Eph. 4. 7.

Vnto every one of vs is given grace, according to the measure of the gift of Christ. Wherefore he saith, When he ascended vp on high he led captivity captive, and gave gifts vnto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended vp farre above all Heavens, that he might fill all things.) And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers; for the perfecting of the Saints for the work of the ministrie, for the edifying of the body of Christ: Till we all come in the vnitie of the faith, and of the knowledge of the Son of God, vnto a perfect Man, vnto the measure of the stature of the fulness of Christ

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ouer, of youre awne selues shall men arise speakyng peruerse thinges to drawe disciples after theim. Therefore awake and remembre that by the space of thre yeres I ceassed not to warne euery one of you nyght and daie with teares.

And now brethren, I commend you to GOD and to the word of his grace which is hable to build farther, and to geue you an inheritaunce amonge all theim whiche are sanctified. I haue desired no mannes Siluer, golde, or Vesture. Yea, you your selfes knowe, that these handes haue ministered vnto my necessities, and to them that wer with me. I haue shewed you all thynges, how that so labouryng, ye ought to receiue the weake, and to remembre the wordes of the lorde Iesu, how that he saied: it is more blessed to geue, then to receiue.

vel legitur caput tertium prioris ad Timo. ab initio totum: . . .

Or els this third Chapiter, of the first Epistle to Timothe.

THis is a true saiyng: If any manne desire the office of a Bishop, he desireth an honest worke. A Bishop therefore must be blamelesse, the husbande of one wife, diligent, sobre, discrete, a keper of hospitalitie, apt to teache, not geuen to ouermuche wyne, no fighter, not gredy of filthy lucre: but gentle, abhorryng fightyng, abhorryng coueteousnes, one that ruleth well his awne house, one that hath children in subieccion with all reuerence. For if a manne cannot rule his awne house, how shal he care for the congregaciō of God? He maie not bee a young skoler, least he swell, and fall into the Iudgement of the euill speaker. He muste also haue a good report, of them whiche are without, least he fall into rebuke, and snare of the euill speaker.

Likewise muste the Ministers bee honest, not double tongued, not geuen vnto muche wine, neither gredy of filthy lucre: But holdyng the mistery of the faith, with a pure conscience. And let theim first bee proued, and then let theim minister so, that no man be able to reproue them.

Euen so must their wifes be honest not euill speakers: but sobre and faithfull in all thynges. Let the Deacons be the husbandes of one wife and such

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ouer, of your owne selues shall men aryse, speaking peruerse thinges to drawe disciples after them. There fore awake, and remembre that by the space of three yeares I ceassed not to warne euery one of you nyght and daye, wyth teares.

And now brethren, I commende you to God & to the woorde of his grace whiche is able to buylde further, & to gyve you an inheritaunce among al them which are sanctified. I haue desyred no mans syluer, golde, or vesture. Yea, you knowe youre selues, that these handes haue ministred vnto my necessities, and to them that were wyth me. I haue shewed you all thynges, howe that so labouring, ye oughte to receyue the weake, & to remembre the wordes of the Lord Iesu, howe that he sayd: it is more blessed to geue, then to receyue.

Or els thys thyrde chapter, of the fyrst Epistle to Timothe.

THys is a true saiyinge: Yf any man desyre the offyce of a Bisshoppe, he desyreth an honeste worke. A Bisshop therfore must be blamelesse, the husbād of one wyfe, diligent, sobre, discrete, a keper of hospitalitie, apte to teache, not geuē to ouermuch wyne, no fyghter, not gredye of filthye lucre: but gentle, abhorring fyghting, abhorringe couetousnes, one that ruleth wel his owne house, one that hath children in subiection with al reuerence. For yf a man can not rule hys owne house, how shall he care for the congregacion of God? He may not be a yong scholer, leste he swell, and fall into the Iudgemente of the euyl speaker. He must also haue a good reporte of them whiche are without, leste he fall into rebuke and snare of the euyll speaker.

Likewise must the Ministers be honest, not double tongued, not geuen vnto muche wyne, nether gredy of filthie lucre: But holding the mistery of the fayth, with a pure conscīēce, & let them first be proued, and then let them minister so, that no man be able to reproue them.

Euē so must their wyues be honest, not euil speakers: but sobre & faithful in al thinges. Let the Deacons be the husbandes of one wyfe, and such

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as rule their children well, and their awne housholdes: For they that minister well, get themselfes a good degre, and greate libertie in the faith whiche is in Christ Iesu.

These thynges write I vnto thee, trustyng to come shortly vnto thee: but and if I tary lōg, that then thou maist yet haue knowlege, how thou oughtest to behaue thy self in the house of God, whiche is the congregacion of the lyuyng God, the Piller and grounde of truthe. And without doubt, greate is that misterie of Godlines: GOD was shewed in the fleshe, was Iustified in the spirit, was sene emong the Angelles, was Preached vnto the Gentiles, was beleued on in the worlde, and receiued vp in glory.

postea recitatur lectio Euangelica vel ex vltimo capite Matthei ab eo loco. Et accedens Iesus locutus est eis. Data mihi est, vsque ad finem.

After this shalbee redde for the Gospell, a pece of the last Chapiter of Matthew, as foloweth.

IEsus came and spake vnto them, saiyng: All power is geuen vnto me in heauen, and in yearth. Go ye therefore and teache all nacions, baptisyng them in the name of the father, and of the sonne and of the holy ghost. Teachyng theim to obserue all thynges, whatsoeuer I haue commaunded you. And loo, I am with you alwaie, euen vntill the ende of the worlde.

vel ex Ioannis decimo, ab initio,

Or els this that foloweth, of the .x. Chapiter of Ihon.

Amen dico vobis, qui non intrat per ostium, vsque ad eum locum: Propterea me pater diligit.

VErely, Verely, I saie vnto you: He that entereth not in by the dore into the Shepefold, but clymmeth vp some other waie, thesame is a Thefe and a murtherer. But he that entreth in by the dore, is the shepeherd of the shepe, to hym the Porter openeth, and the Shepe heareth his voyce, and he calleth his awne shepe by name, and leadeth them out. And when he hath sent furthe his awne shepe, he goeth before theim, and the Shepe folowe hym, for thei knowe his voyce. A straunger wil thei not folowe, but will flie from him, for thei knowe not the voyce of straūgers. This Prouerbe spake Iesus vnto thē, but thei vnderstoode not, what thynges thei wer, whiche he spake vnto them. Then saied Iesus vnto theim again, verely, verely, I saie vnto you, I am

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as rule their chyldren wel, & their owne householdes, For they that minister wel, geat themselues a good degre, & great libertie in the fayth which is in Christe Iesu.

These thinges wryte I vnto thee, trusting to come shortly vnto thee; but & yf I tary longe, that then thou mayst haue yet knowledge, howe thou oughtest to behaue thy self in the house of God, which is the cōgregacion of the liuinge God, the Piller & ground of trueth. And without doubt, greate is that misterie of Godlynes: God was shewed in the flesh, was Iustified in the spirite, was seen among the Angelles, was Preached vnto the Gentyles, was beleued on in the worlde, and receyued vp in glory.

After thys shalbe read for the Gospell, a pece of the laste Chapter of Mathew, as foloweth.

[Mathew. xxviii.

IEsus came and spake vnto them, saying: All power is geuen vnto me in heauen and in earth. Goe ye therefore and teache all nacions, baptising them in the name of the father, and of the sonne, and of the holy gost. Teachyng them to obserue all thinges, whatsoeuer I haue commaunded you. And loe, I am with you alway, euen vntill the ende of the worlde.

Or els this that foloweth of the tenth Chapter of Iohn.

VErely verely, I saye vnto you: He that entreth not in by the dore into the shepefolde, but climbeth vp some other way, thesame is a thefe and a murtherer. But he that entereth in by the doore, is the shepeheard of the shepe, to hym the Porter openeth, and the Shepe heareth hys voyce, & he calleth hys owne shepe by name, and leadeth them out. And when he hath sente forth his owne shepe, he goeth before them, and the shepe folowe hym, for they knowe his voyce. A straunger wyl they not folow, but wyll flee from hym, for they knowe not the voyce of straungers. Thys Prouerbe spake Iesus vnto them, but they vnderstode not what thynges they were, whyche he spake vnto them. Then sayde Iesus vnto them agayne: verely, verely, I saye vnto you, I am

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After this shall be read for the Gospel part of the ninth Chapter of St. Matthew, as followeth.

[S. Matth. 9. 36.

When Jesus saw the multitudes, he was moved with compassion on them; because they fainted, and were scattered abroad, as sheep having no Shepheard. Then saith he vnto his Disciples, The harvest truly is plenteous; but the labourers are few. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Or else this, that followeth out of the tenth Chapter of St. John.

[S. Iohn. 10. 1.

Verily, verily I say vnto you, He that entreth not by the door into the sheepfold, but climbeth vp some other way, the same is a Thief, and a Robber. But he that entreth in by the door, is the Shepheard of the sheep. To him the Porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This Parable spake Jesus vnto them, but they vnderstood not what things they were, which he spake vnto them. Then said Jesus vnto them again, Verily, verily, I say vnto you, I am

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the doore of the Shepe. All (euen as many as come before me) are Thefes and murtherers: But the shepe did not heare them. I am the doore, by me if any man entre in, he shalbe safe, and shall go in and out, and finde pasture. A Thefe commeth not but for to steale kill, and to destroy. I am come that thei might haue life, and that thei might haue it more abundauntly. I am the good Shepeherd : a good Shepeherd, geueth his life for the shepe. An hired Seruaunt, and he whiche is not the Shepeherd (neither the shepe are his awne) seeth the Wolfe commyng, and leaueth the Shepe and flieth, and the wolfe catcheth, & skattereth the shepe. The hired seruaunt flieth, because he is an hired seruaunt, and careth not for the Shepe. I am the good Shepeherd and knowe my Shepe, and am knowē of myne. As my father knoweth me, euen so know I also my father. And I geue my lyfe for the Shepe, and other Shepe I haue, whiche are not of this folde. Theim also muste I bryng, and thei shall heare my voyce, and there shal be one fold and one shepeherd

vel ex vicesimo capite Ioannis, ab illo loco, Cum ergo vespera esset die illo. vsque Thomas autem vnus. . .

Or els this, of the .xx. Chapiter of Ihon.

THe same daie at night, whiche was the first daie of the Sabbothes, when the doores were shutte (where the Disciples were assembled together, for feare of the Iewes) came Iesus and stoode in the middes, and saied vnto them: peace be vnto you. And when he had so saied, he shewed unto theim his handes and his side. Then were the Disciples glad, when thei sawe the lorde. Then saied Iesus vnto theim again, peace bee vnto you. As my father sent me, euen so send I you also. And when he had saied those wordes, he breathed on them, and saied vnto theim: receiue ye the holy ghoste, whosoeuers synnes ye remit, thei are remitted vnto them. And whosoeuers sinnes ye retein, thei are reteined.

℣ Genuflectendo coram altari incipiat episcopus hymnum.

VEni creator spiritus

When the Gospell is ended, then shalbee saied or song.

COme holy ghost eternall god procedyng from aboue,

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the doore of the shepe. All (euen as manye as come before me) are theues and murtherers: but the shepe dyd not heare them. I am the doore, by me yf any man entre in, he shall be safe, and goe in and out, and fynde pasture. A thefe cometh not but for to steale, kyll and to destroye. I am come that they myght haue lyfe, and that they myghte haue it more aboundauntlye. I am the good shepeheard: a good shepehearde geueth hys lyfe for the shepe. An hired seruaunt, and he whiche is not the shepeheard (neyther the shepe are hys owne) seeth the wolfe comming, & leaueth the shepe & fleeth, & the wolfe catcheth & scattereth the shepe. The hyred seruaunt fleeth, because he is an hyred seruaunte, and careth not for the shepe. I am the good shepeherd and knowe my shepe, and am knowen of myne. As my father knoweth me, euen so know I also my father. And I geue my lyfe for the shepe, and other shepe I haue, which are not of this folde. Them also must I bring, and they shall heare my voyce, and there shall be one folde and one shepehearde.

Or els thys, of the .xx. Chapter of Iohn.

THesame daye at night, which was the fyrst daye of the Sabbothes, when the doores were shutte (where the Disciples were assembled together, for feare of the Iewes) came Iesus & stode in the middes, & sayde vnto them: peace be vnto you. And whē he had so sayd, he shewed vnto them hys handes & his syde. Then were the disciples glad, when they sawe the Lord. Then sayd Iesus vnto them agayne, peace bee vnto you. As my father sent me, euen so send I you also. And when he had sayd those wordes, he breathed on them and said vnto them: receyue ye the holy ghost: whosoeuers synnes ye remytte, they are remytted vnto them: & whosoeuers synnes ye retayne, they are retayned.

¶ When the Gospel is ended, then shalbe sayd or songe.

Come holy ghost eternall God procedinge from aboue:

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the door of the sheep. All that ever came before me, are Thieves, and Robbers; but the sheep did not hear them. J am the door: By me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepheard: the good shepheard giveth his life for the sheep. But he that is an hireling, and not the shepheard, whose own the sheep are not, seeth the wolfe coming, and leaveth the sheep, and fleeth; and the wolfe catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. J am the good shepheard, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and J lay down my life for the sheep. And other sheep I have which are not of this fold: Them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepheard.

[P. 989]

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[mentes tuorum visita,	Bothe frō the father and the sōne, the God of peace & loue,
imple superna gratia	Visite our myndes, and into vs, thy heauenly grace inspire,
que tu creasti pectora.	That in all truthe and Godlinesse, we maie haue true desire.
Qui paraclitus diceris	Thou art the very comforter, in al wo and distresse,
donum dei altissimi	The heauenly gift of God moste high, whiche no toungue can expresse,
fons viuus ignis charitas	The fountain and the liuely spryng, of ioye celestiall,
& spiritalis vnctio.	The fire so bright, the loue so clere, and Vnccion spirituall.
Tu septiformis munere,	Thou in thy giftes art manifolde, whereby Christes Churche doth stād,
dextre dei tu digitus	In faithfull hartes writyng thy law, the finger of Goddes hande,
tu rite promisso patris,	According to thy promes made, thou geuest speche of grace,
sermone ditans guttura.	That through thy helpe, the praise of God, maie sound in euery place.
Accende lumen sensibus	O holy ghoste, into our wittes, send doune thyne heauenly light,
infunde amorem cordibus	Kyndle our hartes with feruēt loue, to serue God daie and night,
infirma nostri corporis	Strēgth and stablishe al oure weakenes, so feble and so fraile,
virtute firmans perpeti.	That neither fleshe, the world, nor deuill, against vs do preuaile.
Hostem repellas longius,	Put backe our enemie farre from vs, and graunt vs to obtein,
pacemque dones protinus	Peace in our hartes with GOD and man, without grudge or disdein,
ductore sic te preuio	And graunt O Lorde that thou beyng, our leader and our guyde,
vitemus omne noxium.	We maie eschew the snares of synne, and from thee neuer slide.
‹Da gaudiorum premia,	To vs suche plentie of thy grace, good Lorde graunt we thee praie,
da gratiarum munera,	That thou Lorde maiest be our comfort , at the last dreadfull daie,
dissolue litis vincula,	Of al strife and dissencion, O Lorde dissolue the bandes,
adstringe pacis federa.›	And make the knottes of peace and loue, throughout all Christen landes.
Per te sciamus da patrem	Graunt vs O Lorde, through thee to knowe, the father moste of might,
noscamus atque filium	That of his dere beloued sonne, wee maie attain the sight,
te vtriusque spiritum	And that with perfight faith also, we may acknowlege thee,
credamus omni tempore.	The spirit of them bothe, alwaie one God in persones three.

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Both from the father and the sonne, the God of peace and loue.
Vysyte our myndes, and into vs, thy heauenly grace inspyre:
That in all trueth and godlynesse, we maye haue true desyre.

Thou art the very comforter, in al wo and distresse:
The heauenly gyfte of God most highe, whych no tongue can expresse.
The foũtayne & the liuely springe, of ioye celestiall:
The fyre so brighte, the loue so clere, and Unction spirituall.

Thou in thy gyftes arte manifolde, whereby Christes Church doeth stande:
In faythfull heartes wrytinge thy lawe, the fynger of Goddes hande.
According to thy promes made, thou geuest speache of grace:
That throughe thy helpe, the prayse of God, maye sounde in euery place.

O holy gost, into oure wittes, sende downe thyne heauenly lyght:
Kyndle our heartes wyth feruent loue, to serue God daye and nyght.
Strength and stablishe all oure weakenes, so feble and so frayle:
That neyther fleshe, the worlde nor deuyl, agaynste vs do preuayle.

Put backe oure enemie farre from vs, and graunte vs to obtayne:
Peace in our heartes with God and man, withoute grudge or disdayne.
And graunt O Lorde that thou beyng, oure leader and oure guyde:
We may eschewe the snares of synne, and from thee neuer slyde.

To vs such plentie of thy grace, good Lord graunt we thee praye:
That thou mayest bee oure comforter, at the laste dreadfull daye.
Of all stryfe and dissencion, O Lorde, dissolue the bandes:
And make the knottes of peace & loue, throughoute all Christen landes.

Graunt vs O Lorde, throughe thee to knowe the father most of myght:
That of hys deare beloued sonne, we may attayne the syght.
And that wyth perfect fayth also, we may acknowledge thee:
The spyryte of them both alwaye, one God in persones three.

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Sit laus patri cum filio

sancto simul paraclito,

nobisque mittat filius

charisma sancti spiritus. Amen.

Missale f. clvij]

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Laude and praise be to the father, and to the sonne equall,
And to the holy spirite also, one God coeternall,
And praie we that the onely Sonne, vouchesafe his spirite to sende,
To all that do professe his name, vnto the worldes ende.
Amen.

And then the Archedeacon shall present vnto the Bishop, all thē that shall receiue thorder of Priesthod that daie, euery one of theim hauyng vpon hym a plain Albe. The Archedeacon, saiyng.

REuerende father in God, I present vnto you these persones present, to be admitted to the Order of Priesthod, Cum interrogatione & responsione, vt in Ordine Diaconatus.

Quibus expletis dicat episcopus hanc orationem publice stando sine nota.

Auxiliante domino et saluatore nostro iesu christo presentes patres nostri in sacrum ordinem electi sunt a nobis et clericis huic sancte sedi famulantibus. . . . Si qui autem habet aliquid contra hos viros pro deo et propter deum cum fiducia exeat et dicat. (*Gel.* i 20)

Bu En hi sunt, quos ad sacrum Ecclesiæ ministerium proposuimus, iuuante Domino, ordinare. . . Nam facta eorum canonica examinatione, deprehendimus eos . . . esse ad hanc functionem legitimè & vocatos & probatos. Si autem adhuc quisque vestrum sciat, eos aliquo teneri vel vitio, vel crimine, propter quod ad hoc sanctum munus ordinare eos non conueniat, eum in Domino hortamur . . . vt id modò indicet . . .

And then the Bishoppe shall saie to the people.

GOod people, these be thei whō we purpose God willyng, to receiue this day, vnto the holy office of Priesthod. For after due examinacion, we finde not the contrary, but that thei be lawfully called, to their funcciō and ministery, and that thei be persones mete for thesame. But yet if there be any of you, whiche knoweth any impediment, or notable crime in any of them, for the whiche he ought not to bee receiued to this holy ministery,
now in the name of God declare thesame.

¶ And if any greate cryme or impediment be obiected &c. Vt supra in Ordine Diaconatus vsq; ad finem Letanie cum hac Collecta.

ALmightie God geuer of all good thynges, which by thy holy spirite hast appoyncted diuerse orders of Ministers in thy churche: mercifully behold these thy seruauntes, now called to the Office of Priesthod, and replenishe them so, with the truthe of thy doctryne, and innocencie of life,
that bothe by worde and good example, thei maie faithfully serue thee in this office, to the glory of thy name, and profite of the congregacion, through the merites of our sauior Iesu Christ, who liueth and reigneth, with thee and the holy Ghoste, worlde without ende. Amen.

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Laude and prayse be to the father, and to the sonne equall:
And to the holy spyryte also, one God coeternall.
And praye we that the onely sonne, vouchesafe hys spyryte to sende:
To all that do professe hys name, vnto the worldes ende.
Amen.

¶ And then the Archedeacon shall present vnto the Bisshop, all them that shall receyue the order of Priesthode that daye. [P. 959]

The Archedeacon sayinge.

REuerende Father in GOD, I presente vnto you, these persones presente, to bee admitted to the ordre of Priesthode, Cum interrogatione & responsione, vt in ordine Diaconatus.

¶ And then the Bisshop shal saye to the people.

GOod people, these bee they whome we purpose God wylling, to receyue this daye, vnto the holye offyce of Priesthode. For after due examinacion, we fynd not the contrary but that they be lawfully called to theyr functiō & ministery, & that they be persones mete for thesame: but yet yf there be any of you whyche knoweth any impediment, or notable cryme in any of thē, for the whyche he oughte not to bee receyued *into* this holy ministery,
nowe in the name of God declare thesame.

¶ And yf any great cryme or impediment be obiected. &c. Vt supra in Ordine Diaconatus vsque ad finem Litanie cum hac Collecta.

ALmyghtie GOD geuer of all good thinges, which by thy holy spirit hast appoynted dyuerse orders of Ministers in thy church, mercifully behold these thy seruātes, now called to the Office of Priesthode, & replenishe thē so wyth the trueth of thy doctryne, & innocencie of lyfe, that both by worde and good example, they may faythfully serue thee in thys office, to the glorye of thy name, and profyte of the congregacion, through the merites of oure sauiour Iesu Christ, who lyueth and reygneth, wyth thee and the holy Ghoste, worlde wythout ende. Amen. [P. 967]

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Audistis fratres, & in Canonica vestri examinatione, & nunc in concione, atque in recitatis sacris lectionibus Apostolicis & Euangelicis, quantae sit dignitatis, & molis munus hoc, ad quod estis accersiti & nunc... Hortamur ergo in Domino vos, & obtestamur per Dominum nostrum Iesum CHRISTVM, memores sitis, in quantam vos ipse filius Dei dignitatem euehat... Vocauit enim vos, & nunc instituet vos, vti oues eius, & dispersos in hoc perdito mundo filios Dei quæratis, ipsique in æternum saluandos adducatis.

Cogitate item continenter, quantus sit thesaurus, qui vobis committitur: Oues enim Christi sunt, quas ille precio animæ suæ sibi comparauit. sponsa eius est & corpus Ecclesia, cui debetis ministrare. . . . quæ, si aliqua vestra culpa accipiat iniuriam, aut damnum, agnoscitis quanto vos scelere obligaturi sitis, & quàm horrendum vobis supplicium ipsi adducturi. Postremò, voluite semper animis vestris, & quis finis sit, ac terminus huius vestri ministerij, erga hos fidei vestræ commendatos filios Dei, sponsam & corpus Christi. Nam anteà de nulla vobis cogitandum est remissione solicitudinis, curæ & operæ vestræ, quàm omnes eos, qui vestræ curæ sunt commendati, adduxeritis . . . ad eam fidei & agnitionis filij Dei vnitatem & perfectionem, ad eamque mensuram plenæ

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℄ Then the Bishoppe shall minister vnto euery one of them the othe, concernyng the Kinges Supremacie, as it is set out in the Order of Deacons. And that doen, he shal saie vnto them, whiche are appoincted to receiue thesaied Office, as hereafter foloweth.

YOu haue heard brethrē, aswell in youre priuate examinacion, as in the exhortacion,

and in the holy lessons taken out of the Gospel, and of the writynges of the Apostles, of what dignitie, and of howe greate importaunce this office is, (whereunto ye be called). And nowe we exhorte you, in the name of oure Lorde Iesus Christ, to haue in remembraunce, into how high a dignitee, and to howe chargeable an office ye bee called, that is to saie, to bee the Messengers, the Watchemen, the Pastors, and Stewardes of the lorde to teache, to premonishe, to feede, and prouide for the Lordes familie: to seke for Christes Shepe, that bee dispersed abrode, and for his children, whiche bee in the middest of this naughtie worlde, to bee saued through Christe for euer.-

-Haue alwaies therfore, printed in your remembraunce, how greate a treasure is committed to your charge, for thei bee the Shepe of Christe, whiche he bought with his death, and for whom he shed his bloudd. The Churche and congregacion, whom you must serue, is his spouse and his body. And if it shall chaunce the same Churche, or any mēbre thereof, to take any hurt or hynderaunce, by reason of youre negligence, ye knowe the greatnes of the faulte, and also of the horrible punishement, whiche will ensue: wherfore, consider with your selfes, the ende of your ministery, towardes the children of God, toward the spouse and body of Christe, and see that ye neuer sease your laboure, your care and diligence, vntil you haue doen all that lieth in you, accordyng to your bounden duetie, to bryng all suche as are, or shalbe cōmitted to your charge, vnto that agrement in faithe, & knowlege of God, and to that ripenesse, and perfectnes of age in Christe, that there

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¶ Then the Bishop shal minister vnto euery of them the othe, concerning the Kinges Supremacie, as it is set oute in the ordre of Deacons. And that done, he shall saye vnto them, which are appoynted to receyue the sayde Office, as hereafter foloweth.

You haue hearde brethren, aswell in youre priuate examinacion, as in the exhortaciō, and in the holy lessons taken out of the Gospel, and of the writinges of the Apostles, of what dignitie, and of how great importaunce thys offyce is (whereunto ye be called). And nowe we exhorte you, in the name of oure LORDE Iesus Christe, to haue in remembraunce, into howe hyghe a dignitie, and to howe chargeable an offyce ye bee called, that is to saye, to be the messengers, the watchemen, the Pastours, and *the* stewardes of the LORDE, to teache, to premonisshe, to feede, and prouyde for the Lordes famylye: to seeke for Christes shepe that be dispersed abrode, and for hys children whiche bee in the myddest of thys naughtye worlde, to be saued through Christe for euer.-

-Haue alwayes therfore printed in your remembraunce, howe great a treasure is committed to your charge, for they be the shepe of Chryste, whiche he boughte with hys death, and for whom he shed his bloud. The churche & congregacion whom you must serue, is his spouse and his body. And if it shall chaunce the same churche, or any membre therof, to take any hurt or hinderaūce, by reason of youre negligence, ye knowe the greatnesse of the faulte, and also of the horrible punishement which wil ensue. Wherfore, consider with your selues the end of your ministery, towardes the chyldren of God, towarde the spouse and body of Christ, and see that *you* neuer cease your laboure, your care and dilygence, vntill you haue doen all that lieth in you, accordynge to your bounden dutie, to bryng all suche as are, or shalbe commytted to youre charge, vnto that agremente in faith, and knowledge of God, and to that ripenes, and perfectnesse of age in Christe, that there

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Then the Bishop, **sitting in his chair,** shall minister vnto every [1]one* of them, the Oath concerning the Kings Supremacy, as it is **before** set [6]**forth*** in **the form for the** ordering of Deacons. And that done he shall say vnto them **as hereafter** followeth.

You have heard, Brethren, as well in your private examination as in the exhortation **which was now made to you,** and in the holy Lessons, taken out of the Gospel, and the writings of the Apostles; of what dignity, and of how great importance, this office is, wherevnto ye **are** called. And now **again** we exhort you in the Name of our Lord Iesus Christ, **That you** have in remembrance into how high a dignitie, and to how **weighty** an office, **and charge** ye **are** called; That is to say, to be Messengers, Watchmen and Stewards of the Lord; to teach **and** to premonish, to feed and provide for the Lords familie; to seek for Christs sheep that **are** dispersed abroad, and for his children, who **are** in the midst of this naughtie world, **that they may** be saved through Christ for ever.

Have alwayes therefore printed in your remembrance how great a treasure is committed to your charge. For they **are** the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and congregation whom you must serve, is his spouse, and his bodie. And if it shall **happen** the same Church, or any member thereof to take any hurt or hinderance by reason of your negligence; Ye know the greatnes of the fault and also the horrible punishment **that** will ensue. Wherefore consider with your selves the end of your ministry towards the children of God, towards the spouse and bodie of Christ: and see that *you* never cease your labour, your care, and diligence vntil you have don all that lieth in you, according to your bounden duty, to bring all such as are, or shall be committed to your charge, vnto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of Age in Christ, that there

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adultæ aetatis Christi vt nullus omnino vel errori in Religione, vel vitio in vita, locus apud quenquam detur.

Cum itaque sit munus vestrum tantæ simul & excellentiæ, & dignitatis, & molis atque difficultatis: videtis quanta oporteat vos cura & solicitudine, in illud incumbere, vt & gratos vos eo Domino præstetis, qui tanto vos honore afficit, tantamque vobis confert dignitatem, & nullum vobis ipsis & ecclesiæ eius damnum detis. Iam autem nihil potestis huius ex vobis cogitare, omnis hæc facultas à solo Deo datur, quantopere ergo pro bono eius spiritu orare vos sit necesse cernitis. Cumque nulla alia re, tantùm humanæ salutis opus, quod vobis imponitur, possitis perficere, quam doctrina & exhortatione, ex diuinis scripturis deprompta, & vita huic doctrinæ respondente, agnoscitis, quanto etiam studio incumbere vos oporteat, legendis & perdiscendis D. scripturis, meditandis quoque & formandis moribus cùm vestris, tum vestrorum, ad earundem scripturarum regulam. Et hac ipsa de causa, quàm procul etiam à vobis omnia mundi negotia, & studia submouenda perspicitis.

Hæc verò omnia, confidimus, vos diu, multumque & religiosè ante cogitasse, considerasse, probeque ponderasse, atque ita vocationi Domini ad hoc munus obsequi, eius confisos ope, sic decreuisse: vt velitis hoc unum totis viribus agere, cunctasque huc curas & cogitationes vestras conferre, vt, & Spiritum sanctum, facultatem cœlestem, munus vestrum sanctè & salubriter obeundi, à Patre Domini nostri Iesu CHRISTI, per hunc vnum mediatorem, & propitiatorem nostrum, indesinenter oretis, & iugi vos ac religiosa D. scripturarum lectione & excussione, ad hoc ipsum ministerium vestrum indies amplius instruatis & corroboretis. Et vitam quoque vestram, atque vestrorum, sic

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be no place left emong them, either for error in religiō, or for viciousnes in life.

Then forasmuche as your office is bothe of so greate excellencie, and of so greate difficultie, ye se with how great care and study, ye ought to applie your selfes, aswell that you maie shew your selfes, kynde

to that Lorde, who hath placed you in so high a dignitie, as also to beware, that neither you your selfes offende, neither be occasion that other offende. Howbeit, ye cannot haue a mynde and a will thereto of your selfes, for that power and abilitie, is geuen of God alone. Therfore ye se how ye ought to haue neede, earnesty to praie for his holy Spirite. And seeyng that ye cannot by any other meanes, compasse the dooyng of so waightie a worke, perteignyng to the saluacion of man, but with doctryne and exhortacion, taken out of the holy Scripture, and with a life agreable vnto thesame, ye perceiue how studious ye ought to bee in readyng, and learnyng the holy scriptures, and in framyng the maners, bothe of your selfes, and of theim that specially pertein vnto you, accordyng to the rule of thesame scriptures. And for this self same cause, ye see how you ought to forsake and set a side (asmuch as you may) al worldly cares & studies.

We haue a good hope, that you haue well waied and pondered these thynges with your selfes, long before this tyme, and that you haue clerely determined, by Goddes grace, to geue your selfes wholy to this vocacion, wherevnto it hath pleased God to call you, so that (asmuche as lieth in you) you apply your selfes wholy to this one thing and drawe all youre cares and studies this waie, and to this ende: And that you will continually praie, for the heauenly assistaunce of the holy ghost, frō God the father, by the mediacion of our onely mediator and sauior Iesus Christ, that by daily reading and waiyng of the scriptures, ye maie waxe riper and stronger in youre Ministerye. And that ye maie so endeuor your selfes, from tyme to tyme, to sanctifie the lifes

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be no place left emong them, either for errour in Religion, or for visiousnesse in lyfe.

Then, forasmuche as your office is both of so greate excellencye, and of so great difficultie, ye se with howe greate care and study ye ought to apply your selues, as well that you maye shewe your selues kinde

to that Lorde, who hath placed you in so high a dignitie, as also to beware, that neyther you youre selues offende, neither be occasion that other offende. Howbeit, ye can not haue a mynd and a wyll thereto of your selues, for that power and abilitie is geuen of God alone. Therfore ye se how ye ought & haue nede, earnestly to praye for hys holy spirit. And seyng that you cannot by any other meanes, compasse the doyng of so weightie a woorke perteining to the saluacion of man, but with doctryne and exhortacion, taken out of holy scripture, and with a life agreable vnto the same. Ye perceyue how studyous ye oughte to be in readyng and *in* learnyng the holy scriptures, and in framyng the maners, both of your selues, and of them that specially partein vnto you, accordyng to the rule of thesame scriptures. And for this selfesame cause, ye see how you oughte to forsake and set aside (asmuch as you maye) all worldly cares and studyes.

We haue a good hope, that you haue well weighed and pondred these thynges wyth your selues, long before thys tyme, and that you haue clerely determyned, by goddes grace, to geue your selues wholy to this vocacyon, wherunto it hath pleased God to call you, so that (asmuche as lieth in you) you applye youre selues wholy to this one thing, and drawe al your cares and studies this way, and to thys ende. And that you wyll continually praye for the heauenly assistaunce of the holy goste, from God the father, by the mediacion of our only mediatour and sauiour Iesus Chryste, that by dayly readyng and weighing of the scriptures, ye may waxe riper and stronger in your ministerie. And that ye may so endeuour your selfes from time to time to sanctifie the liues

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be no place left among [1]you, either for Errour in Religion, or for viciousnes in life.

Forasmuch then as your Office is both of so great excellencie and of so great difficultie; ye see with how great care, and studie ye ought to apply your selves, as well that ye may shew your selves **dutifull, and thankfull** vnto that Lord who hath placed you in so high a Dignitie; as also to beware that neither you your selves offend, **nor** be occasion that others offend. Howbeit ye cannot have a mind and will thereto of your selves; for that **will** and ability is given of God alone. Therefore ye ought, *and* have need to pray earnestly for his holy spirit. And seeing that you cannot by any other means compass the doing of so weighty a work pertaining to the salvation of man, but with doctrine and exhortation taken out of the holy scriptures, and with a life agreeable to the same: **Consider** how studious ye ought to be in reading, and learning the [1] * scriptures, and in framing the manners, both of your selves and of them that specially pertain vnto you, according to the rule of the same scriptures: and for this selfe same cause, how ye ought to forsake and set aside, (as much as you may) all worldly cares, and studies.

We have [1] * good hope that you have well weighed, and pondered these things with your selves long before this time; and that you have cleerly determined, by Gods grace, to give your selves wholly to this **office**, wherevnto it hath pleased God to call you: So that, as much as lieth in you, you **will** apply your selves wholly to this one thing, and draw all your cares, and studies this way; and that you will continually pray **to** God the Father, by the mediation of our only Saviour Jesus Christ for the heavenly assistance of the holy Ghost, that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your Ministrie; and that ye may so indeavor your selves from time to time to sanctifie the lives

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laboretis quotidie sanctificare, & ad CHRISTI doctrinam conformare, vt salutaria gregis Domini exemplaria, vos & vestros præstetis . . . -

-Vt verò & præsens CHRISTI ecclesia, de his mentem & voluntatem vestram quoque intelligat, & vos, hæc vestra promissio etiam ecclesiæ facta, magis ad officium solicitet, respondebitis clara voce ad ea, quæ de ipsis officijs vestris, vos ecclesiæ nomine interrogabimus.

Confiditis, vos,

à Domino nostro Iesu CHRISTO . . .

ad ecclesiæ suæ ministerium esse vocatos?

Credimus.

Persuasum habetis D. scripturas continere omnem doctrinam æternæ salutis,

et decreuistis ex his solis, atque iuxta confessionem nostræ ecclesiæ . . . desumere, quæ populum vobis commissum doceatis omnia, nec quicquam ei inferre, quod ex illis concludi & demonstrari non possit?

Ita persuasum habemus & decreuimus. . .

Dabitis igitur fidelem operam, vt & doctrinam, & sacramenta, & disciplinam CHRISTI, omnino ita administretis, vt præcepit Dominus, & habet ecclesia nostra ex Domini præceptis, administrationis huius rationem constituendam. Vt doceatis vestræ fidei ac curæ commissos, seruare omnia, quæcunque Dominus docenda tradidit & præcepit?

Dabimus, adiuuante nos Domino.

Estis parati . . . ad arcendam à fidelibus, depellendamque omnem doc-

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of you and yours, and to fashion them, after the Rule and Doctryne of Christ, and that ye maie be wholsome, and godly examples and paternes, for the rest of the congregacion to folowe.-

-And that this present congregacion of Christe, here assembled, maie also vnderstande your myndes and willes, in these thynges. ¶ AND that this youre promes, shall more moue you to dooe your dueties, ye shall answere plainly to these thynges, whiche wee in the name of the Congregacion shall demaunde of you, touchyng thesame.

Do you thynke in your harte, that you bee truely called, accordyng to the will of our Lorde Iesus Christe, and thorder of this Churche of Englande, to the ministerie of Priesthod?

Answere.

I thynke it.

The Bishop.

BE you perswaded that the holy scriptures, contein sufficiently all doctryne, required of necessitie, for eternall saluacion, through faithe in Iesu Christ? And are you determined with thesaid scriptures, to instruct the people committed to youre charge, and to teache nothyng, as required of necessitie, to eternall saluacion, but that you shalbe perswaded, maie bee concluded, and proued by the scripture?

Answere.

I am so perswaded, and haue so determined by Goddes grace.

The Bishop.

WIl you then geue your faithfull diligence alwaies, so to Minister the Doctrine and Sacramentes, and the discipline of Christ, as the lorde hath commaunded, and as this realme hath receaued thesame, accordyng to the commaundementes of God, so that ye may teache the people cōmitted to youre cure and charge with all diligence to kepe and obserue thesame?

Answere.

I will so do, by the helpe of the Lorde.

The Bishop.

WYl you be ready with al faithfull diligence to banyshe and driue awaie al erronious and straunge doctrines

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of you and yours, and to fashion them after the rule and doctrine of Christ. And that ye maye be wholesome and godly examples & paternes, for the reste of the congregacion to folowe.-

-And that this present congregaciō of Christ here assembled, may also vnderstande youre myndes and wyles in these thynges: and that this your promes, shall more moue you to doe your dueties, ye shal answer plainly to these thinges, whiche we in the name of the congregacyon shal demaunde of you, touchyng thesame.

Doe you thynke in your heart, that you be truly called accordyng to the will of our Lorde Iesus Chryste, and the ordre of this Churche of Englande, to the ministerie of Priesthode?

Aunswere.

I thinke it.

The Bishoppe.

BE you perswaded that the holy Scriptures cōtein sufficiently al doctrine required of necessitie for eternall saluacion, throughe faith in Iesu Christe? And are you determined with the saied scriptures, to enstructe the people cōmitted to your charge, and to teache nothyng, (as required of necessitie, to eternal saluacion) but that you shalbe perswaded may be concluded, and proued by the scripture?

Aunswere.

I am so perswaded, and haue so determyned by Gods grace.

The Bishoppe.

WIll you then geue youre faythfull dylygence alwayes, so to mynister the doctryne, and Sacramentes, and the discipline of Christ, as the lord hath commaunded, and as thys realme hath receiued thesame, accordyng to the commaundmentes of God, so that *you* may teache the people committed to youre cure and charge, with al diligence to kepe and obserue thesame?

Aunswere.

I wil so doe, by the helpe of the Lord.

The Bishoppe.

WIl you be ready with al faithful diligence, to banishe and driue away al erronious and straunge doctrines,

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of you, and yours, and to fashion them after the rule and doctrine of Christ, that ye may be wholesom and godly examples and patterns for the people to follow.

And **now**, that this present congregation of Christ here assembled, may also vnderstand your minds and wills in these things; and that this your promise **may the** more move you to do your duties; Ye shall answer plainly to these things which we in the Name of **God, and of his Church** shall demand of you touching the same.

Do you think in your heart, that you be truly called, according to the will of our Lord Iesus Christ, and the order of this church of England, to the **order and** ministrie of Priesthood?

Answer.

I thinke it.

The Bishop.

Are you perswaded that the holy Scriptures contain sufficiently all doctrine required of necessitie for eternall salvation through faith in Iesus Christ? And are you determined **out of** the said Scriptures to instruct the people committed to your charge: and to teach nothing (as required of necessity to eternall salvation) but that **which** you shall be perswaded may be concluded and proved by the scripture?

Answer.

I am so perswaded; and have so determined by Gods Grace.

The Bishop.

Will you then give your faithfull diligence, alwaies so to minister the doctrine and Sacraments, and the discipline of Christ, as the Lord hath commanded, and as this **Church, and** Realm hath received the same according to the commandements of God: so that *you* may teach the people committed to your cure, and charge with all diligence to keep and observe the same?

Answer.

I will so do, by the help of the Lord.

The Bishop.

Will you be ready, with all faithfull diligence, to banish and drive away all erroneous, and strange doctrines,

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trinam alienam, priuatisque admonitionibus, & adhortationibus, tam ad ægrotos, quàm ad sanos, vbicunque illis opus fuerit, & occasio dabitur?

Parati sumus, Domino nos adiuuante.

Tempus omne, quod vobis . . . superfuerit, id omne precibus, & lectione D. scripturarum, ijsque studijs, quæ cognitionem scripturarum, & docendi facultatem adiuuant & ornant, reiectis à vobis cunctis mundi & carnis studijs . . . impendetis?

Impendemus, iuuante nos Domino.

Summa etiam cura, vestram & vestrorum domesticorum vitam et mores studebitis doctrinæ Christi conformare; atque tum vos ipsos, tum etiam domesticos vestros, quantum Dominus vobis dederit, salutaria præbere gregis Domini exemplaria?

Studebimus, iuuante nos Domino.

Atque communionem Christi, cum omnibus membris eius: præcipue verò cum omnibus nostræ Ecclesiæ, plebe et ministris, constanter, et summo studio coletis?

Colemus, adiuuante nos Domino.

Præfectosque nostræ Ecclesiæ, et quibus cura vestri, et gubernatio est, eritque commissa, reuerenter obseruabitis, sanctisque eorum monitis, promptis animis obsequemini, et iudicio eorum vos permittetis?

Hoc studebimus, iuuante nos Domino.

Hic ergo, ipse Deus et seruator noster, qui istam vobis ad hæc omnia dedit voluntatem, det etiam ad eam

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contrarie to Goddes worde, and to vse both publique and priuate moniciōs and exhortacions, aswell to the sycke as to the whole, within your cures, as nede shal require and occasion bee geuen?

Answere.

I will, the Lorde beyng my helper.

The Bishop.

Wyll you bee diligent in praiers and in readyng of the holy scriptures and in suche studies as helpe to the knowlege of thesame, laiyng asyde the study of the worlde and the fleshe?

Answere.

I will endeuoure my selfe so to do, the Lorde beyng my helper.

The Bishop.

Wyll you be diligent to frame and fashion youre awne selues and youre families accordyng to the doctrine of Christ, & to make both your selues and theim (asmuche as in you lyeth) wholsome exemples and spectacles to the flock of Christ?

Answere.

I wyll so applie myselfe , the Lorde beyng my helper.

The Bishop.

Wyll you mainteyne and set forwardes (asmuche as lyeth in you) quietnes, peace, and loue amonges all Christen people, and specially amonges theim that are or shalbe committed to youre charge?

Answere.

I wil so do, the Lord being my helper.

The Bishop.

Wyll you reuerently obeie youre ordinary and other chiefe ministers, vnto whome the gonernement and charge is cōmitted ouer you, folowyng with a glad mynde and will their godly admonicion , and submyttyng youre selues to their godly iudgementes?

Answere.

I wil so do, the Lord beyng my helper.

Then shall the Bishop saie.

Almightie God who hath geuen you this wil to do al these thynges, graunt also vnto you strength &

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contrarye to gods worde, and to vse both publyke and priuate monycyons and exhortacyons, aswell to the sicke as to the whole, within youre cures, as nede shall require and occasion be geuen?

Aunswere.

I wyll, the Lorde beyng my helper.

The Bisshoppe.

WIl you be diligent in praiers, and in reading of the holy scriptures, and in such studies as help to the knowledge of thesame, laying aside the study of the world and the fleshe?

Aunswere.

I wyll endeuour my self so to doe, the Lord beyng my helper.

The Bisshoppe.

WIl you be diligent to frame and fashion youre own selues, and your families, according to the doctrine of Christe, and to make bothe youre selues and them (asmuche as in you lieth) wholsome examples and spectacles to the flocke of Chryst?

Aunswere.

I wyll so apply my selfe , the lorde beyng my helper.

The Bisshoppe.

WIl you maintein and set forwardes (asmuch as lieth in you) quietnes, peace, and loue emonges al christian people, and specially emong them that are, or shalbe committed to your charge?

Aunswere.

I will so do, the Lorde being my helper.

The Bisshoppe.

WIll you reuerentlye obeye your Ordinarie, and other chiefe ministers, vnto whom the gouernement and charge is commytted ouer you, folowing with a glad mynde and will, their godly admonicion , and submyttyng youre selues to theyr godlye iudgementes?

Aunswere.

I wyll so doe, the Lorde beyng my helper.

Then shal the Bishoppe saye,

ALmightie god who hath geuen you this wyl to doe al these thynges, graunt also vnto you strength and

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contrary to Gods word; and to vse both publick and private monitions, and exhortations as well to the sick as to the whole within your Cures, as need shall require, and occasion shall be given?

Answer.

I will, the Lord being my helper.

The Bishop.

Will you be diligent in prayers, and in reading of the holy Scriptures, and in such studies as help to the knowledge of the same laying aside the studie of the world and the flesh?

Answer.

I will endeavor my selfe so to do, the Lord being my helper.

The Bishop.

Will you be diligent to frame and fashion your own selves, and your families, according to the doctrine of Christ; and to make both your selves, and them, as much as in you lieth, wholesom examples and Patterns to the flock of Christ?

Answer.

I will apply my selfe thereto, the Lord being my helper.

The Bishop.

Will you maintain, and set forwards, as much as lieth in you, quietness, peace, and love, among [1] all christian people; and specially among them that are or shall be committed to your charge?

Answer.

I will so do, the Lord being my helper.

The Bishop.

Will you reverently obey your Ordinary, and other chief Ministers, vnto whom is committed the charge and government over you; following with a glad mind and will, their godly admonitions[1], and submitting your selves to their Godly iudgements?

Answer.

I will so do, the Lord being my helper.

Then shall the Bishop, standing vp, say.

Almighty God, who hath given you this will to do all these things; Grant also vnto you strength and

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facultatem, opusq́ue suum, quod in vobis cœpit, ipse perficiat in diem suum [Phil. i 6], cùm redibit iudicaturus viuos et mortuos [2 Tim. iv 1].

power to performe thesame, that he maie accomplishe his woorke whiche he hathe begon in you, vntill the tyme he shall come at the latter daie to iudge the quicke and the dead.

S Sequitur prefatio sacerdotum cum nota stando.

Oremus delectissimi deum patrem omnipotentem vt super hos famulos suos quos ad presbyterii munus elegit celestia dona multiplicet et quod eius dignatione suscipiunt ipsius consequantur auxilio.

Bu Post haec iubetur ecclesia eadem orare ordinandis in silentio,

hisq́ue precibus datur iustum spacium,

See p. 968

℄ After this the congregacion shalbe desired secretly in their praiers to make hũble supplicacions to God for theforesaied thynges, for the whiche praiers there shal bee a certeine space kept in silence.

[P. 974]

Wren 'If there be a more elegant translation of Veni Creator it would here be put in instead of the old . . . I hear that at the King's Coronation there was another.' See *The manner of the coronation of King Charles the First* (ed. H. B. S.) p. 57: Cosin *A collection of private devotions* (*Works*, A. C. L.) iv p. 175

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power to performe thesame, that he may accomplishe his worke which he hath begon in you, vntil the tyme he shal come at the latter day, to iudge the quicke and the dead.

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power to perform the same; that he may accomplish his work which he hath begun in you,

through Jesus Christ our Lord; Amen.

¶ After this, the congregaciõ shalbe desired, secretly in their praiers, to make humble supplicacions to God for the foresaied thinges: for the whiche praiers, there shalbe a certaine space kept in silence.

[P. 975]

After this the Congregation shall be desired secretly in their prayers to make their humble Supplications to God for all these things: For the which prayers there shall be silence kept for a space.

After which shall be sung or said by the Bishop (the persons to be ordeined Priests all kneeling) Veni, Creator Spiritus; the Bishop beginning, and the Priests and others that are present, answering by verses, as followeth.

[78]Come, Holy Ghost, our souls inspire,
And lighten with Celestial fire.
Thou the anointing Spirit art,
Who dost thy seven-fold guifts impart.
Thy blessed vnction from above,
Is comfort, life, and fire of love.
Enable with perpetuall light,
The dulness of our blinded sight.
Anoint and chear our soiled face
With the abundance of thy grace.
Keep farr our foes: Give peace at home.
Where thou art guide, no ill can come.
Teach vs to know the Father, Son,
And Thee, of Both, to be but one.
That through the Ages all along.
This may be our endless song:
Prayse to thy eternall Merit,
Father, Son, and holy Sperit.*

Or this.

Come Holy Ghost, Eternall God, proceeding from above,
Both from the Father, and the Son, the God of peace and love.
Visit our minds, into our hearts thy heavenly grace inspire,
That truth and Godliness we may pursue with full desire.

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Thou art the very Comforter, in griefe and all distress,
The heavenly gift of God most high; No tongue can it express.
The fountain and the living Spring of ioy Celestial:
The fire so bright, the love so sweet, the Vnction spirituall.
Thou in thy gifts art manifold; by them Christs church doth stand
In faithfull hearts thou writ'st thy law, the finger of Gods hand.
According to thy promise Lord, thou givest speech with grace;
That through thy help Gods praises may resound in every place.
O Holy Ghost, into our minds send down thy heavenly light;
Kindle our hearts with fervent Zeale to serve God day and night.
Our weakness strengthen and confirm (for Lord, thou know'st vs frail.)
That neither devil, world, nor flesh against vs may prevail.
Put back our enemy far from vs, and help vs to obtein
Peace in our hearts with God and man, (the best, the truest gain.)
And grant that thou being O Lord, our leader, and our guide,
We may escape the snares of sin, and never from thee slide.
Such measures of thy powerfull grace, grant, Lord, to vs we pray.
That thou maist be our Comforter at the last dreadfull day.
Of strife, and of dissension, dissolve, O Lord the bands,
And knit the knots of peace and love throughout all Christian lands.
Grant vs the grace that we may know the Father of all might,
That we of his beloved son may gain the blisfull sight.
And that we may with perfect faith ever acknowledge thee,
The Spirit of Father, and of Son, one God in persons three.
To God the Father laud, and praise, and to his blessed Son,
And to the holy Spirit of grace, Co-equall three in one.
And pray we that our only Lord would please his spirit to send,
On all, that shall profess his Name from hence to the worlds end Amen.

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Bu quo finito subijcit primarius ordinator.

Dominus vobiscum.

Oremus.

Deus omnipotens, pater Domini nostri Iesu CHRISTI, gratias agimus tuæ diuinæ Maiestati, et immensæ in nos charitati ac benignitati, per hunc ipsum filium tuum, Dominum et redemptorem nostrum, quòd eum donasti nobis et redemptorem, et doctorem ad vitam beatam et sempiternam. Et voluisti, vt, postquam nostram morte sua redemptionem perfecisset, et ad dexteram tuam in cœlis consedisset . . . mitteret . . . Apostolos, Prophetas, Euangelistas, Doctores et Pastores, quorum ministerio dispersos in mundo filios tuos ipse ad te colligeret, eosque . . . tibi ad perpetuam laudem nominis sancti tui, regigneret et renouaret. . . . Pro his itaque tantis tam ineffabilibus æternæ bonitatis tuæ beneficijis, tùm etiam pro eo, quòd præsentes famulos tuos, ad idem salutis humanæ ministerium vocare . . . es dignatus, quantas possumus agimus gratias, teq́ue laudamus et adoramus. Atque per eundem filium tuum supplices te rogamus. . . . Da . . . nobis omnibus hic & vbique nomen tuum inuocantibus, gratos nos tibi semper præstare, pro his & omnibus alijs beneficijs eius: sicq́ue quotidie in cognitione & fide tui, & filij tui proficere per spiritum sanctum tuum, vt per hos tuos ministros, & eos, quibus nos dare ministros voluisti, nosq́ue omnes, nomen sanctum tuum semper amplius glorificetur, & beatum regnum filij tui latius propagetur. . . . Per eundem filium tuum Dominum nostrum Iesum Christum, qui tecum viuit & regnat in vnitate eiusdem spiritus sancti, per omnia secula seculorum. Amen.

Post hanc precem, primarius ordinator cum presbyteris præsentibus inponit ijs, qui ordinantur in genua sua procumbentibus, manus.

S Benedicente eos episcopo postea et manum

That done, the Bishop shall praie in this wyse

THE Lorde be with you.

Answere.

And with thy spirit.

℄ Let vs praie.

ALmightie god and heauenly father, whiche of thy infinite loue & goodnes towardes vs, hast geuē to vs thy only and most dere beloued sonne Iesus Christ to bee our redemer and auctour of euerlastyng lyfe: who after he had made perfecte oure redempcion by his deathe, and was ascended into heauen, sent abrode into the world his Apostles, Prophetes, Euangelistes, Doctours and Pastors, by whose laboure and ministery he gathered together a greate flocke in all the partes of the world, to set forth the eternal praise of thy holy name. For these so greate benefites of thy eternall goodnes, and for that thou hast vouchesaufed to call these thy seruaūtes here present to thesame office and ministery of the saluation of mankynde, we rendre vnto the moste hartie thankes, we worship and praise the, and we humbly beseche the by thesame thy sonne, to graunte vnto all vs whiche either here or els where cal vpon thy name, that we maie shew oure selues thankefull to the for these and all other thy benefites, and that we maie daily encrease and go forwardes in the knowlege and fayth of the, and thy sonne, by the holy spirite. So that aswell by these thy ministers, as by theim to whom thei shalbe appoincted ministers thy holy name maie bee alwaies glorified, and thy blessed kingdome enlarged: thorough thesame thy sonne our Lorde Iesus Christe, whiche liueth and reigneth with the in the vnitie of thesame holy Spirite worlde withoute ende. Amen.

℄ When this praier is doone, the Bishop with the Priestes presente shall laye their handes seuerally vpon the heade of euery one that receaueth orders

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℄ That doen, the Bisshoppe shall praye in this wyse

℄ Let vs praye.

ALmightie god and heauenly father, which of thy infinite loue and goodnes towardes vs, hast geuen to vs thy onely and moste deare beloued sonne Iesus Christe, to be our redemer and aucthour of euerlasting life: who after he had made perfecte our redempcion by hys death, and was ascended into heauen, sent abrode into the worlde hys Apostles, Prophetes, Euangelistes, Doctours & Pastours, by whose labour and ministerie, he gathered together a greate flocke in al the partes of the worlde, to set furth the eternal praise of thy holy name. For these so greate benefites of thy eternal goodnes, and for that thou hast vouchsafed to cal these thy seruauntes here present, to the same office and ministerie of the saluacion of mankynde: we render vnto thee moste hartie thankes, we worship and praise thee, & we humbly beseche thee by thesame thy sonne, to graunt vnto al vs which either here, or els where cal vpon thy name, that we maye shewe oure seluesthankefull to thee, for these and all other thy benefites, & that we maye daily encrease and goe forwardes, in the knowledge and faith of thee, and thy sonne, by the holy spirite. So that aswell by these thy ministers, as by them to whom thei shalbe appointed ministers, thy holy name may be alwaies glorified, and thy blessed kyngdom enlarged, throughe thesame thy sonne, our Lorde Iesus Christe: which liueth and reigneth with thee, in the vnitie of thesame holy spirite, world without ende. Amen.

¶ When this praier is done, the Bisshoppe with the priestes present, shal lay theyr handes seuerally vpon the head of euery one that receiueth orders

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That don the Bishop shall pray in this wise, and say

Let vs pray.

Almighty God, and heavenly Father, who of thine[1] infinite love and goodnes towards vs, hast given to vs thy only, and most dearly beloved sonn Jesus Christ, to be our Redeemer and the author of everlasting life; who after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists Doctours, and Pastours, by whose labour and ministrie he gathered together a great flock in all the parts of the world, to set forth the eternall prayse of thy holy Name: For these so great benefits of thy eternall goodness; and for that thou hast vouchsafed to call these thy Servants here present, to the same Office and ministrie appointed for the Salvation of mankind, wee render vnto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee by the same thy blessed son, to grant vnto all, which either here, or elsewhere call vpon thy holy Name, that we may continue to shew our selves thankfull vnto thee for these, and all other thy benefits; and that we may daily increase and go forwards in the knowledge and faith of thee, and thy Son, by the Holy Spirit. So that as well by these thy ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may be for ever glorified, and thy blessed Kingdom enlarged, through the same thy son Jesus Christ our Lord; who liveth and raigneth with thee, in the vnitie of the same holy Spirit, world without end. Amen.

When this prayer is done, the Bishop, with the Priests present, shall lay their hands severally vpon the head of every one that receiveth the Order of Priesthood;

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super capita eorum tenente . . et omnes presbyteri qui presentes sunt manus suas super capita eorum leuatas teneant. . . . Antequam dicatur postcommunio ponat episcopus manus suas super capita singulorum dicens.

Accipe spiritum sanctum:

quorum remiseris peccata remittuntur eis: et quorum retinueris retenta sunt.

℣ Accipiat patenam cum oblatis et calicem cum vino et det singulis . . ita dicens sine nota et eos circumeundo.

Accipe potestatem offerre sacrificium deo missamque celebrare tam pro viuis quam pro defunctis. In nomine domini iesu christi. . .

Tunc vertat episcopus et dicat offertorium.

Bu His finitis canit ecclesia, Symbolum fidei, & proceditur ad communionem, quam ordinati vnà sumunt: qui etiam dum communionem sumpserint, in eo loco manent, vbi impositæ eis manus sunt.

Communione peracta, tota illa sacra actio, cum congruente oratione & benedictione finitur.

Ps. cxxxii 9

See p. 712

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The receauors humbly kneelyng vpon their knees, and the Bishop saiyng:

REceaue the holy Ghoste,

whose sinnes thou doest forgeue, they are forgeuen: And whose sinnes thou doeste reteine, thei are reteyned, and bee thou a faithfull dispensor of the word of God, and of his holy sacramentes. In the name of the father, and of the sonne, and of the holy ghost. Amen.

The Bishop shall deliuer to euery one of theim . the Bible in the one hande, and the Chalice or cup with the bread, in the other hande and saie.

TAke thou aucthoritie to Preache the worde of God, and to minister the holy Sacramētes in this Congregacion.

℄ When this is done, the Congregacion shall synge the Crede, and also thei shall go to the Communion, whiche al thei that receaue orders shall take together, and remaine in thesame place where the handes were laied vpon theim, vntill suche tyme as thei haue receaued the Communion.

The Communion beyng done, after the last Collect, and immediatly before the benediction shalbe saied this Collect.

MOste mercyfull father, wee beseche the, so to sende vpon these thy Seruauntes, thy heauenly blessyng, that thei maie be clad about with al iustice, and that thy word spokē by their mouthes maie haue such successe, that it may neuer bee spoken in vaine. Graunte also that wee maie haue grace to heare and receaue the same as thi most holy word and the meane of oure saluacion, that in all oure wordes and dedes wee may seke thy glorie and the encrease of thy kyngdome, thoroughe Iesus Christe oure Lorde. Amen.

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The receiuers humbly knelyng vpon their knees, and the Bisshop saying.

REceiue the holy goste,

whose synnes thou doest forgeue, they are forgeuen: and whose sinnes thou doest retaine, thei are retained: and be thou a faithful dispensor of the word of god, and of his holy Sacramentes. In the name of the father, and of the sonne, and of the holy gost. Amē.

¶ The Bisshop shall deliuer to euery one of them , the Bible in *his* hande,
saying.

TAke thou aucthoritie to preache the word of god, and to minister the holy Sacramentes in thys congregacion, *where thou shalt be so appointed*

¶ When thys is doen, the Congregacyon shall syng the Crede, and also they shal goe to the Communion which al they that receiue orders shal take together, and remaine in the same place where the handes were layd vpon thē, vntyl suche time as thei haue receiued the Communion.

¶ The Communion beyng doen, after the last Collecte, and immediatly before the benediccion, shalbe sayed thys Collecte.

MOst mercifull father, we beseche thee so to sende vpon these thy seruauntes thy heauenly blessyng, that they maye be cladde about with all iustice, & that thy worde spoken by theyr mouthes, may haue such successe, that it may neuer be spoken in vain. Graunt also that we may haue grace to heare, and receiue thesame as thy moste holy worde,
and the meane of oursaluacion, that in all our wordes and dedes, we may seke thy glory, and the encrease of thy kingdom, thorow Iesus Christ our lord. Amen.

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the Receivers humbly kneeling vpon their knees, and the Bishop saying.

Receive the Holy Ghost, **for the Office, and work of a Priest, in the Church of God, now committed vnto thee by the imposition of our hands.** Whose sins thou dost forgive, they are forgiven; And whose sins thou dost retain, they are retained. And be thou a faithfull dispenser of the word of God, and of his Holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen

Then the Bishop shall deliver to every one of them **kneeling**, the Bible into *his* hand
; saying.

Take thou Authority to preach the word of God, and to minister the holy Sacraments in the Congregation *where thou shalt be* **lawfully** *appointed* **thereunto.**

When this is don the **Nicene** Creed shall **be sung, or said,** and **the Bishop** shall **after that,** go **on in the Service of** the Communion, which all they that receive Orders shall take together, and remain in the same place where hands were laid vpon them, vntil such time as they **have** received the Communion

The Communion being don, after the last Collect, and immediately before the Benediction, shall be said **these** Collects.

Most mercifull Father; we beseech thee to send vpon these thy servants thy heavenly blessing; that they may be **clothed** with **righteousness,** and that thy word spoken by their mouths, may have such success, that it may never be spoken in vain. Grant also that we may have grace to hear, and receive **what they shall deliver out of** thy most holy word, **or agreeable to the same, as** the means[5] of our salvation; that in all our words and deeds, we may seek thy glory, and the increase of thy kingdom, through Jesus Christ our Lord. Amen.

Prevent vs, O Lord, in all our doings, with thy most gracious favour, and further vs with thy continuall help: That in all our works

See p. 710

¶ If the orders of Deacon and Priesthod bee geuen bothe vpon one daie, then shall the Psalme for the Introite and other thynges at the holy Communion bee vsed as thei are appointed at the ordering of Priestes. Sauyng that for the Epistle, the hole .iii. Chapter of the first to Timothe shalbe read, as it is set out before in the ordre of priestes, And immediatly after the Epistle, the Deacons shalbe ordered. And it shall suffice the Letanie to be saied once

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¶ *And* if the Orders of Deacon and Priesthod, be geuen both vpon one day, then shal *al* thinges at the holy Communion, be vsed as they are appointed at the orderyng of Priestes. Sauing that for the Epistle, the whole thirde Chapiter of the first to Timothe shalbe read as it is sette out before in the order of Priestes. And immediatly after the Epistle, the Deacons shalbe ordered. And it shall suffice, the Litany to be sayed once.

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begun continued and ended in thee, we may glorifie thy holy Name, and finally, by thy mercy obtein everlasting life through Jesus Christ our Lord. Amen.

The peace of God which passeth all vnderstanding, keep your hearts and minds in the knowledge and love of God, and of his son Iesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you and remaine with you alwaies. Amen

And if on **the same** day the Order of Deacons be given **to some**, and **the Order of** Priesthood **to others; The Deacons shall be first presented, and then the Priests:** and it shall suffice **that** the Letanie be once said **for both. The Collects shall both be vsed; first that for Deacons, then that for Priests.** The Epistle **shall be Eph: 4: 7: 13:** as before in **this office:** Jmmediatly after **which, they that are to be made** Deacons shall **take the Oath of Supremacy,** be **examined, and** ordeined, **as is above prescribed. Then one of them having read the Gospel (which shall be either out of S. Matth. 9. 36—38. as before in this office. or else S Luke 12: 35—38. as before in the form for the ordering of Deacons) They that are to be made Priests shall likewise take the Oathe of supremacy, be examined and ordeined as is in this Office before appointed.**

SOURCES

℣ Incipit consecratio electi in episcopum

que

est agenda die dominica et non in alia festiuitate antequam missa celebratur. . .

℣ Cantor incipiat officium misse de die.

O Almighty God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock: make, we beseech thee, all Bishops and Pastours

diligently to preach thy holy word,

and the people obediently to follow the same, that they may receive the Crown of everlasting glory, through Jesus Christ our Lord [pp. 600, 601]

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THE FORME OF CONSECRATYNG OF AN ARCHEBISHOP OR BISHOP

THE Psalme for the Introite at the Communion as at the orderyng of Priestes.

℣ The Epistle.

[i Timo. iij.

THis is a true saiyng, if a manne desire the office of a Bishop, he desireth an honest worke. A Bishop therefore must be blameles, the husbande of one wife, diligent, sobre, discrete, a keper of hospitalitie, apte to teache, not geuen to ouermuche wine, no fighter, not gredy of fylthy lucre, but gentle, abhorryng fightyng, abhorryng couetousnes, one that ruleth well his awne house, one that hath children in subiecciō with all reuerence. For if a manne cannot rule his awne house, how shall he care for the Congregacion of God? he maie not be a yong skoler, least he swel & fal into the iudgement of the euil speaker. He must also haue a good report of thē whiche are without, least he fall into rebuke and snare of the euill speaker.

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THE FOURME OF CONSECRATING OF AN ARCHEBISSHOPPE, OR BISSHOPPE

¶ At the Communion.

¶ The Epistle.

THis is a true saying, if a man desire the office of a Bisshoppe, he desireth an honest woorke. A Bisshoppe therefore muste beeblamelesse, the husbande of one wyfe, dilygent, sober, discrete, a keper of hospitalitie, apte to teache, not geuen to ouermuche wine, no fyghter, not gredy of filthy lucre, but gentle, abhorring fightynge, abhorrynge couetousnesse, one that ruleth wel his own house, one that hath children in subiecion with al reuerence. For if a mā cannot rule his own house, howe shal he care for the congregacion of god? He may not be a yong scholer, lest he swel and fal into the iudgemente of the euil speaker. He must also haue a good report of them whiche are without, leste he fall into rebuke and snare of the euil speaker.

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THE FORME OF ORDEINING OR CONSECRATING OF AN ARCH-BISHOP OR BISHOP WHICH IS ALWAIES TO BE PERFORMED VPON SOME SUNDAY, OR HOLY-DAY.

When all things are duly prepared in the Church, and set in order; after Morning Prayer is ended, the Arch Bishop, (or some other Bishop appointed,) shall begin the Communion-service; in which this shall be

The Collect.

Almighty God, who by thy Son Iesus Christ didst give to thy holy Apostles, many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastours of thy Church, that they may diligently preach thy word, and duly administer the godly discipline thereof; and grant to the people, that they may obediently follow the same, that all may receive the crown of everlasting glory through Jesus Christ our Lord. Amen.

And another Bishop shall read.

The Epistle.

[1. Tim. 3. 1.

This is a true saying: Jf a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, Not given to wine, no Striker, not greedy of filthy lucre, but patient, not a brawler, not covetuous, One, that ruleth well his own house, having his children in subjection, with all gravity: (For, if a man know not how to rule his own house, how shall he take care of the church of God?) Not a Novice, lest being lifted vp with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them, which are without, lest he fall into reproach, and the snare of the devil.

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See p. 968

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Or this for the Epistle.

[Act. 20. 17.

From Miletus, Paul sent to Ephesus, and called the Elders of the Church. And, when they were come to him, he said vnto them; Ye know from the first day, that I came into Asia, after what manner J have been with you, at all seasons, Serving the Lord with all humility of mind, and with many tears, and temptations which befell me by the lying in wait of the Jews: And how J kept back nothing, that was profitable vnto you, but have shewed you, and have taught you publickly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now behold, J goe bound in the spirit vnto Jerusalem, not knowing the things, that shall befall me there; Save that the holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. But none of these things move me. neither count J my life dear vnto my selfe, so that I might finish my course with ioy, and the ministery, which J haue received of the Lord Jesus to testifie the Gospel of the grace of God. And now behold J know that ye all, among whom J have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that J am pure from the blood of all men. For J have not shunned to declare vnto you all the councel of God. Take heed therefore vnto yourselves, and to all the flock, over the which the holy Ghost hath made you Overseers, to feed the church of God, which he hath purchased with his own blood. For J know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also, of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that by the space of three years, J ceased not to warn every one night, and day, with tears. And now brethren, I commend you to God, and to the word of his grace, which is able to build you vp, and to give you an

Bu vel ex vltimo Ioannis, ab eo loco, Cum ergo prandisset, dicit Simoni Petro. vsque. Et cum hoc dixisset.

¶ The Gospell.

IEsus saied to Simon Peter, Simõ Iohanna louest thou me more then these? he said vnto him, yea lord thou knowest that I loue the: he saied vnto him, fede my lambes. He said vnto him againe the second time: Simon Iohanna, louest thou me? he saied vnto him, yea Lorde, thou knowest that I loue the: he said vnto him, fede my sheepe. He saied vnto him the third tyme, Simon Iohanna, louest thou me? Peter was sory because he saied vnto him the third time, louest thou me, and he saied vnto him: Lorde, thou knowest al thinges, thou knowest that I loue the. Iesus saied vnto him, fede my sheepe.

Or elles out of the .x Chapter of Ihon as before in the ordre of Priestes.

See pp. 972 sq.

See p. 974

[See p. 974]

See p. 972

[See p. 972]

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The Gospell.

[Iohn. iiii.

IEsus saied to Symon Peter, Symon Iohanna, loueste thou me more then these? He said vnto him, yea lorde, thou knowest that I loue thee: he said vnto him, fede my lambes. He said to him againe the seconde time: Simon Iohanna, louest thou me? He saied vnto him, yea lorde, thou knowest that I loue thee: he saied vnto him, feede my shepe. He said vnto him the thirde time: Simō Iohanna, louest thou me? Peter was sory, because he said vnto hym the third time, louest thou me, and he said vnto him: lord thou knowest al thinges, thou knowest that I loue thee. Iesus said vnto hym, fede my shepe.

℣ Or els out of the tenth Chapiter of Iohn, as before in thorder of Priestes.

[See p. 975]

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inheritance among all them which are sanctified. J have coveted no mans silver, or gold, or apparell. Yea, you your selves know, that these hands have ministred vnto my necessities and to them that were with me. J have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, Jt is more blessed to give, then to receive.

Then another Bishop shall read

The Gospel.

[S. Iohn. 21. 15.

Iesus said to Simon Peter; Simon, Son of Ionas, lovest thou me more then these? He saith vnto him, Yea, Lord; thou knowest that I love thee. He saith vnto him, Feed my Lambs. He saith to him again the second time, Simon, Son of Jonas, lovest thou me? He saieth vnto him, Yea, Lord; thou knowest that J love thee, He saith vnto him, Feed my sheep. He said vnto him the third time, Simon, Son of Jonas, Lovest thou me? Peter was grieved, because he said vnto him the third time, Lovest thou me? and he said vnto him; Lord thou knowest all things thou knowest that I love thee. Iesus saith vnto him, Feed my sheep

Or else this.

[S. John. 20. 19.

The same day at Evening, being the first day of the week, when the doors were shut, where the disciples were assembled, for fear of the Iewes, came Iesus, and stood in the midst, and saith vnto them, Peace be vnto you; And when he had so said, he shewed vnto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Iesus to them again, Peace be vnto you. As my Father hath sent me, even so send J you; And when he had said this, he breathed on them, and saith vnto them, Receive ye the holy Ghost. Whose soever sins ye remitt, they are remitted vnto them; and whose soever sins ye retain, they are retained.

Or this.

[S. Matth. 28. 18

Iesus came, and spake vnto

[See p. 973]

℟ Ipse vero electus sacerdotalibus vestibus induatur preter casulam et pro casula induatur capa et sic duo comprouinciales episcopi deducant eum per manus coram metropolitano examinandum, ipso metropolitano sedente in loco examinationis, dorso verso ad maius altare . . .

Hic legat professionem . . .

In dei nomine. Amen. Ego .N. talis ecclesie electus et a te venerande patre nomine .N. cantuariensis archiepiscope totius Anglie primas consecrandus antistes, tibi et sancte cantuariensi ecclesie metropolitice tuisque successoribus in dicta ecclesia cantuariensi canonice substituendis debitam et canonicam obedientiam reuerentiam et subiectionem me per omnia exhibiturum profiteor et promitto . . . sic me deus adiuuet et sancta dei euangelia . . .

Deinde deposita mitra conuertet se archiepiscopus ad circumstantes et dicat hanc exhortationem.

[S. Luke vi 12]

℟ After the Gospell and Credo ended, first the elected Bishop hauing vpon him a surples and a Cope, shalbe presented by two Bishops (being also in surplesses and copes, and hauyng their pastorall staues in their handes) vnto the Archebishop of that Prouince, or to some other Bishop appoincted by hys commission:

the Bishopes that present , saiyng:

Moste reuerend father in God, we present vnto you thys godly and well learned man to be consecrated Bishop.

℟ And then the kinges mādate to the Archebishop for the consecraciō, shalbe read. And the othe touchynge the knowlegyng of the kinges supremacy, shalbe ministred to the persone elected, as it is set out in the ordre of Deacons. And then shalbe ministred also the Othe of due obedience vnto the Archebishop as foloweth.

℟ THE OTHE OF DVE OBEDIence to the Archebishop.

IN the name of GOD, Amen. I. N. chosen Bishoppe of the Churche and see of .N. doo professe and promes all due reuerence and obediēce to the Archebishop and to the Metropoliticall churche of .N. and to their successors, so helpe me God, and his holy Gospell.

Then the Archebishop shal moue the congregacion present to praie, saiyng thus to theim.

BRethren, it is written in the Gospel of sainct Luke, that our sauior Christ continued the whole night in praier or euer that he did chose &

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¶ After the gospel and Credo ended, firste the elected Bisshoppe shall bee presented by two Bisshoppes,

vnto the Archebisshoppe of that Prouince, or to some other Bysshoppe appoynted by his commission:

The Bisshoppes that present hym, saying.

Most reuerend father in god, we presente vnto you this godly and wel learned man, to be consecrated Bisshoppe.

¶ Then shal the Archebisshoppe *demaunde* the Kynges mandate, for the consecracion, *and cause it to* be read. And the othe touching the knowledge of the kinges supremacie, shalbe ministred to the person elected, as it is set oute in the Order of Deacons. And then shalbe ministred also, the othe of due obedience vnto the Archebisshoppe, as foloweth.

THE OTHE OF DUE OBEDIENCE TO THE ARCHEBISSHOPPE.

IN the name of God, Amen. I N. chosen Bisshoppe of the Churche and sie of .N. doe professe and promesse, al due reuerence and obedience to the Archebisshoppe, and to the Metropoliticall churche of .N. and to their successours: so helpe me God, *throughe Iesus Christe.*

¶ *This othe shal not be made at the consecracion of an Archebisshoppe.*

¶ Then the Archebisshoppe shal moue the congregacion present to praye: saying thus to them.

BRethren, it is written in the gospel of saincte Luke, that oure sauioure Christe continued the whole night in praier, or euer that he did chose and

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them, saying, All power is given vnto me in heaven, and earth. Go ye therefore, and teach all Nations, baptising them, in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And loe, I am with you alway, even vnto the end of the world

After the Gospel, and the **Nicene** Creed, **and the Sermon are** ended, the elected Bishop **(vested with his** [8]**Rotchet)** shall be presented by two Bishops

vnto the Arch-Bishop of that Province (or to some other Bishop appointed by **lawfull** Commission) [8]**the Arch-Bishop sitting in his chair near** [8]**the holy Table*, and** the Bishops that present him, saying,

Most reverend Father in God, we present vnto you this godly, and well learned man, to be **ordeyned, and** consecrated Bishop.

Then shall the ArchBishop *demand* the Kings Mandate for the consecration, *and cause it to* be read. And the oath touching the **acknowledgement** of the Kings supremacy shall be ministred to the persons[5] elected, as it is set **down before** in the **forme for** y[e] ordering of Deacons. And then shall **also** be ministred **vnto them** the Oath of due obedience to the ArchBishop as followeth.

THE OATH OF DUE OBEDIENCE TO THE ARCHBISHOP.

In the Name of God. Amen. I, N. chosen Bishop of the church and See of N. do profess and promise all due reverence and obedience to the ArchBishop, and to the Metropoliticall church of N. and to their Successors. So help me God, *through Jesus Christ.*

This Oath shall not be made at the consecration of an ArchBishop.

Then the ArchBishop shall move the congration present to pray; saying thus to them.

Brethren, it is written in the Gospel of S. Luke, That our Saviour Christ continued the whole night in prayer, **before** he did choose, and

SOURCES

[Acts xiii 3]

Oremus dilectissimi nobis vt huic viro ad vtilitatem ecclesie provehendo benignitas omnipotentis dei gratie sue tribuat largitatem. Per dominum. (*Gel.* i 99)

[Acts xiii 2]

Et statim a duobus episcopis incipiatur Kyrie eleison cum litania . . . et cum ventum fuerit ad versum qui pro domino episcopo cantatur surgat consecrator et dicat conuersus ad electum sic.

Vt hunc electum bene ✠ dicere digneris. Resp. Te rogamus. Vt hunc electum bene ✠ dicere et sancti ✠ ficare digneris. Resp. Te rogamus. Vt hunc electum bene ✠ dicere sancti ✠ ficare et conse ✠ crare digneris.

Resp.

Te rogamus.

℣ Ipso metropolitano sedente in loco examinationis dorso verso ad maius altare . . . Tunc dicat metropolitanus.

Antiqua sanctorum patrum institutio docet et precipit vt is qui ad ordinem episcopatus eligitur antea diligentissime examinetur cum omni caritate de fide sancte trinitatis et interrogetur de

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send foorth his .xii. Apostles. It is written also in the Actes of the Apostles, that the disciples whiche were at Antioche did fast and praie or euer thei laid handes vpon or sent forth, Paul and Barnabas : Let vs therefore folowyng the example of oure sauior Christ and his Apostles, first fall to praier or that we admit and sende forth thys person presented vnto vs, to the worke wherunto we trust the holighost hath called him.

℄ And then shalbe said the Letany as afore in the ordre of Deacons.

And after this place : that it maie please the to illuminate all Bishops &c he shal saie.

That it may please the to blesse thys oure brother elected, and to sende thy grace vpon him, that he maie duely execute thoffice whereunto he is called, to the edifiyng of thy churche, and to the honor, praise and glorie of thy name.

Answere.

We beseche the to heare vs good lorde

Concludyng the Letany in the ende with this praier

ALmightie God geuer of all good thinges, whiche by thy holy spirite hast appoincted diuerse orders of Ministers in thy Churche : mercifully beholde thys thy seruaunt nowe called to the worke and ministery of a Bishop, and replenish him so with the truthe of thi doctrine and innocēcie of life, that both by worde and dede he maie faithfully serue the in thys office, to the glorie of thy name and profite of thy Congregacion : thorough the merites of oure sauiour Iesu Christe, who lyueth and reigneth with the and the holy ghost, worlde without ende. Amen.

Then the Archebishop sittyng in a chaire, shall saie this to hym that is to bee consecrated.

BRother, forasmuche as holy Scripture and the olde Canons commaūdeth that we shuld not be hasty in laiyng on hands and admitting of any persone to the gouern-

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sende furth his .xii. Apostles. It is written also in the Actes of the Apostles, that the disciples whiche were at Antioche did fast and pray, or euer they layed handes vpon, or sent furth Paul and Barnabas

Let vs therefore, folowyng the example of oure sauioure Christ and his Apostles, first fal to prayer, or that we admit and send furth thys person presented vnto vs, to the worke wherunto we truste the holy goste hath called hym.

℄ And then shalbe saied the Letany, as afore in the order of Deacons.

And after this place: That it may please the to illuminate al Bisshoppes. &c. he shal saye.

THat it maye please thee to blesse this our brother elected, and to sende thy grace vpon him, that he may duely execute the office wherunto he is called, to the edifying of thy Churche, and to the honour, prayse and glory of thy name.

Aunswere.

We beseche thee to heare vs good Lorde.

℄ Concluding the Letanye in thende, with this prayer

ALmightie God, geuer of all good thynges, which by thy holy spirite hast appointed diuerse orders of ministers in thy Church: mercifully beholde this thy seruaunt, now called to the worke and ministerie of a Bisshoppe, and replenishe him so with the trueth of thy doctryne, and innocencie of life, that both by worde and dede, he may faithfully serue thee in this office, to the glorye of thy name, and profite of thy congregacion: Throughe the merites of our sauioure Iesu Christe, who lyueth and reigneth with thee and the holy gost, worlde without ende. Amen.

℄ Then the Archebisshoppe sittyng in a chaire, shall saye this to hym that is to be consecrated.

BRother, forasmuche as holy scripture and the olde Canons commaundeth, that we should not be hastie in layi.g on handes, and admyttynge of any person to the gouerne-

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send forth his twelve Apostles. It is written also in the Acts of the Apostles, That the disciples who were at Antioch, did fast and pray before they laid hands on Paul and Barnabas, and sent them forth. Let vs therefore following the example of our Saviour Christ and his Apostles, first fall to prayer, before we admitt and send forth this person presented vnto vs, to the work, whereunto we trust the Holy Ghost hath called him.

And then shall be said the Letanie as before in the form of ordering Deacons: save only, that after this place, That it may please thee to illuminate all Bishops &c, the proper Suffrage there following, shall be omitted, and this inserted instead of it.

That it may please thee to bless this our brother elected and to send thy grace vpon him, that he may duly execute the office wherevnto he is called, to the edifying of thy church and to the honour praise and glory of thy Name.

Answer.

We beseech thee to hear vs good Lord.

Then shall be said this prayer following.

Almighty God, giver of all good things, who by thy holy Spirit hast appointed divers orders of Ministers in thy Church: mercifully behold this thy servant, now called to the work and ministry of a Bishop; and replenish him so with the truth of thy doctrine, and adorn him with Jnnocency of life, that both by word, and deed he may faithfully serve thee in this office to the glory of thy Name, and the edifying and well governing of thy church through the merits of our Saviour Jesus[5] Christ, who liveth and reigneth with thee, and the holy Ghost, world without end. Amen.

Then the ArchBishop sitting in his chair shall say to him that is to be consecrated.

Brother; Forasmuch as the holy Scripture, and the ancient Canons comand that we should not be hasty in layin on hands, and admitting any person to Govern-

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diuersis causis vel moribus qui huic regimini congruunt et necessaria sunt retineri secundum apostoli dictum manus cito nemini imposueris [1 Ti. v 22] : et vt etiam is qui ordinandus est antea eruditur qualiter sub hoc regimine constitutum oporteat conuersari in ecclesia dei. [1 Ti. iii 15]. . Eadem itaque auctoritate et precepto interrogamus te dilectissime frater caritate sincera . .

Bu Confiditis, vos, à Domino nostro Iesu CHRISTO . . . ad ecclesiæ suæ ministerium esse vocatos?

Credimus.

Persuasum habetis D. scripturas continere omnem doctrinam æternæ salutis,

S Vis ea que ex divinis scripturis intelligis plebem cui ordinandus es et verbis docere et exemplis?

Bu et decreuistis ex his solis, atque juxta confessionem nostræ ecclesiæ . . . desumere, quæ populum vobis commissum doceatis omnia, nec quicquam ei inferre, quod ex illis concludi & demonstrari non possit?

Ita persuasum habemus & decreuimus. . .

S si omnem prudentiam tuam quantum tua capax est natura divine scripture sensibus accommodare volueris?

[Tit. i 9]

Resp.

Ita volo . . .

Bu Estis parati . . ad arcendam à fidelibus, depellandamque omnem doctrinam alienam, priuatisque admonitionibus, & adhortationibus . . .

Parati sumus, Domino nos adiuuante.

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ment of the congregacion of Christ, which he hath purchased with no lesse price then theffusion of his awne bloud, afore that I admit you to this administracio wherunto ye are called, I wil examin you in certeine articles to thend the Congregacion present maie haue a triall and beare wytnes howe ye bee mynded to behaue your self in the churche of God.

Are you perswaded that you bee truly called to this ministracion accordynge to the will of oure Lorde Iesus Christ and thorder of this Realme?

Answere.

I am so perswaded.

Tharchebishop.

ARe you perswaded that the holy scriptures contein sufficiently all doctrine required of necessitie for eternall saluacio through the faith in Iesu Christe? And are you determined with the same holy Scriptures to instructe the people committed to your charge, and to teache or maynteine nothyng, as required of necessitie to eternall saluacion, but that you shalbe perswaded maie be concluded and proued by thesame?

Answere.

I am so perswaded and determined by Goddes grace.

The Archebishop.

WYll you then faithfully exercise your selue in thesaid holy scriptures and call vpon God by praier for the true vnderstandyng of thesame, so as ye maie bee able by theim to teacheand exhorte wyth wholsome doctrine, and to withstande and conuince the gaynesaiers?

Answere.

I will so do, by the helpe of God.

The Archebishop.

BE you ready with all faithfull diligence to banyshe, and dryue awaie all erronious and straunge doctrine contrarie to Goddes worde, and bothe priuatly and openly to cal vpon and encourage other to thesame?

Answere.

I am ready, the Lord being my helper.

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ment of the congregacion of Christe, whiche he hath purchased with no lesse price then the effusion of hys owne bloud: afore that I admit you to this administracion wherunto ye are called, I wil examine you in certaine articles, to thende the congregacion present, may haue a trial and beare witnes how ye be minded to behaue your self in the churche of god.-

-Are you perswaded that you be truely called to thys ministracion, according to the will of oure Lorde Iesus Christ, and the order of this realme?

Aunswere.

I am so perswaded.

The Archebisshoppe.

ARe you perswaded that the holy Scriptures conteine sufficiently all doctryne, requyred of necessitie for eternall saluacyon, through the faith in Iesu Christe? And are you determyned with thesame holy scriptures, to enstruct the people committed to your charge, and to teache or maintein nothyng, as required of necessitie to eternall saluacion, but that you shall bee perswaded may be concluded, and proued by thesame?

Aunswere.

I am so perswaded and determined by gods grace.

The Archebisshoppe.

WIl you then faithfully exercise your selfe in the said holy scriptures, and call vpon god by prayer, for the true vnderstanding of thesame, so as ye may be able by them to teache and exhorte with wholesome doctrine, and to withstande and conuince the gainsaiers?

Aunswere.

I wyll so doe, by the helpe of God.

The Archebisshoppe.

BE you ready with al faithful diligence, to banishe and driue away al erronious and straunge doctryne, contrarye to gods worde, and both priuately and openly to call vpon, and encourage other to the same?

Aunswere.

I am ready, the lord beyng my helper.

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ment in the church of Christ, which he hath purchased with no less price then the effusion of his own blood: before I admitt you to this Administration, I will examine you in certein Articles, to the end that the congregation present may have a tryal, and bear witness, how you be minded to behave yourself in the church of God.

Are you perswaded that you be truly called to this Ministration, according to the will of our Lord Iesus Christ, and the order of this Realme.

Answer.

I am so perswaded.

The ArchBishop.

Are you perswaded that the holy Scriptures contain sufficiently all doctrine, required of necessitie to eternall Salvation through faith in Iesus[6] Christ. And are you determined out of the same holy Scriptures to instruct the people committed to your charge: and to teach or mantein nothing as required of necessity to eternall salvation, but that which you shall be perswaded, may be concluded, and proved by the same.

Answer.

I am so perswaded, and determined by Gods grace.

The ArchBishop.

Will you then faithfully exercise your selfe in the same holy Scriptures; and call vpon God by prayer for the true vnderstanding of the same; so as ye may be able by them to teach and exhort with wholesom doctrine, and to withstand and convince the Gainsayers.

Answer.

I will so do, by the help of God.

The Arch-Bishop.

Be you readie, with all faithfull diligence, to banish and drive away all erroneous and Strange doctrine contrary to Gods word; and both privatly and openly to call vpon, and incourage others[6] to the same.

Answer.

I am ready, the Lord being my helper

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Interrogatio.

S Vis mores tuos ab omni malo temperare et quantum poteris domino adiuuante ad omne bonum commutare? . . castitatem et sobrietatem cum dei auxilio custodire et docere? . . semper esse diuinis negotiis mancipatus et a terrenis negotiis vel lucris turpibus esse alienus quantum te humana fragilitas concesserit posse? [Tit. ii 12, 7, 8]

Resp.

Volo.

Interrogatio.

Vis humilitatem et patientiam in temetipso custodire et alios similiter docere?

Resp.

Volo.

Interrogatio.

Pauperibus et peregrinis omnibusque indigentibus vis esse propter nomen domini affabilis et misericors?

Resp.

Volo.

Tunc dicat ei pontifex.

Hec omnia et cetera bona tribuat tibi dominus et custodiat te atque corroboret in omni bonitate . . . Amen.

Bu Hic ergo, ipse Deus et seruator noster, qui istam vobis ad hæc omnia dedit voluntatem, det etiam ad eam facultatem, opusque suum, quod in vobis cœpit, ipse perficiat in diem suum [Phil. i 6] . . .

S Et dicat ordinator.

Veni Creator

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The Archebishop.

Will you deny all vngodlynesse, and worldly lustes, and liue soberly, righteously, and Godly in this worlde, that you maie shewe your self in all thynges, an example of good workes vnto other , that the aduersary maie be ashamed, hauyng nothyng to laie against you?

Answere.

I will so do, the lorde beyng my helper.

Tharchebishop.

Will you maintein & set forward (asmuche as shal lye in you) quietnesse, peace, and loue, emong all men. And suche as be vnquiet, disobedient, and criminouse within your dioces, correct and punishe, accordyng to suche aucthoritie, as ye haue by goddes worde, and as to you shalbee committed, by thordinaūce of this realme?

Answere.

I will so do, by the helpe of God.

Tharchebishop.

Will you shewe your self gentle, and bee mercifull for Christes sake, to poore and nedy people, and to al straungers destitute of help?

Answere.

I will so shewe my self by Gods grace.

Tharchebishop.

ALmightie God our heauenly father, who hath geuen you a good will to do al these thynges, graūt also vnto you strength and power, to performe the same, that he accomplishyng in you, the good woorke whiche he hathe begonne, ye maie be found perfecte, and irreprehensible at the latter daie, through Iesu Christ our Lorde. Amen.

Then

shalbee

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The Archebisshoppe.

Wil you deny al vngodlinesse and worldly lustes, and liue soberly, ryghteouslye, and godly in thys world, that you may shewe your self in all thinges, an example of good workes vnto other, that the aduersary maye be ashamed hauynge nothing to laye agaynst you?

Aunswere.

I wyll so doe, the lorde beyng my helper.

The Archebisshoppe.

Wil you maintain and set forward (asmuche as shal lie in you) quietnesse, peace, & loue, emonge al men. And such as be vnquiete, disobedyente and criminous within your Diocesse, correcte and punishe, accordyng to suche aucthoritie as ye haue by gods worde, and as to you shalbe committed, by the ordinaunce of thys realme?

Aunswere.

I wyll so doe, by the helpe of god.

The Archebisshoppe.

Wil you shewe your self gentle, and be mercifull for Christes sake to poore and nedy people, and to all straungers destitute of helpe?

Aunswere.

I wyll so shewe my selfe, by gods *helpe*.

The Archebisshoppe.

ALmightie God oure heauenly father, who hath geuē you a good wil to doe al these thinges, graūt also vnto you, strengthe and power to performe the same, that he accomplishing in you, the good worke which he hath begon, ye may be founde perfecte, and irreprehensible at the latter day, through Iesu Chryst our Lord. Amen.

℄ Then

shalbe

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The Arch Bishop.

Will you deny all vngodliness, and worldly lusts, and live soberly righteously and godly in this present world: that you may shew your self in all things an example of good works vnto others[5]; that the Adversary may be ashamed, having nothing to say against you.

Answer.

I will so do, the Lord being my helper.

The ArchBishop

Will you mantein, and set forward, as much as shall lie in you, quietness, love and peace among all men: and such as be vnquiet disobedient and criminous within your dioces, correct and punish, according to such authority as ye have by Gods word, and as to you shall be committed by the ordinance of this Realme.

Answer.

J will so do, by the help of God

The ArchBishop.

Will you be faithfull in ordaining, sending, or laying hands vpon others.

Answer.

J will so be, by the help of God.

The ArchBishop.

Will you shew your self gentle, and be mercifull for Christs sake to poor and needy people, and to all strangers destitute of help.

Answer.

I will so shew my self, by Gods *help*.

Then the ArchBishop **standing vp, shall say.**

Almighty God our heavenly Father, who hath given you a good will to do all these things; Grant also vnto you strength and power to perform the same: That he accomplishing in you the good work which he hath begun, ye may be found perfect and irreprehensible at the latter day, through Jesus[6] Christ our Lord. Amen.

Then **shall the Bishop elect put on the rest of the Episcopal habit. and kneeling down** [**Veni creator Spiritus**] shall be

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song or saied,

[See p. 989]

vt supra in ordinibus.

Bu quo finito subijcit primarius ordinator.

Dominus vobiscum.

Oremus.

Deus omnipotens, pater Domini nostri Iesu CHRISTI, gratias agimus tuæ diuinæ Maiestati, et immensæ in nos charitati ac benignitati, per hunc ipsum filium tuum, Dominum et redemptorem nostrum, quòd eum donasti nobis et redemptorem, et doctorem ad vitam beatam et sempiternam. Et voluisti, vt, postquam nostram morte sua redemptionem perfecisset, et ad dexteram tuam in cœlis consedisset . . . mitteret . . . Apostolos, Prophetas, Euangelistas, Doctores et Pastores . . .

Eph. iv 8-12

S sint speciosi munere tuo pedes eius ad euangelizandum pacem, ad euangelizandum bona tua. Da ei domine ministerium reconciliationis . . . . vt vtatur non glorietur potestate quam tribuis in edificationem non in destructionem. . .

-Come holy Ghost, &c.
as it is set out in the Order of Priestes.

That ended, the Archebishop shall saie.

The Lorde be with you.

Answere.

And with thy spirite.

℣ Let vs praie.

ALmightie God and most mercifull father, whiche of thy infinite goodnesse, hast geuen to vs thy onely and moste dere beloued sonne Iesus Christ, to be our redemer and aucthour of euerlastyng life, who after that he had made perfecte our redempciō by his death, and was assended into heauen, powred doune his giftes abundauntly vpon men, makyng some Apostles, some Prophetes, some Euangelistes, some Pastors and Doctors, to the edifiyng and makyng perfecte of his congregacion: Graunt wee beseche thee, to this thy seruaunt, suche grace that he maie be euermore ready, to sprede abrode thy Gospell, and glad tidynges of reconcilement to God , and to vse the aucthoritie geuen vnto him not to destroy, but to saue , not to hurt, but to helpe, so

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song or sayd,-

-Cum holy gost. as it is set out in the Priestes. &c. Order of

℄ That ended, the Archebisshoppe shall saye.

Lord heare our praier.

Aunswere.

And let our crye come vnto thee.

℄ Let vs praye.

ALmightie God and moste mercyfull father, which of thy infinite goodnesse haste geuen to vs thy only and most dere beloued sonne Iesus Chryst, to be our redemer and aucthour of euerlasting life, who after that he had made perfecte our redempcion by his deathe, and was ascended into heauen, powred down his giftes abundauntly vpon men, making some Apostles, some Prophetes, some Euangelistes, some Pastours, and Doctours, to the edifying and makyng perfecte of his congregacion: graunt we beseche the, to this thy seruaũt, suche grace that he may euermore be ready to spreade abrode thy gospell, and glad tidinges of reconcilement to God, and to vse the aucthoritie geuen vnto him, not to destroie, but to saue, not to hurt, but to helpe: so

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sung or said **over him; the ArchBishop beginning, and the Bishops, with others that are present, answering by Verses, as followeth.**

Come holy Ghost, our souls inspire;
And lighten with celestial fire.
Thou the anointing spirit art,
Who dost thy seven-fold guifts impart.
Thy blessed Vnction from above
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.
Anoint, and chear our soiled face,
With the abundance of thy grace.
Keep far our foes; Give peace at home;
Where thou art Guide, no ill can come.
Teach vs to know the Father, Son,
And Thee, of both, to be but One.
That through the ages, all along,
This may be our endless song.

Praise to thy eternal Merit,
Father, Sonne, and Holy Spirit.

Or this.

Come holy Ghost, Eternall God &c. as **before** in the **forme of** ordering Priests.

That ended, the ArchBishop shall say

Lord, hear our prayer.

Answer.

And let our crie come vnto thee

Let vs pray.

Almighty God, and most mercifull Father, who of thine[5] infinite goodness, hast given thy only, and dearly beloved son Jesus Christ, to be our Redeemer, and the Author of everlasting life; Who after that he had made perfect our Redemption by his death, and was ascended into heaven, poured down his gifts abundantly vpon men, making some Apostles, some Prophets, some Evangelists, some Pastours and Doctors, to the edifying, and making perfect[5] *his **Church**: Grant we beseech thee, to this thy servant, such grace, that he may ever more be ready to spread abroad thy Gospel the glad tidings of Reconciliation with thee; and vse the authoritie given him, not to destruction, but to Salvation; not to hurt, but to help. So

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Sit fidelis seruus et prudens quem constituas tu domine super familiam tuam vt det illis cibum in tempore opportuno . . . per dominum nostrum iesum christum filium tuum qui tecum viuit et regnat in vnitate spiritus sancti deus. Per omnia secula seculorum. Et respondeant omnes Amen. . . (*Gel.* i 99)

℣ Et ordinatore super eum fundente benedictionem reliqui episcopi qui adsunt manibus suis caput eius tangant.
℟ Consecratore imponente vtramque manum super caput electi dicens ei.

Accipe spiritum sanctum
idemque faciant et dicant omnes episcopi astantes. . .

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that he as a faithfull and a wise seruaunt, geuyng to thy famely meate in due season, maie at the last daie, be receiued into ioye, through Iesu Christ our Lorde, who with thee and the holy ghost, liueth and reigneth one God, worlde without ende. Amen.

Then tharchebishop and Bishoppes present, shall laye their handes, vpon the hed of the elect bishop, tharchebishop saiyng.

TAke the holy ghost,

2 Tim. i 6 admoneo te ut resuscites gratiam Dei quae est in te per impositionem manuum mearum. 7 non enim dedit nobis Deus spiritum timoris, sed virtutis et dilectionis et sobrietatis.

℣ Et duo episcopi ponant et teneant euangeliorum codicem super ceruicem eius et inter scapulas clausum . . . Postea det eis codicem euangeliorum dicens.

Accipe euangelium et vade predica populo tibi commisso : potens est enim deus augere tibi gratiam suam . . . 1 Tim. iv 13 attende lectioni, exhortationi et doctrinae. 15 haec meditare, in his esto, ut profectus tuus manifestus sit omnibus. 16 attende tibi et doctrinae : insta in illis : hoc enim faciens et teipsum salvum facies et eos qui te audiunt.

℣ Quum datur baculus dicat ordinator.

[Ezek. xxxiv 3, 4, 16]

Accipe baculum pastoralis officii : et sis in corrigendis vitiis pie seviens, iudicium sine ira tenens, in fouendis virtutibus auditorum animos demulcens, in tranquillitate seueritatis censuram non deserens.
1 Pet. v 4 cum apparuerit princeps pastorum percipietis immarcescibilem gloriae coronam.

and remembre that thou stirre vp the grace of God, whiche is in thee, by imposiciō of handes : for God hath not geuen vs the spirite of feare, but of power, and loue, and of sobernes.

Then the Archebishop shall laye the Bible vpon his necke, saiyng.

[i. Timo. iiij.

GEue hede vnto readyng, exhortacion and doctryne, thynke vpon those thynges, conteigned in this boke, be diligent in theim, that the increase commyng thereby, maie be manifest vnto all men. Takē hede vnto thy self, and vnto teachyng, and bee diligent in doyng theim, for by doyng this, thou shalt saue thy self, and theim that heare thee, through Iesus Christ our Lorde.

Then shall the Archebishop put into his hande, the Pastoral staffe saiyng :

[Eze. xxxiiij.

BE to the flocke of Christ a shepard, not a wolfe, fede them, deuoure theim not, holde vp the weake, heale the Sicke, bynd together the broken, bryng again the outcastes, seke the lost : Be so mercifull, that you be not to remisse, so minister discipline, that ye forget not mercy, that when the chiefe Sheparde shall come , ye maie receiue the immercessible Croune of glory, through Iesus Christ our Lorde.

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that he as a wise and a faithful seruaunt, geuing to thy family meate in due season, may at the last daye be receiued into ioye, through Iesu Christ our lorde, who with thee, and the holy goste, liueth and reigneth one God, world without ende. Amen.

¶ Then the Archebisshoppe and Bisshoppes present, shal lay their handes vpon the head of the elected Bisshop, the Archebishoppe saying.

TAke the holy gost, and remember that thou stirre vp the grace of god, which is in thee, by imposicion of handes: for god hath not geuen vs the spirite of feare, but of power, and loue, and of sobernesse.

¶ Then the Archebisshoppe shal *deliuer him* the Bible , saying.

GEue hede vnto reading, exhortacion and doctrine. Thinke vpon these thinges conteined in this boke, be diligent in them, that the encrease comyng therby, may be manyfest vnto all men. Take hede vnto thy selfe, and vnto teaching, and be diligent in doing them, for by doing this, thou shalt saue thy selfe, and them that heare thee:

be to the flocke of Christ a shepeheard, not a wolfe: feede them, deuoure them not: holde vp the weake, heale the sicke, binde together the broken, bryng againe the outcastes, seke the lost. Be so mercifull, that you be not to remisse, so minister discipline, that *you* forgeat not mercy: that whē the chief shepheard shal come , ye may receyue the immarcessible croune of glory, through Iesus Christ our lord. *Amen.*

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that as a wise, and [1] * faithfull servant, giving to thy Familie **their portion**, in due season, **he** may at last [5] * be received into **everlasting** ioy, through Jesus Christ our Lord, who with thee, and the holy Ghost liveth and reigneth one God, world without end. Amen.

Then the Arch-Bishop, and Bishops present shall lay their hands vpon the head of the elected Bishop, **kneeling before them vpon his knees**: the Arch-Bishop saying.

Receive the holy Ghost, **for the office and work of a Bishop in the Church of God, now committed vnto thee by the Jmposition of our hands, In the Name of the Father, and of the Son, and of the holy Ghost, Amen.** And remember that thou stir vp the grace of God which is **given** thee, by **this** Jmposition of **our** hands: For God hath not given vs the spirit of fear: but of power, and love, and [1] * soberness.

Then the ArchBishop shall *deliver him* the Bible : saying,

Give heed vnto reading, exhortation, and doctrine. Thinke vpon the things conteined in this Book. Be diligent in them that the increase coming thereby may be manifest vnto all men. Take heed vnto thy selfe, and to **doctrine**, and be diligent in doing them; for by **so** doing thou shalt **both** save thy self and them that hear thee.-

-Be to the flock of Christ a Shepherd, not a wolf; feed them, devour them not. Hold vp the weake, heal the sick, bind **vp** the broken, bring again the outcasts, seek the lost. Be so mercifull that ye[5] be not too remiss; so minister discipline, that *you* forget not mercy: that when the chief sheppard shall **appear**, ye may receive the **neverfading** crown of glory, through Jesus Christ, our Lord. *Amen.*

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℣ Et dominus metropolitanus vel consecrator peragat missam.

℣ Concede quesumus domine famulo tuo N. episcopo nostro vt predicando et exercendo que recta sunt [2 Tim. iv 2 predica verbum, insta . . argue, obsecra, increpa in omni patientia et doctrina] exemplo bonorum operum animas suorum instruat subditorum [1 Tim. iv 12 exemplum esto fidelium in verbo, in conversatione, in caritate, in fide, in castitate] et eterne remunerationis mercedem a te piisimo pastore percipiat [2 Tim. iv 7 cursum consummavi . . 8 in reliquo reposita est mihi corona iustitiae quam reddet mihi Dominus in illa die iustus iudex]. Per dominum (*Inthronizatio episcopi* Maskell *M.R.* ii p. 306)

See p. 712

See p. 710

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℣ Then tharchebishop shall procede to the Communiō , with whom the newe consecrated Bishop, shal also Communicate.-
-And after the last Collect, immediatly afore the benedicciō, shalbe said this praier

MOste merciful father, we beseche thee to sende doune vpon this thy Seruaunt, thy heauēly blessyng, and so endue hym with thy holy spirite, that he preachyng thy woorde, maie not onely bee earnest to reproue, beseche, and rebuke with all pacience and Doctryne, but also maie be to suche as beleue, an wholsome example, in woorde, in conuersaciō, in loue, in faith, in chastitie, & puritie, that faithfully fulfillyng his course at the latter day, he may receiue the croune of righteousnes, laied vp by the lorde, the righteous iudge, who liueth and reigneth, one God with the father and holy Ghoste, worlde without end. Amen.

HARDUS GRAFTON
typographus Regius
excudebat.
Mense Martij.
A. M. D. XLIX.
Cum priuilegio ad imprimendum solum.

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¶ Then the Archebisshoppe shal procede to the Communion , with whom the newe consecrated Byshoppe *with other* , shal also communicate.-

-And after the laste Collecte, immediatlye beefore the benediccyon, shall bee sayed thys prayer

Most merciful father, we beseche thee to send down vpon this thy seruaunt, thy heauenly blessynge, and so endue hym with thy holy spirite, that he preaching thy worde, may not only be earneste to reproue, beseche, and rebuke with al pacience and doctyrne, but also may be to such as beleue, an wholesome example, in worde, in conuersacion, in loue, in faith, in chastitie, and puritie, that faythfully fulfilling his course, at the latter day he maye receiue the croune of righteousnesse, laied vp by the Lord, the righteous iudge, who liueth, and reigneth, one god with the father and *the* holy gost, worlde withoute ende. Amen.

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Then the ArchBishop shall proceed **in** the Communion **service**: with whom the New-consecrated Bishop (*with others*) shall also communicate.

And **for**[5] the last Collect, immediately before the Benediction shall be said **these** Prayers.

Most mercifull Father, we beseech thee to send down vpon this thy servant thy heavenly blessing: and so indue him with thy holy spirit, that he preaching thy word, may not only be earnest to reprove, beseech, and rebuke with all patience, and doctrine; but also may be to such as believe, a wholesom example in word, in conversation, in love, in faith, in chastitie, and in purity: that faithfully fullfilling his course, at the latter day he may receive the crown of righteousnes, laid vp by the Lord, the righteous Judge: who liveth and reigneth one God, with the Father, and *the* holy Ghost. world without end. Amen.

Prevent vs, O Lord, in all our doings, with thy most gratious favour, and further vs with thy continuall help; That in all our works, begun, continued, and ended in thee we may glorifie thy holy Name, and finally by thy mercy obtein everlasting life, through Jesus Christ our Lord Amen

The peace of God which passeth all vnderstanding keep your hearts and minds in the knowledge and love of God, and of his sonne Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you alwayes. Amen.

The Forms of Prayer for ye v. of November, ye xxx. of Januarie, & for ye xxix. of May, are to be printed at ye End of this Book.

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APPENDIX

I. THE BIDDING OF THE BEDES

II. THE ROGATION

APPENDIX

THERE are two observances, traditional and customary, and from time to time defined and enforced, which are not contained in the Book of Common Prayer or recognised by any Acts of Uniformity, but yet appertain to the integrity of the English Rite: viz. the Bidding of the Bedes and the Rogation Procession. These two observances are the subject of this Appendix.

I. THE BIDDING OF THE BEDES.

1. All ancient rites have, or have had at some time in their history, a body of intercessions, generally in some kind of litany-form, concluding the Mass of the Catechumens or opening the Mass of the Faithful, in either case following the Sermon, or the Gospel if there is no Sermon. Already, for some unknown reason, in the 8th cent. the Roman litany *Oremus dilectissimi* had become confined to Good Friday.

(*a*) In the middle of the 2nd cent. S. Justin Martyr relates (*Apol.* i 65) that after the Sermon followed κοιναὶ εὐχαί (*ib.* 67 ἀνιστάμεθα πάντες κοινῇ καὶ εὐχὰς πέμπομεν) 'for ourselves and for the newly baptised and all men everywhere.' For Syria see Brightman *Liturgies eastern and western* i pp. 4-12, 38-40, 471 sq. (the Monophysite rite [p. 80] no longer has the intercession; but it once had a 'litania et proclamatio' [Dionys. Bar Salibi *Expositio liturgiae* 5]); for Egypt see the 'Sacramentary of Serapion' in *Journ. Theol. Studies* i pp. 94, 100 sqq., *Litt. E. and W.* pp. 119 sqq., 158 sqq.; for Abyssinia, *ibid.* pp. 220 sqq. (and the Litany, pp. 206 sqq., whencesoever derived, originally belonged to the opening of the mass of the faithful [see Rahmani *Testamentum Domini nostri* pp. 83 sqq.]); for Eastern Syria and the Persian Empire, *Litt. E. and W.* pp. 262 sqq.; for the Byzantine area, *ibid.* pp. 528, 314, 373 sq.; for Armenia, *ibid.* pp. 428 sq.; for Gaul, Spain, Milan, and the British Isles, see Duchesne *Origines* pp. 189 sqq.; and for Africa, Mr. W. C. Bishop's art. 'The African Rite' in *Journ. Theol. Studies* xiii pp. 254 sqq., 271. (*b*) The Roman *Orationes solennes* of Good Friday consist of a series of biddings—for the Church, the Pope and the Bishop, for all orders of the Church, the Emperor, catechumens, all in need and distress, heretics, and schismatics, the Jews, and the pagans—each followed by *Flectamus genua*, after which a space was left for silent prayer, *Levate*, and a pertinent collect. The collects are no doubt of later date than the biddings (notice that, while they are written strictly according to the *cursus*, the biddings

are not so ; and cp. the Egyptian Litany in *Litt. E. and W.* p. 159). In *Sacr. Gelasian.* i 41, of the late 7th or early 8th cent., the *Orationes sollemnes* are assigned only to Good Friday (in the appendix to *Ordo Romanus* I [Mabillon *Mus. Ital.* i p. 19] they are also said as a separate office on the morning of the Wednesday in Holy Week). But, apart from the collects, almost certainly they are the litany which originally always followed the Gospel and Sermon, and has left a survival in the, otherwise inexplicable, isolated *Oremus* at the beginning of the mass of the faithful; while what is clearly a description of them, in the document appended to S. Celestin I's *Epist. ad episc. Galliae* (Mansi iv 461 : cp. Hrabanus Maurus *de Instit. clericorum* ii 37, where the passage is quoted as a description of the Good Friday prayers) suggests that they were used at least more frequently than once a year. (*c*) It is to be noted that the prayers after the sermon, which are described as κοιναὶ εὐχαί by S. Justin Martyr, are also described by Origen *in Matt.* xxvi 36 as 'oratio communis'; by S. Chrysostom as κοιναὶ εὐχαί (see *Litt. E. and W.* pp. 477 sq.); probably, by S. Augustine *Ep.* lv 24 as 'communis oratio'; and S. Bernard *de gradibus Humilitatis* 56 similarly calls the Good Friday prayers 'communes orationes,' and *Ep.* ccclxv 2 'illa universalis oratio ecclesiae.'

2. Perhaps by the beginning of the 9th cent., and certainly by the end, a custom had emerged, on this side of the Alps, which, whether intentionally or otherwise, compensated for the loss of the Roman intercession. It was directed that, after the sermon of the Mass on Sundays and festivals, the priest should admonish the people to pray for the several classes of the living and for the lately departed, and that prayers for them should be then and there made. The custom prevailed, at least in the German lands, in France, and in England ; and, throughout the Middle Ages, what in England was called the 'Bidding of the Bedes' was the practice. According to the earliest detailed direction, at each bidding the people said a silent *Pater noster* and the priest added a pertinent collect ; so practically reproducing the form of the *Orationes solennes.*

(*a*) The precept for this practice occurs first in Regino of Prüm († 915) *de Ecclesiasticis Disciplinis* i 190 (Migne *P. L.* cxxxii 224) 'Oportet ut in diebus festis vel dominicis, post sermonem intra missarum sollemnia habitum ad plebem, sacerdos admoneat ut iuxta apostolicam institutionem [1 Tim. ii 1 sq.] orationem omnes in commune pro diuersis necessitatibus fundant ad Dominum, pro regibus et rectoribus ecclesiarum, pro pace, pro peste, pro infirmis qui in ipsa parroechia lecto decumbant, pro nuper defunctis; in quibus singillatim precibus plebs orationem dominicam sub

silentio dicat, sacerdos vero orationes ad hoc pertinentes per singulas admonitiones sollemniter expleat' (repeated by Burchard of Worms [† 1025] *Lib. Decret.* ii 70 [Migne *P. L.* cxl 638] and S. Ivo of Chartres († 1116) *Decretum* ii 120 [*ibid.* clxi 193]). Baluze (*Reginonis . . libri duo de eccl. disc.*, Paris 1671, pp. 95, 104) supposes *Capitulare* i 165 (Regino i 204) 'vt sacerdotes admoneant populum ut eleemosynam dent & orationem faciant pro diuersis plagis quas assidue pro peccatis nostris patimur,' to refer to these prayers. If he is right, the use of them is as old as the reign of Charlemagne. (*b*) 'To bid bedes' and 'the bidding of bedes' originally meant 'to pray prayers' and 'the praying of prayers' (see p. 1050). In the 16th cent. 'bid' (M.E. *bidden*), 'pray,' began to be confused with 'bid' (M.E. *beden*), 'command'; and 'bidding of bedes' to be understood as meaning 'enjoining of prayers' (so perhaps Bonner *Injunctions*, 1555, 'praying and bidding of beads'); and henceforth the formula used was described as, e.g., 'the form of bidding the common prayers' (p. 1026), 'the form of bidding the prayers' (p. 1027), 'the form of bidding prayers' (p. 1029); and the action as 'bidding of prayer' (pp. 1029, 1031), 'bidding prayers' (p. 1031), or 'bidding prayer' (p. 1031). Then 'bidding' was taken to be an adjective, and 'the form of bidding prayer' came to be called 'the bidding prayer' (the earliest instance cited in *New Engl. Dict.* i p. 857 is of the year 1753). But the original meaning was not quite forgotten; so that, as late as 1737, there occurs the phrase 'form of praying the prayers' (p. 1031).

3. From the first the biddings were, of course, made in the vernacular. And at the outset both the biddings and the choice of prayers were left to the discretion of the minister. But, naturally, in process of time, the form of the biddings and the choice of prayers tended locally to a certain fixity. As for sermons themselves, so for the accompanying Bidding of the Bedes, models were proposed; while in particular churches habits or usages were formed. In fact, something like the process of the original formation of local rites was repeated; only it was never carried so far, and the preacher has perhaps everywhere and always been at liberty to vary his Bidding at discretion. There are two or three modifications of the original form of the observance to be noted, which had come about in England, at least, by the beginning of the 15th cent. (1) The biddings for the living were recited continuously (or sometimes, as at York, in two groups) and the prayers said for them *en bloc* at the end (or after each group); and then in like manner the dead were bidden for continuously,

and the prayers for them followed. (2) The prayers, other than the people's private *Paternosters*, became fixed, and took the form of a short office, consisting of a Psalm, *Kyrieleison*, *Paternoster*, preces, and collect or collects; the content varying locally. But often, as will appear from examples cited below, nothing but *Paternoster* was said. (3) Whereas the original precept enjoined that the Bidding of the Bedes should follow the sermon, in England and France it came to be customary to use it before the sermon; and, according to Sarum usage, in all but parish churches, it was detached from the sermon altogether and recited under the rood during the procession. (4) The original direction to pray 'pro nuper defunctis' was enlarged to include all the faithful departed, as well as the benefactors and notables of the church or parish and others, whose names were entered in the 'Bede-roll,' the permanent and growing local 'diptychs of the dead.'

(*a*) The *Missal of Leofric*, in that part of it which was written in Lotharingia in the 10th cent. (ed. Warren p. 8), has a Bidding of Bedes consisting of three paragraphs, two for the living and one for the dead, followed by a collect; Honorius of Autun (c. 1120) in *Speculum ecclesiae* (Migne *P. L.* clxxii 827), a series of pattern sermons, gives a model consisting of 12 biddings, the first 11 followed by *Amen*, the last by *Kyrieleison* (cp. his *Gemma animae* 19 'Deinde episcopus sermonem ad populum facit . . . Post haec populus Kyrie eleison'). For other continental examples see the references to Prones below, pp. 1039 sq. The following translation of a German example of the 14th cent. (of which the text is in Müllenhoff and Scherer *Denkmäler deutscher Poesie und Prosa aus dem viii-xii Jahrhundert*, 3rd ed. Berlin 1892, ii pp. 457 sq.) is cited here for comparison with the contemporary English example below pp. 1050 sqq. 'Next pray ye almighty God for the holy catholic Church (die heilige christenhait), that God for all his saints' sake uphold and establish the Christian faith in its integrity (nâh sinen wirden) even unto the end of the world, as it hath come down to us. Pray ye for all Christian princes: first for the spiritualty, our pope, our bishop, our priests, our parsons, our readers, our vicars, all priests, all clerks, all spiritual folk and all Christian orders, that God impart to all of them his spiritual light, for the help and support of Christendom. Next pray ye for the secular princes, whether king or duke or barons or counts, that God give them victory and welfare and all fidelity towards their subjects. Pray ye for all true knights, for all true burghers, for all true peasants, all upright judges, all upright counsellors, that God preserve every of them in truth.

Pray ye God for all true craftsmen, for all common labourers, that God provide them with such labour as that thereby soul and body be sustained. Pray ye God with true devotion to grant peace and grace to the holy catholic Church. Pray ye God for seasonable and clement weather, whereby land and people are gladdened. Pray ye touching every ill wherewith this world is beset, that God remove it according to his grace. Pray ye for all afflicted folk, for all sick folk, for all poor folk, for all imprisoned folk, that God succour them according to his grace and according to their needs. Pray ye for all them that are living aright, that God confirm them. Pray ye for all them that are in deadly sins, that God convert them and help them to a true repentance before their end. Next pray ye for the needy souls which are in the pains of purgatory (in den weizen), for all the souls that are buried here and have belonged to this church, or are written in the bede-roll (tôtempuoche) and are mentioned in the mass, for all the souls that have been commended to me and to you, and for the souls that have departed from this world in the right faith, that God honour all his saints in them and all priests' prayers and all good folk's devotion, that they be delivered from their pains and come to eternal joy. Next say ye the holy prayer, that God grant us all we need in soul and in body. God, our Father, which art in heaven' &c. ('Die heilige christenheit' is the rendering of 'sanctam ecclesiam catholicam' in the translation of the Creed which follows in the text. It is difficult to say precisely what classes of the clergy are meant by 'êwarten . . pharrer . . letzer . . verweser' rendered above by 'priests . . parsons . . readers . . vicars'). The modern German Bedes are in the form of a direct prayer recited by the preacher: see e.g. *Katholisches Gesang- und Andachtsbuch zum Gebrauch bei dem öffentlichen Gottesdienste im Bistum Rottenburg*, Gmünd 1888, p. 249; *Gesang- und Gebetsbuch für die Diöcese Trier*, Trier 1902, p. 227. (*b*) English medieval examples are: the Anglo-Saxon form, probably from Sherborne, contained in the 11th cent. MS of the Gospels at York Minster (printed *The York Manual*, Surtees Soc. lxiii, p. 219*; Simmons *Lay folks mass book* E.E.T.S. p. 62; cp. Rock *Ch. of our fathers*, ed. Hart and Frere, ii p. 289);[1] one of 1349 belonging to the diocese of Worcester (in L'Estrange *Alliance of divine offices*, A.C.L., p. 259; and in Jer. Collier *Eccl. hist. of Great Britain* ii rec. liv); that of a Sarum Missal of c. 1400 in the Bodleian MS Barlow 5, f.2[b] (printed in *York Manual* p. 220*, and below pp. 1050 sqq.), and that of the 15th cent. MS Sarum Processional in the Chapter Library of Salisbury (printed in full in C. Wordsworth *Ceremonies and processions . . of Salisbury* pp. 22 sq.); three York forms of the 15th cent. (in Simmons *Lay folks mass book* pp. 64, 68, 74), and that of the printed York *Manuale* 1509 (*ibid.* 75); an Exeter form of the reign of Edward IV (in *Some account of Exeter Cathedral*, Society of Antiquaries 1797, p. 11); one belonging to the diocese of London of the 15th cent. (Brit. Mus. MS Harley 335, f. 19: printed in *York Manual* p. 223*); the

form appended to *The Festiall* or *Festyuall* (the English translation of Jo. Myrc's *Liber festiualis*), Caxton 1483, and frequently reprinted down to 1532 (the bedes printed in Burnet *Reformation* II i rec. 8; Strype *Eccl. Mem.* i (2) rec. xxxvii; and below pp. 1032 sqq.); one of about 1485 in Tho. Hearne *Robert of Gloucester's Chronicle* ii p. 682; a form given by Tho. Becon *Reliques of Rome*, 1563, f. 234 as from the *English Festiuall* but differing from that of the printed text (reprinted from Becon in Rock *Ch. of our fathers*, ed. Hart and Frere, ii p. 295); one of the reign of Henry VIII closely akin to that of the *Festyuall* printed by L'Estrange, who does not say where he got it from (*Alliance*, A. C. L., p. 254). For a short form improvised by the preacher, see Jo. Colet's famous Convocation sermon of 1512 (J. H. Lupton *Life of John Colet* p. 294). Many of these are included also in H. O. C[oxe] *Forms of Bidding Prayer* Oxford 1840. For examples of Bede-rolls see Rock ii pp. 302 sqq.; C. Wordsworth *Ceremonies and Processions* pp. 27 sqq.

4. In Germany the Bidding of the Bedes passed into the Lutheran rites as 'das gemein gebet für alle stende vnd not,' following the sermon in the Mass; sometimes still in the form of biddings, sometimes in the form of Luther's Litany, sometimes in the form of a direct intercession recited by the minister. It was also perpetuated in the Reformed rites of Strassburg and Geneva, in the shape of a direct intercession following the sermon; while at Zürich it retained its bidding form and preceded the sermon.

(*a*) Luther *Deudsche messe* 23 'Es sihet, als habens die alten bis her, auff der Cantzel gethan, daher noch blieben ist, das man auff der Cantzel gemeyn gebet thut, odder das vater vnser fur spricht.' In the *Kirchenordnungen*: (1) the bidding (*ermanung*) is directed in those of Brunswick 1528 (Richter i 115), Wittemberg 1533 (i 220), Nordling 1538 (i 286), Prussia 1544 (ii 67); and a form is provided in that of Pomerania 1542 (ii 3); (2) the Litany is directed to be used, outside of the large towns, in the Order of Prussia 1544 (ii 67); (3) a direct prayer is recited by the minister in the Orders of Cassel and Cologne (i 299, ii 42, where the forms are provided), and the same appears to be intended in the more general directions of the Orders of Saxony 1533 and Hall 1541 (i 229, 340) and perhaps those of Nordheim 1539 and Hamburg 1539 (i 228, 319, where Richter gives only abstracts, not the text). (*b*) For the Strassburg, Geneva and derivative rites see above pp. cxlviii sq.; below p. 1042. (*c*) For Zürich, see Leo Jud's 'gemein gebet' (1523) in Daniel *Codex liturgicus* iii pp. 40 sqq.; and that of the Zürich *Ordnung* of 1529 in Richter i p. 136.

5. (*a*) Henry VIII, having secured his new title by the Supremacy Act of 1534, proceeded to issue 'an order for preaching and bidding of beads in all sermons to be made within this realm,' prescribing the recitation of his style and limiting the subjects to be bidden.[1] Further, on July 12 1536, the day after that on which the *Ten Articles* were introduced into Convocation,[2] in order to prevent premature comment on them before publication, Henry writes to Cranmer requiring that, until Michaelmas, with some exceptions all preaching be suspended, and reciting at length a form of Bidding of Bedes to be used on all Sundays by all curates and governors of monasteries and colleges.[3] These two forms represent a new type: whereas hitherto the prayers had been bidden for three estates, viz. first, the spiritualty with the pope at the head; secondly, the temporalty, headed by the king, and commemorated in many groups; and thirdly, the dead; in the forms of 1534 and 1536, the king and his family are treated separately as a first estate; while in 1536, besides this, the spiritualty and the temporalty are classed together, the clergy only being named first, and all detail is eliminated. Between 1540 and 1547 the form was again altered, especially in the bidding for the dead, and this so far final 'form of bidding the common prayers' was appended to the *Injunctions* of 1547.[4] Here the clergy are put below the lords temporal and are included under a single preposition with the commons. Of the general Marian usage, no doubt the form prescribed by Edm. Bonner to the diocese of London in 1554 is typical.[5]

[1] Wilkins *Concilia* iii p. 783.

[2] Above pp. liii sq.

[3] Wilkins *Concilia* iii pp. 807 sq.

[4] Cardwell *Doc. Ann.* i p. 21. 'Common prayers' is used apparently of the bedes in the 'Bishops' Book' of 1537 and the 'King's Book' of 1543 in the exposition of the 4th commandment (Lloyd *Formularies* pp. 143, 146, 307, 310); Canterbury Visitation Articles 1547 (Cardwell *Doc. Ann.* i p. 42); Letter of the Council to Bonner, May 23 1555 (Wilkins *Concilia* iv p. 128). Cp. the Lutheran 'gemein gebet'; and Bucer *de Ordinat. legit.* (*Scripta anglicana* p. 255) 'precibus communibus concioni subijci continenter consuetis'; and see above p. cxxxiii, and *Journ. Theol. Studies* x pp. 508, 512.

[5] Frere *Visitation articles and injunctions* ii pp. 370 sq.: Coxe *Forms of Bidding Prayer* pp. 87 sqq.

Here the old order is restored : first, the pope and the rest of the spiritualty in some detail ; secondly, the king and queen, treated at inordinate length, and the rest of the temporalty ; and thirdly the dead, and especially the royal progenitors. But otherwise Bonner's form is of the new type, avoiding the old detail in the commemoration of the temporalty, and reproducing nearly a quarter of the language of 1536, and one phrase peculiar to the form of 1540-1547.[1] On the accession of Elizabeth the *Injunctions* of 1559 once more prescribed a 'forme of biddinge the prayers to be used generally in this vniforme sorte.'[2] In arrangement this reverts to 1534 : first the queen 'most specially,' then the spiritualty, the temporal lords, and the commons. But the clergy and the temporal peerage are bidden for, each with 'You shall also pray,' though they are both (with the monarch ?) covered by a single petition for faithfulness to their trust ; the commons are treated separately, with 'Also ye shall pray' and a distinct petition ; while thanksgiving, instead of prayer, is made for the dead. Of the language nearly a third part is derived from the form of 1547, and some eighth part from the Marian form.[3] The change in the character of the commemoration of the dead was already anticipated by individual preachers as early as 1550, when Latimer, preaching at Stamford, and Jewel at Oxford, substituted thanksgiving for prayer in their biddings[4] ; and the use of Bede-rolls was forbidden by Ridley and Hooper in 1550 and 1551.[5] The Elizabethan form, with

[1] Viz. '[departed] this world in the faith of Christ.'

[2] Cardwell *Doc. Ann.* i pp. 202 sq. Notice that the bedes are no longer called 'common prayers,' the phrase having come to be used in a more general sense since the publication of the 'Book of Common Prayer.'

[3] The Marian elements are 'catholic,' 'dispersed throughout the whole world,' 'queen of England, France, and Ireland, defender of the faith,' 'archbishops and bishops,' 'other [pastors and] cur[ates],' 'most honourable [council],' 'nobility,' 'whole [commons].' The queen's style 'supreme governor of this realm as well in causes ecclesiastical as temporal' is from the Oath of Supremacy prescribed by Act 1 Eliz. cap. 1 (Gee and Hardy *Documents* p. 449; above p. 949).

[4] *Sermons by Hugh Latimer*, Parker Soc., p. 284; Jewel *Works*, Parker Soc., ii p. 952.

[5] Frere *Visitation articles and injunctions* ii pp. 244, 277 ; both following the earlier 'Draft Articles' of uncertain significance (ib. pp. 190 sq., 194).

some small additions and verbal changes, was enjoined by the 55th canon of the code of 1604, to be used 'in this form or to this effect, as briefly as conveniently may be'[1]; and this remains the standard at the present moment. (*b*) Two details of practice established themselves in the 16th cent. and were widely observed in this and the following century: viz. first, the preacher commonly recited his bidding, not at the outset, but either after reading his text, or more generally after the exordium in which he analysed his text and set out the heads of his discourse; and secondly, he began his bidding by asking prayers for himself, or for himself and his hearers, that his sermon might be to profit and edification. (*c*) As we have seen, the Bidding of the Bedes has never been a fixed formula. Even Henry VIII's requirement, that certain clauses be recited 'word for word' as prescribed, was not in fact complied with, as may be seen in Latimer's Convocation Sermon of June 9 1536.[2] And in the same way the forms prescribed by the *Injunctions* of 1547 and 1559 were treated with entire freedom. The Bidding of 1548, printed in the second column below, while it conforms more closely than was common to the standard of 1547, is largely independent of it and is full of reminiscences of older forms. The 55th canon expressly recognises this freedom in directing that the bedes be bidden 'in this form, or to this effect'; and, while the canon was enforced in the visitations of bishops and archdeacons throughout the 17th cent., as before, individual preachers continued to devise their own forms, or local fashions prevailed. An example of local fashion is given in the fourth column below, representing a type prevalent in Oxford in the reigns of Charles II and James II. (*d*) But already in the reign of Elizabeth the pattern proposed in the Injunctions was in many instances so far departed from that the preacher recited an 'invocation,' or direct prayer, of his own, in place of the bidding. This was the practice especially of the puritan

[1] Cardwell *Synodalia* i pp. 195 sq., 277 sq.
[2] *Sermons by Hugh Latimer*, Parker Soc, p. 40.

section, moved to it partly by the scope it gave for the exercise of the 'gift of prayer,' partly no doubt by the example of Geneva. But in 1636, Peter Heylin, in his tract *A brief defence touching the form of prayer Appointed to be used by preachers before their sermons, can. 55*, is able to report that the practice of direct 'invocation,' both before and after sermon, largely prevailed, not only in puritan circles, but also elsewhere: it had 'found such entertainment among them also, who otherwise were not ill affected unto the order of the Church, that in the end the usual *Form of Bidding-prayers* was in a manner laid aside by all sorts of men and is now forced to plead its Birthright, and seek for repossession as *ex postliminio*.' And in fact that happened the like of which has not been unknown in later periods, and the bishops were charged with innovation in requiring 'a set Form of Prayer to be used by Preachers before their sermons.' This was indirectly the occasion of Heylin's tract,[1] which was written in answer to the request of Walter Curle, bishop of Winchester (1632-1647), to inform him as to the facts of the practice of the Church and the reasons which had dictated the enactment of the 55th canon. Five years later the charge was put down for discussion, in the Memorandum of 1641, among alleged 'Innovations in discipline,' the 16th of which reads 'By prohibiting a direct prayer before sermon, and bidding of prayer.'[2] The bishops

[1] First printed in Heylin's *Ecclesia vindicata* 1657, which was reprinted in *Historical and miscellaneous tracts of Peter Heylin* 1681. (See A. Woode *Athenae Oxonienses*, ed. Bliss, iii 559, 563, 567). For the occasion of the tract and the passages quoted above see *Hist. and misc. tracts* pp. 150, 157; and cp. *Cyprianus Anglicus* pp. 311 sq. In the first passage Heylin says that the charge of innovation was made by 'H.E.'; but it was also made in 1636 by Henry Burton in *For God and the King* p. 150, and answered by Heylin in *A Briefe and Moderate Answer to the seditious and scandalous Challenge of Henry Burton* 1637, p. 166. Neither Chr. Dow *Innovations Unjustly charged upon the Present Church and State* 1637, nor Laud in his famous *Speech delivered in the Star Chamber* 1638 (*Works*, A.C.L. vi [1] pp. 35 sqq.) alludes to this particular charge. Notice that Heylin seems to suppose that the Bidding of the Bedes was invented in the reign of Henry VIII.

[2] Above, pp. clxxxviii sq.; Cardwell *Conferences*, p. 273. Hen. Hammond, in *A view of the new Directory* 1645, speaks of an *ex tempore* prayer before sermon as 'permitted' (*Works* 1684 i p. 384).

at the Savoy Conference, in their *Answer to the Exceptions of the Ministers* 'heartily desired that' 'great care may be taken to suppress those private conceptions of prayers before and after sermons, lest private opinions be made the matter of prayer in public'[1]; and at the revision, on Dec. 9 1661, the Upper House of Convocation voted unanimously for prescribed forms of prayer to be provided for use before and after sermons throughout the province of Canterbury; and on Jan. 31 a committee of the Lower House was 'appointed for this (among other purposes) to compile a prayer before sermon.'[2] Nothing came of this; and in the next 60 or 70 years the old story was repeated. On the one hand, the requirement of the 55th canon was enforced both by bishops and archdeacons, and in particular by the archbishop, Tho. Tenison, in 1695, as well as by George I in 1714, as against the practice of using only the Lord's Prayer, or a collect with the Lord's Prayer, or of leaving out the king's titles in the Bidding[3]; and on the other hand, it was acknowledged, and even urged among the grounds of inducement for dissenters to conform, that the preacher was free to pray as he pleased before the sermon.[4] The canon was so far ignored in the first decade of the 18th cent. or interpreted in the sense of enjoining direct prayer, that in 1710 Jo. Bowtell, a fellow of S. John's College, Cambridge, had occasion to write a pamphlet in justification of those of the clergy who were charged 'with Singularity and Self-conceit for adhering to their Duty' and using the Bidding-prayer[5]; in about 1717 White Kennett, dean and afterwards bishop of Peterborough, indulged in the sneer that with some

[1] Cardwell *Conferences* p. 357.

[2] Cardwell *Synodalia* ii p. 656; Gibson *Codex* p. 381.

[3] Cardwell *Doc. Ann.* ii pp. 335, 366 sq.

[4] As by Dr. Jo. Scott 'Concerning the Lawfulness of Joyning with Forms of Prayer in Public Worship' i 2 in *A Collection of Cases and other discourses to Recover Dissenters to the Communion of the Church of England*, London 1698, pp. 250 sq.

[5] J. Bowtell *A Defence of the LVth Canon, In Answer to some Passages in a Book Intituled, Reflections upon Mr. Bennet's History of Joint Prayer* London 1710.

contemporary churchmen bidding of Prayer was thought better than praying to God[1]; and the clergy who observed canon 55 were charged, not only with innovation, but also with disloyalty to the House of Hanover, in that 'before their Sermons, they decline to pray for the King and his Family, shifting the obligation from themselves, to the People, and *requiring* their congregation to join in Prayer, which they themselves care to bear no part in'![2] This curious charge was replied to by Charles Wheatly, lecturer of S. Mildred's in the Poultry, the author of *The Church-of-England Man's Companion: Or a Rational Illustration of the Book of Common Prayer*,[3] in his tract entitled *Bidding of Prayers before Sermon no Mark of Disaffection to the Present Government: or an Historical Vindication of the LVth Canon* (London 1718); and Jo. Robinson, bishop of London, in his *Letter to the Clergy of his Diocese*, Nov. 9 1715, had already vindicated the clergy from the charge.[4] Perhaps this was the end of the charge of disloyalty; but the tracts of Bowtell and Wheatly incited Jo. Lewis, of Margate,[5] to maintain the charge of innovation in *An History of Bidding Prayer wherein is shewn That the using of a Precatory ffform of Prayer in the Pulpit before Sermon is agreeable to the Usage of the Primitive Church, and has been commonly practised in the Church of England for above 100 years past. To which is added some remarks on Mr. Wheatly's notion of the Obligation of the Canons, and his censure of the Royal Supremacy* (1718); and in *The Case of Ministers using a Prayer of their own in their Pulpits before sermon; wherein it is shewn that such an Usage is not contrary to either Law or Canon, but most agreeable to the Practice of the Primitive Church*; and to compile *A Collection of ffforms of Praying the Prayers in the*

[1] *Life of the Right Reverend Dr. White Kennett*, London 1730, p. 126, quoted in J. Wickham Legg *English Church Life from the Restoration to the Tractarian Movement*, London 1914, p. 43.

[2] Wheatly *Bidding of Prayers* p. 9.

[3] Oxford 1710: 2nd enlarged ed., Oxford 1714: re-edited by G. E. Corrie, Cambridge 1858.

[4] Wheatly *Bidding of Prayers* pp. 71 sqq.

[5] For J. Lewis see *Dict. Nat. Biog.* xxxiii p. 186.

Pulpit before & since the Reformation (1737); none of which were published.[1] In 1745 Tho. Sharp, archdeacon of Northumberland,[2] in a Visitation Charge, ably discussed the 55th canon, and his discussion incidentally shews that the canon, however interpreted, was still very widely observed. He sets out the arguments for both interpretations of the canon; and, while it is clear that for himself he understands it to mean what it says, he refuses to criticise those who interpreted it as enjoining or contemplating direct prayer, and describes his own practice, which was to use the mediating formula 'Let us pray'—which in fact was nothing new—and so to enable his hearers, if they would, to interpret his bidding as a direct prayer.[3] In later times the Bidding of the Bedes has fallen into general disuse, except in the Universities, at Assize and Municipal Sermons, and on state occasions elsewhere. The wonder is that it survived the 16th century, when the adoption of the vernacular for the whole rite, and the frequent recitation of the Litany, left no longer any real place for it, especially in the curtailed form, with little detail and few names, which it tended to assume. The modern informal recitation of names and particular needs, with requests for prayers for them, fills all the room that is left, and is capable of indefinite and profitable development, especially if it is supplemented by spaces left, as in the original Roman *preces* and the Bidding of the Bedes which took their place, for the people to pray then and there.

(*a*) 'The bedes on the sondaye' of *The Festyuall*, Wynkyn de Worde 1532 f. cxciiij, are as follows: '¶ Ye shall knele downe on your knees, & lyfte vp your hertes, makyng your prayers vnto almyghty god. For ye good estate & peace of all holy chyrche, that god mayntayne, saue &

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[1] The MSS of these were bought by Rich. Rawlinson, and bequeathed by him to the Bodleian, where they are now: MSS Rawlinson C. 412 ff. 261 sqq.; C. 411 ff. 184 sqq.; C. 155 ff. 454 sqq. The last is the chief source of Coxe's *Forms of Bidding Prayer*.

[2] *Dict. Nat. Biog.* li p. 416.

[3] Tho. Sharp *The Rubric in the Book of Common Prayer and the Canons*, London 1753, pp. 203 sqq., 'Visitation Charge Anno 1745.'

kepe it. For our holy father the pope, w^t all his true college of cardynalles, that god for his mercy them mayntayne & kepe in the ryght byleue, & it holde & encrease, & all mysbyleue & heresye he lesse & destroye. ¶ Also ye shall praye for ye holy lande, & for the holy crosse that Iesu Chryst dyed vpon for the redempcyon of mannes soule, that it may cõme in to the power of chrysten men, the more to be honoured for our prayers. ¶ Also ye shall praye for all archebysshops & bysshops, & in especyall for the archebysshop of Caunterbury our metropolytane. And for the bysshop of N. our diocesan that god of his mercy gyue to them grace so to gouerne and rule holy chyrche, that it may be vnto the honour & worshyp of hym & saluacyon of our soules. ¶ Also ye shall praye for all abbottes, pryours, monkes, chanons, fryers, and for all men & women of relygyon, in what ordre, estate, or degree that they stande in, from the hyghest estate vnto the lowest degree. ¶ Also ye shall praye for all them that haue charge and cure of chrysten mennes soules, as curates & parsones vycares, preestes & clerkes. And in especyal for the parsone and curate of this chyrche, and for all the preestes and mynystres that serue therin, or haue serued therin. And for all them that haue taken ony ordre, that almyghty god gyue them grace to contynuaunce well for to kepe and obserue it, to the honour & helth of theyr soules. ¶ Also ye shall praye for the vnyte and peace of all chrysten realmes, and in especyal for the good state, peace and tranquillite of this realme of Englande, for our lyege lorde the kynge, that god for his great mercy sende hym grace so to gouerne and to rule this realme that god be pleased and worshypped, and to the profyte and saluacyon of this lande. ¶ Also ye shall praye for our lyege lady the quene, my lorde the prynce. And all the noble progenye of them. For all dukes, erles, barons, knyghtes, and squyers, and other lordes of the kynges counseyle whiche haue ony rule and gouernaunce of this lande, that god gyue them grace so to counseyle, rule, and gouerne, that god be pleased, the lande defended, and to the profyte and saluacyon of all the realme. ¶ Also ye shall praye for the peace, bothe on lande and on water, that god graunte loue and charite amonge all chrysten people. ¶ Also ye shall praye for all our parysshens, where that they be on lande or on water, that god saue them from all maner of perylles and for all the good men of this parysshe, for theyr wyues, chyldren and meyny, that god them mayntayne saufe and kepe. ¶ Also ye shall praye for all true tythers, that god multyply theyr goodes & encrease. For all true tyllers that labour for our sustenaunce that tyll the erth. ¶ Also ye shall praye for all the graynes and fruytes that ben sowen, sette, or done on the erthe, or shall be done, that god sende suche wederynge that they may growe, encrease, and multyply to the helpe and profyte of all mankynde. ¶ Also ye shall praye for all shypmen & marchauntes, where so euer that they ben on lande or on water, that god kepe them from all perylles, and brynge them home in saufte with theyr goodes, shyppes and

marchaundyses, to the helpe, comforte and profyte of this realme. ¶ Also ye shall praye for them that fynde ony lyght in this chyrche, or gyue ony behestes, booke, bell, chalyce, or vestement, surplys, awter cloth, or towayle, landes, rentes, lampe, or lyght, or any other aournementes, wherby goddes seruyce is the better serued, susteyned and mayntayned in redynge & syngynge. And for all them that therto haue counseyled, that god rewarde and yelde it them at theyr moost nede. ¶ Also ye shall praye for all true pylgryms and palmers, that haue taken theyr waye to Rome, to Iherusalem, to saynt Katherynes,[1] or to saynt Iames,[2] or to ony other place, that god of his grace gyue them tyme and space well for to go and to come, to the profyte of theyr lyues and soules. ¶ Also ye shall praye for all them that ben syke or diseased of this parysshe, that god sende them helthe the rather for our prayers. For all the women whiche be in our ladyes bandes and with chylde in this parysshe or in ony other, that god sende to them fayre delyueraunce, to theyr chyldrens ryght shape, name, and chrystendome, and to the mothers puryficacyon. ¶ And for all them that wolde be here, and may not for sycknes, or trauayle, or ony other leefull occupacyon that they may haue parte of all the good dedes that shall be done here in this place, or in ony other place. ¶ Also ye shall praye for all them that be in good lyfe, that god holde them longe therin. And for all them that be in dette or deedly synne, that god brynge them out therof, the rather for our prayers. ¶ Also ye shall praye for hym or her, that this daye gaue the holy breed, and for hym that fyrst began and longest holdeth on, that god rewarde it hym at the daye of dome. And for all them that do well or saye you good, that god yelde it them at theyr nede, & for them that other wyse wolde, that god amende them. For all these and for all chrysten men and women ye shall saye a Pater noster. and an Aue maria. Deus misereatur [&c. as below p. 1052]. ¶ Ferthermore ye shall praye for all chrysten soules, for archebysshoppes and bysshoppes soules, and in especyall for all that haue ben bysshoppes of this diocese, & for all curates, parsones and vycares soules, and in especyall for them that haue ben curates in this chyrche, and for the soules that haue serued in this chyrche. ¶ Also ye shall praye for the soules of all chrysten kynges and quenes and in especyal for the soules of them that haue ben kynges of this noble realme of Englonde. ¶ Also for al those soules that to this chyrche haue gyuen boke, bell, chalyce, or vestement, or ony other thynge, by the whiche the seruyce of god is the better done, and holy chyrche worshypped. ¶ Ye shall also praye for your fathers soule, for your mothers soule, for your godfathers soule, and for your godmothers soule, for your bretherne and systers soules, and for the soules of all your kynnes folke, and for your frendes soules, and for all the soules that we be bounde to praye for. And for all the soules

[1] Sinai.

[2] Compostella.

that be in the paynes of purgatory, there abydynge the mercy of almyghty god. And in especyall for them that haue moost nede & leest helpe, that god of his endles mercy lesse & mynysshe theyr paynes by the meane of our prayers and brynge them to his euerlastyng blysse of heuen. ¶ And also of the soule of N. or of them that vpon suche a daye this weke we shall haue the annyuersary, & for all chrysten soules ye shall deuoutly saye a Pater noster. and an Aue Maria. Psalmus. De profundis. with the collecte. Oratio. Absolue quesumus' [&c. as below p. 1056].

This may serve as an example of the usage of the reigns of Henry VII and Henry VIII, being of the same type as the early 15th cent. example printed below (pp. 1050 sqq.), developed, and modernised in point of language. L'Estrange's example, of the reign of Henry VIII (*Alliance*, A.C.L., p. 254), is closely allied to it. The royal order of 1534 (Wilkins *Concilia* iii p. 783) is as follows: '. . . First, whosoever shall preach in the presence of the king's highness, and the queen's grace, shall, in the bidding of beads, pray for the whole catholick church of Christ, as well quick as dead, and especially for the catholick church of this realm; and first, as we be most bounded, for our sovereign lord King Henry the VIIIth, being immediately next under God the only supreme head of this catholick church of England, and for the most gracious lady queen Anne his wife, and for the lady Elizabeth, daughter and heir of them both, and no further. Item, the preachers in all places of this realm, not in the presence of the king's said highness, and the queen's grace, shall, in the bidding of the beads, pray, first in manner, and form, and word for word as is above ordained, and limited, adding thereunto in the second part for all archbishops and bishops, and for the whole clergy of this realm, and specially such as the preacher shall name of his devotion; and thirdly for all dukes, earls, marquisses, and for the whole temporalitie of this realm, and specially for such as the preacher shall name for devotion. And finally for the souls of all them that be dead, and specially for such as it shall please the preacher to name.' The form of 1536 (Wilkins *Concilia* iii p. 808; Hilsey's *Primer*, 1539, in Burton *Three Primers* p. 328) and that of 1540-1547 (in J. Lewis's *Collection*, Bodl. MS. Rawlinson C. 155, f. 473, where no source is mentioned; and thence in Coxe *Forms of Bidding Prayer* p. 71: the date is fixed by the name of the queen, who must be either Catharine Howard, 1540-1542, or Catharine Parr, 1543-1548) are compared in the parallel columns following:

1536	1540-1547
Ye shall pray for the whole congregation of Christ's church and specially for the church of England; wherein I first recommend to your devout prayers the king's most excellent majesty, supreme head	Ye shall pray for the whole congregation of Christs Church and specially for th*is* Church of England *and Ireland*; wherein first I commend to your devout prayers the kings most excellent Majesty, supreme head

1536

immediately under God of the spiritualty and temporalty of the same church; and the most noble and virtuous lady queen Jane, his most lawful wife.

Second ye shall pray

for the clergy, the lords temporal, and the commons of this realm, beseeching almighty God to give every of them in his degree grace to use themselves in such wise as may be to his contentation, the king's honour, and the weal of the realm. Thirdly ye shall pray for the souls that be departed, abiding the mercy of almighty God, that it may please him the rather, at the contemplation of our prayers, to grant them the fruition of his presence.

1540-1547

immediately under God of the spiritualty [and temporalty] of the same Church; and for

Q. *Katharine,*

prince Edward and for the lady Mary, and the lady Elizabeth. Second*ly*, Y*ou* shall pray *for the Kynges Maiesties Councel*; for *all* the Lords of this Realm, *and* for the Clergy and the Commons of the same: beseeching almighty God to give every of them in his degree grace to use themselves in such wise as maybe to *GOD'S glory*, the King's honour, and the weal of th*is* Realm. Thirdly, ye shall pray for *all them* that be departed *out of this world in the faith of Christ*, that *they with us and we with them at the day of Judgement, may rest, both body and soul, with Abraham, Isaac, and Iacob in the kingdom of heaven.*

('and temporalty' in col. 2 is omitted in the MS, evidently by mistake). The form prescribed in the royal Injunctions of 1547 (Cardwell *Doc. Ann.* i p. 21) is almost verbally identical with the second column, except in respect of the individual names recited. (*b*) *Injunctions given by Edm. Bonner, bishop of London, to his clergy* 1542 (Wilkins *Concilia* iii p. 866) 'they shall take the gospel or the epistle of the day, which they shall recite and declare to the people plainly, distinctly, and sincerely from the beginning to the end thereof, and then to desire the people to pray with them for grace, after the usage of the Church of England now used; and that done, we will that every preacher shall declare the same gospel or epistle, or both, even from the beginning; not after his own mind, but after the mind of some catholic doctor, now allowed in the church of England.' For examples of both the practices referred to, p. 1028, see Colet's Convocation Sermon, 1512 (above, p. 1025); Latimer's sermons *passim* Stephen Gardiner, 1548 (Coxe p. 82); Jewel, 1550 (*ib.* 84), and later (*Works*, Parker Soc., ii pp. 987, 1025, 1035); anon. 1552 (Coxe p. 83); Edwin Sandys, 1581, 1584 (*ib.* 95, 120); J. Madoxe, 1581 (*ib.* 116); L. Andrewes, c. 1591, 1593, 1606 (*Opuscula*, ed. A.C.L., pp. 7 sqq., 33, 57); W. Barlow, bishop of Rochester, 1606 (*Concerning the Antiquity and Superiority of Bishops*, London 1607, f. B 3^{v}; *A Brand, Titio erepta*, London 1607, f. B 4); W. Sancroft (Coxe p. 171). (*c*) For varieties of Biddings, add to the examples already cited: that prefixed to Andrewes *The wonderfull Combate . . . between CHRIST and Satan. Opened in seuen . . . Sermons, vpon the Temptations of CHRIST, in the Wilderness*

&c., London 1592 (Coxe pp. 130 sqq.); anon. temp. Eliz. (*ib.* 128); T. Browne, 1633 (*ib.* 158: this was remarked upon by H. Burton *For God and the King* p. 117; cp. Heylin *Briefe and Moderate Answer* p. 128: and to this period belongs 'A raw young preacher' whose 'prayer is conceited, and no man remembers his college more at large' in Jo. Earle *Microcosmographie* ii, first published in 1628); T. Pierce, 1662 (Coxe p. 175); Bodl. MS Rawlinson D. 1298, f. 102 (Oxford, Charles II), D. 1253, f. 327^{b} (Oxford, James II), 329^{b} (Oxford, James II: printed below, pp. 1051 sqq.), 333^{b} (Oxford, 1688 or 1689), 338^{b} (Oxford, 1682-4), 341^{b} (Oxford, 1687: these six are all of the same, local Oxford, type of the period, and are preceded by *Prevent us, O Lord*); D. 817, f. 208 ('this royal foundation,' James II); D. 1348, f. 345 ('this honourable society,' 1702-1705); Oxford University, 1840 (Coxe p. 179: it has been slightly changed since); York Minster, 1879 (Simmons *Lay folks mass book* p. 320). A large number of 'Injunctions and Visitation Articles,' dating from 1561 to 1730, are printed in Appendix E of the *Second Report of Commissioners appointed to inquire into Rubrics* &c. (the 'Ritual Commission') 1868: and of these at least some 36, from Bancroft of London's Articles of 1601 to Wm. Stanley archdeacon of London's in 1728, inquire into the observance of canon 55. See also Geo. Abbot of Canterbury's letter to his suffragans, 1609 (Cardwell *Doc. Ann.* ii p. 133) and Mat. Wren's *Particular orders* 2 (*ib.* 201). (*d*) Examples of direct 'invocation' in place of, or with, bidding are: Jo. Foxe the 'martyrologist,' 1570 (Coxe p. 97); J. Madoxe, 1581 (*ib.* 114); J. Charldon, 1594 (*ib.* 122); D. Featly, 1609 (*ib.* 146); Bodleian MS Rawlinson D. 1298, ff. 1, 9, 45, 98, 116 (Charles I and II), D. 1253, f. 335^{b}; Jer. Taylor *Works*, ed. Heber, xv pp. 265 sq. (Coxe p. 169); Bodl. MS Rawlinson D. 260, f. 45^{b} (1702-1705: the bidding-pra[illegible]r paraphrased in the form of a direct prayer); Tho. Wilson, of Sodo[illegible]d Man, *Works*, A.C.L. ii p. 1, v p. 296. Of the Visitation Articles [illegible]ed to above, those of Wren, 1636, Juxon, 1640, and Cosin, 166[illegible], inq[illegible]re whether any other form of prayer than that prescribed by can. 55 is used. Cp. Heylin *Cyprianus Anglicus* p. 311 sq.; and for discussions of the intention of the Church and current practice, see Heylin *Brief defence*, Bowtell *Defence of the LV*th *Canon*, Wheatly *Bidding of Prayers*, and T. Sharp 'Visitation Charge 1745' in *The Rubric of the Book of Common Prayer and the Canons*, London 1753.

6. During the greater part of its history, perhaps during the whole of it, the Bidding of the Bedes has not stood alone, but has formed part of a group of vernacular devotions, instructions, and notifications, attached to the Sermon, and known as the 'Prone.' The Prones of the printed diocesan *Ritualia* of France and Germany, from the 16th cent. onwards, contain at the least more or fewer of the items: the Bidding

of the Bedes, the Lord's Prayer, the Angelic Salutation, the Creed, the Decalogue and the Commandments of the Church and the like, a General Confession and Absolution, notices of Feasts and Fasts occurring in the week and some account of their meaning, proclamation of Banns of Marriage and Ordination, and of Excommunications, and other ecclesiastical notifications.[1] But already in the 12th cent. Honorius of Autun, besides the Bidding of the Bedes already noted, has the Lord's Prayer with an exposition, the Creed expanded, and a General Confession and Absolution, each of these devotions being introduced by an admonition or invitation to take part in it: and other collections of sermons of the period have similar devotions. But further, most, if not all, of this group of devotions are of earlier date than the 12th cent. As we have seen, the Bidding of the Bedes is at least as old as the end of the 9th cent.; in the Frankish dominions, at the end of the 8th cent. and in the 9th, it was over and over again enjoined, both by ecclesiastical and by royal enactments, that the clergy should know and teach, and every Christian person should learn, *Pater noster* and *Credo*; and the Prone no doubt represents the means taken to secure this result; and, in German lands at least, the General Confession and Absolution ('offne schuld') is as old as the 9th cent. In the *Ordines Romani* the announcement of feasts and fasts is directed to be made by the deacon immediately before the communion[2]; and it does not appear when it was transferred to its position at the sermon. In England, perhaps, the Prone was never so definitely conceived a feature of the Mass as in France and Germany; but the Bidding of the Bedes was there from the 11th cent. onwards; from the 8th cent. instruction in the Creed and the Lord's Prayer was enjoined; by the 13th cent. the Decalogue and other instructions were added; and, while the Confession and Absolution seems never to have formed

[1] Cp. Bona *Rerum liturg. lib.* II vii 6; Grancolas *Traité de la messe*, Paris 1713, pp. 56 sqq.

[2] *Ordo* i 20; ii 14.

a part of the English 'Prone,' all sorts of notifications came to be attached to the sermon.[1] In the 16th cent., along with the Bedes, other items of the Prone passed over into the Lutheran rites. This is the origin of the paraphrase of the Lord's Prayer and the exhortation to communicants following the sermon in Luther's *Deudsche messe* and the rites derived from it; while many of the local *Kirchenordnungen* retained the Prone in more complete form. It has been already noticed incidentally that the substance of the Reformed Sunday morning service of Strassburg and Geneva—and the same is in fact true of the rite of Zürich—is only a perpetuation of the Prone, which is thus the original of the morning service in all the communions, in France, the Low Countries, Scotland, and elsewhere, in which the influence of the Swiss Reformation has prevailed. Here in England, while the most prominent element of the traditional usage, the Bidding of the Bedes, was deliberately regulated, other elements were for a time accidentally emphasised by the repeated insistance on the teaching of the Creed, the Lord's Prayer, and the Ten Commandments; and in 1552 the customary notification of feasts and fasts was explicitly enjoined in a rubric, which in 1661 was enlarged to include the other traditional announcements.

(*a*) 'Prone' (pronus, pronaus) is generally derived either from *praeconium* (cp. κήρυγμα of the deacon's 'bidding'), or from πρόναος, in the sense of 'nave,' since the prone is recited in the pulpit, not in choir or sanctuary (Du Cange *Glossarium* s.v. 'Pronus' 1.); but Hearne (*Robert of Gloucester's Chronicle* ii p. 681) confidently asserts that it is from *peroratio* (of course through the accusative *perorationem*). The origin of the word seems not yet to have been satisfactorily settled: see *New English Dict.* vii p. 1459; where see also instances of the use of it in English: Hearne's Bidding of c. 1485 (*op. cit.* p. 682) is headed 'I(le?) proiane.' (*b*) For later examples of the German Prone see *Agenda eccles. Argentinensis*, Cologne 1590, pp. 339 sqq. (Strassburg); *Rituale . . . ad usum eccl. metropolitanae Moguntinae*, Würzburg 1671, app. p. 15 (Mainz); *Rituale Frisingense*, Munich 1673, p. 735 (Freising); and cp. J. Kraft *De pronau* Trier 1848; V. Thalhofer *Handbuch der katholischen Liturgik*, Freiburg i. Breisgau 1890, ii pp. 123 sqq.: in modern practice, after the Bedes in

[1] Gasquet *Parish Life* pp. 225 sqq.

the form of a direct prayer (above, p. 1024) and the notifications, in some dioceses, e.g. Rottenburg, the Lord's Prayer and the Creed are recited. For those of the French and Belgian dioceses see *Le Rituel des Rituels*, Migne, Paris 1866, i 1-590. (*c*) For 12th-14th cent. German examples (Creed, Confession and Absolution, Bedes) see J. Kelle *Speculum ecclesiae altdeutsch*, Munich 1858, pp. 3 sqq.; Müllenhoff and Scherer *Denkmäler deutscher Poesie und Prosa aus dem viii-xii Jahrhundert*, ed. 3, Berlin 1892, ii pp. 456 sqq.; A. H. Hoffman v. Fallersleben *Fundgruben für Gesch. deutscher Sprache u. Litteratur*, Breslau 1830, pp. 111-114; and cp. R. Cruel *Geschichte der deutschen Predigt im Mittelalter*, Detmold 1879, pp. 220 sqq. Examples of Creed, Confession and Absolution, of 11th and 12th cent., are given in Müllenhoff and Scherer *op. cit.* i nos. lxxxvii-xcviii; and of Confession and Absolution, in Slovenish, of the 9th cent., supposed to have originated in the German missions in Carinthia (Hauck *Kirchengeschichte Deutschlands* ii p. 667), in Kopitar *Glagolita Clozianus*, Vienna 1836, pp. xxxv sqq. Cp. Rietschel *Lehrbuch d. Liturgik* i pp. 369 sqq. For ordinances as to the Creed and the Lord's Prayer in Frankland see Theodulph of Orleans (797) *Capit.* 22 (Mansi *Concilia* xiii 1000); Council of Mainz (813) *can.* 45 (*ibid.* xiv 74), of Reims (813) *can.* 2 (*ibid.* 77); Hatto of Basel (821) *capit.* 2 (*ibid.* 393); Rudolph of Bourges (850) *capit.* 8 (*ibid.* 948); and for royal injunctions *ibid.* xiii 1090, 1094, app. 3 c. 193; xiv app. 4 c. 255. (*d*) For ordinances as to the Creed and the Lord's Prayer in England, see Council of Clovesho (747) *can.* 10 (Wilkins *Concilia* i p. 96); canons issued under Edgar (960) 17, 22 (*ibid.* 226); Canons of Aelfric (970) 23 (*ibid.* 253); *Liber legum eccles.* (994) 22 (*ibid.* 272); Laws of Canute (1033) 22 (*ibid.* 304). Peckham's *Constitution* 'Ignorantia sacerdotum,' 1281, required the teaching, among other things, of the Ten Commandments (Wilkins *Concilia* ii p. 54); and the *Constitution* was adopted and reissued by Geo. Neville, archbishop of York, in 1466 (*ibid.* iii p. 599). To the English version of the *Liber festiualis*, in its several editions from 1483 to 1532, were appended *Quattuor sermones* treating of the Creed, *Aue Maria*, the Lord's Prayer, the Decalogue and the rest required by Peckham's *Constitution*, the *General sentence* of anathema against a long list of sinners (on which see C. Wordsworth *Ceremonies and processions* pp. 44 sqq.), and 'The bedes on the sondaye.' The inculcation of the Creed, the Lord's Prayer and the Ten Commandments was required by *Injunctions* 3 of 1536, and 5 of 1547 and 1559 (Gee and Hardy *Documents* pp. 272, 420). And combining two passages of the *Injunctions* of 1559, viz. *Injunction* 5 and the paragraph on the Bidding Prayer, we have a fairly complete Prone: *Pater noster*, Creed, Ten Commandments, 'Ye shall pray . . . life everlasting. *And this done, shew the holy-days and fasting days*' (*ibid.* pp. 420, 440 sq.). (*e*) Luther, *Deudsche messe* 23, 24, makes it clear that his paraphrase of the Lord's Prayer is a continuation of the Lord's Prayer of the customary Prone; but for the General Confession and Absolution he

substitutes an exhortation to communicants, holding, if I understand him rightly, that the traditional Confession and Absolution originated in such an exhortation ('Aber die vermanung zu eyner offentlichen beycht worden ist'). The accompanying table illustrates the character and contents of the Prones of the local *Kirchenordnungen*. See Richter *Evangel. Kirchenord.* i pp. 29, 115, 229, 245, 319, 363, ii 3. ('Bedes' indicates that the bidding-form is retained: 'Intercession,' that a direct prayer is substituted.) Cp. Rietschel *Lehrbuch der Liturgik* i pp. 429 sqq. (*f*) The table following (p. 1042) exhibits the structure of the Sunday morning service of 10 Reformed service-books. The items not derived from the Prone are printed in italics; the prayers enclosed with the sermon in horizontal lines are prayers directly relating to the sermon. The short admonitions or invitations prefixed to the several items, though they emphasise the relation of these services to the Prone, and some minor details, are omitted for the sake of simplification. The services tabulated are those of (1) *Ordnung der Christenlichenn Kilchenn zu Zürich* 1529 in Richter i p. 136 (see also *Liturgia Tigurina: or, the book of common prayers, And Administration of the sacraments . . . usually practised . . . in all the Churches . . . of Zurick in Switzerland, and in some other Adjacent Countries . . . Translated . . . by John Conrad Werndly, formerly Minister of the French and Dutch Congregation of Santoff in the Isle of Axholme in the County of Lincoln* . . . London 1693): the *Züricher Prädicantenordnung* 1532 (Richter i p. 171) directs further that on all Sunday mornings the preacher shall inculcate the Lord's Prayer, the Decalogue, and the Creed; (2) Farel's *La maniere et fasson . . . quon tient es lieux que Dieu de sa grace a visites* 1533: see above pp. cxlvii sq.; (3) Calvin's Strassburg rite: see above p. cxlvi sq.; (4) *La forme des prières et chantz ecclésiastiques* 1542; see above p. cxlviii; (5) *Kirchenordnung, Wie es mit der Christlichen Lehre, heiligen Sacramenten, vnd Ceremonien, in dès . . . Pfalzgrauen . . . Churfürstenthumb bey Rhein, gehalten wird*, Heidelberg 1563, in Richter ii pp. 265 sqq.; (6) the service of Knox's congregation at Frankfort in the reign of Mary, described in *A Brieff discours off the troubles begonne at Franckford* p. vii (above p. clxv); (7) *The Book of Common Order*, ed. Sprott pp. 81 sqq. (above p. clxxxvi); (8) *A booke of the forme of common prayers, administration of the Sacraments: &c. agreeable to God's Worde*

Prussia 1525	Brunswick 1528	Electoral Saxony 1533	Bremen 1534	Hamburg 1539	Calenberg 1542	Pomerania 1542
Confession Absolution Lord's Prayer Creed Decalogue	Bedes	Confession Absolution Intercession Lord's Prayer	Decalogue Creed Lord's Prayer Confession Absolution	Intercession Lord's Prayer	Lord's Prayer Creed Decalogue Confession Absolution	Bedes Lord's Prayer Creed Decalogue

ZÜRICH 1529	GENEVA I 1533	STRASSBURG c. 1539	GENEVA II 1542	PALATINATE 1563	FRANKFORT 1556	SCOTLAND 1564	PURITAN 1584	DIRECTORY 1645	BAXTER 1661
							Lessons and Psalms	*Prayer* *Lesson* *Psalm*	*Prayer*
		4. Confession 5. Absolution	4. Confession	4. Confession	4. Confession	4. Confession	4. Confession	4. Confession	1. Creed 2. Decalogue 4. Confession 3. Lord's Prayer 5. Absolution
			Psalm		*Psalm*	*Psalm*	*Psalm*		*Ps's., Lessons, Canticles, &c.*
6. Bedes 3. Lord's Prayer	Intercession	2. Decalogue & *Prayer*						6. Intercession	
	Prayer 3. Lord's Prayer Lesson	*Prayer* Lesson	*Prayer*	*Prayer* 3. Lord's Prayer	*Prayer*	*Prayer*	*Prayer*	*Prayer*	*Prayer*
7. Sermon	7. Sermon	7. Sermon	7. Sermon	7. Sermon	7. Sermon	7. Sermon	7. Sermon	7. Sermon *Prayer*	7. Sermon *Prayer*
6. Commem. of Dead		6. Intercession	6. Intercession		6. Intercession	6. Intercession	6. Intercession		6. Intercession
	2. Decalogue			4. Confession					
4. Confession 5. Absolution	4. Confession 5. Absolution 1. Creed 6. Intercession	3. Lord's Prayer 1. Creed	3. Lord's Prayer 1. Creed	5. Absolution 6. Intercession 3. Lord's Prayer	3. Lord's Prayer 1. Creed	3. Lord's Prayer 1. Creed	1. Creed 2. Decalogue 3. Lord's Prayer	3. Lord's Prayer	
	Dismissal	*Psalm* *Blessing*	*Blessing*	*Hymn* *Blessing*	*Psalm* *Blessing*	*Psalm* *Blessing*	*Psalm* *Blessing*	*Psalm* *Blessing*	*Psalm* *Blessing*

and the vse of the reformed Chvrches, 1584 or 1585 (in P. Hall *Fragmenta Liturgica* i pp. 24 sqq.), being the book which, altered in one detail, was presented to Parliament, with the hope that it would be substituted for the Book of Common Prayer, in 1584 and 1585, and after further alteration again in 1587 (Frere *English Church in the reigns of Elizabeth and James I* pp. 231, 246; *New Hist. of Bk. of Common Prayer* pp. 131 sq.; the edition of it, printed at Middleburgh 1586, is reprinted in P. Hall *Reliquiae liturg.* i); cp. Hooker *E.P.* v 27 sq. (9) *A Directory for The Publike VVorship of* GOD, 1644, in P. Hall *Reliqu. liturg.* iii: see above p. clxxxix. (10) Baxter's *Reformation of the Liturgy* 1661, *ibid.* iv: see above p. cxciv. Notice that the Electoral Palatinate follows Geneva I, only prefixing the text of the confession of Geneva II; Frankfort, Scotland, and Puritan wholly, the *Directory* in part, are modelled on Geneva II; while Baxter is a fusion of English and Genevan, his Psalms, Lessons, and Canticles being derived from the Book of Common Prayer, and his Intercession being directed to be used indifferently before (like the English Bedes) or after the Sermon. The Zürich 'commemoration of the dead' is a 'quethe-word,' a notification of those who have died in the preceding week, with admonition to thank God that they have died in faith and hope, and to pray that those who survive may so live as to die in faith and grace. Baxter's 'absolution' is only texts of Holy Scripture —'comfortable words' and words of guidance for the future. Calvin desired to include some such 'absolution' in Geneva II, but yielded to the objections of the Genevans and afterwards regretted it (see his letter quoted in Cardwell *Two liturgies* p. xxxii note [1]).

NOTES.—**Pp. 1050-1057.** In col. 1, the text of the Bidding is that of the Sarum Missal of about 1400, Bodleian MS Barlow 5, ff. 2^b-3^b; the rubrics and the prayers are from *Processionale . . Sarum* Roermund 1544. Col. 2 is from *Works of Thomas Hearne*, London 1810, 'Robert of Gloucester's Chronicle' ii pp. 624 sq., derived from a MS 'communicated' to Hearne by Th. Rawlinson; adopted here as illustrating how a preacher would treat the form prescribed in the Injunctions of 1547, his divergences from which are marked by *italics*. The date is fixed approximately by the mention of Catharine Parr, who died in August 1548. Col. 3 is the form of Canon 55 of 1604; and here the variations from the form of the Elizabethan Injunctions of 1559 are indicated by **black** type; those of the Elizabethan form from that of 1547 by *italics*; while *sans. ital.* type indicates what the Elizabethan form took from the Marian as represented by Bonner's *Injunctions* (see above pp. 1026 sq.). The 4th col. is from Bodleian MS Rawlinson D. 1253, ff. 329^b sqq., representing the Oxford fashion of the moment (p. 1028 above). Its date is fixed by the mention of the Prince of Wales, who was born June 10 1688. **P. 1050.** Col. 1. 'the p̄iarke of ierlm,' i.e. the patriarch of Jerusalem, the Latin titular, then, like his predecessors since the fall of Acre and the end of the Latin kingdom in 1291, living in Rome, with S. Lorenzo fuori

le Mura as his patriarchal church. 'Parchēs' i.e. parishioners. 'the loaf and the candul,' i.e. the loaf for the 'holy bread.' Cf. *Constitutions* (1256) of Giles of Bridport, bishop of Salisbury, in Wilkins *Concilia* i p. 714: 'Debent [parochiani] invenire panem benedictum, cum candelis, qualibet dominica per annum, in omni ecclesia de mundo christiana'; and see pp. liv, lxx, cxii, 716 above. 'in oure lady byndes,' i.e. 'in our Lady's bonds,' with child: see *New Engl. Dict.* s.v. 'bond' I. 1. c (i 981). Col. 2, '*that God for hys . . . this londe*' is from the form in *The Festyuall*: see p. 1034 above. The omission, marked by '. . .', is of a paragraph occasioned by the political situation in 1548. The war with Scotland was in progress, to enforce the treaty of marriage between Edward and Mary of Scotland, accepted by the Parliament of Scotland in 1543 (A. F. Pollard *England under Protector Somerset* vi). On May 6 1548 the Council wrote to the bishops directing them to order all curates in their dioceses 'every sunday and holyday in their common prayer' to pray for victory and peace, and enclosing a copy of a prayer to be substituted for one of the collects of the Litany (Wilkins *Concilia* iv p. 26). Apparently at the same time the paragraph, bidding prayers that 'perpetual peace and unity of this realm and Scotland' may speedily be secured by the marriage of Edward and Mary, was issued to be inserted in the Bidding of the Bedes. The prayer and the paragraph are printed in Jenkyns *Remains of Thomas Cranmer* ii pp. 186 sq. See also Strype *Eccl. Mem.*: *Edward VI* i 7: Cardwell *Doc. Ann.* i p. 42. For a like case, of commemoration of current needs being ordered in the 'common prayers,' see Letter of the Council to Bonner, May 23 1555 (Wilkins *Concilia* iv p. 128). '*owr metropolytane*' from the *Festyuall* form (above, p. 1033). **P. 1051.** Col. 2. In the MS the Bidding is preceded by 'Prevent us, O Lord, . . . our Lord. In whose name' (so also the other examples in the same MS). 'all Jews' &c., see p. 373; 'make his ways' &c. p. 193; 'inspire it' &c. p. 665. **P. 1052.** Col. 1. 'widdringes' =weather. '[that] is fort to don'='what is to do'; cp. p. 1033 'or shall be done.' 'mañ' i.e. manner: 'hym fort to queme' &c.='that it may please him to save': 'suggeth'=say (see *New Engl. Dict.* s.v. 'Say' A. 2. d [viii 2 p. 151]). 'sine nota' i.e. without inflections. Col. 2. '*Also ye shall pray for all them that ben sycke . . . Chrysten people*' from the *Festyuall* form (above pp. 1033 sq.). **P. 1053.** Col. 2. At University sermons, the mayor and corporation are omitted, and the preacher bids for the Chancellor and the Vice-Chancellor of the University, and for the head of his own college (MS Rawlinson D. 1253, ff. 334, 339, 342). 'to comfort & succour' &c.: see p. 665. **P. 1054.** Col. 1. In *Processionale* 1544 'dono' in the collect is a misprint, here corrected. 'chirchehey' i.e. 'churchhay,' churchyard ('hay'=enclosure: *New Engl. Dict.* ii p. 407 s.v.). 'stede='stead,' place. Col. 2. Hearne indicates that in his MS all that follows 'kingdom of heaven' has been deleted by a later hand; but he does not notice that in the first line of the paragraph 'prayse

God' has been substituted for 'pray' or 'pray God,' as the context makes plain. '*And for all the soules . . . pray for*,' '*And for all Christen sowles*,' from the *Festyuall* form (above pp. 1034 sq.). **P. 1055**. 'Creation, Preservation' &c., p. 195; 'beseeching him' &c. p. 665. **P. 1056**. Col. 1. The *Processionale* 1544, with some other edd., omits 'sine,' evidently by mistake (see *Missale Sarum*, ed. Dickinson, 38**, *Processionale Sarum*, ed. Henderson, p. 7). **P. 1057**. Col. 2. In the MS, 'The grace of our Lord' &c., and 'The peace of God . . . and the blessing . . .' are added for use after the sermon (so also ff. 340^b, 343; the order of the two is reversed, ff. 328^b, 335: and f. 328^b has also 'Grant we beseech thee' [p. 713]).

II. The Rogation

No provision has ever been made in the Book of Common Prayer for the Rogation Days,[1] except in so far that the Kalendar of 1561 described their relation to Easter and included them in the Almanack,[2] and the customary abstinence, required by the Act of 1551, was prescribed in the list of fast-days included in the Book of 1661.[3] But from the first they continued to be observed with 'procession,' i.e. presumably 'the king's majesty's procession,' the English Litany, whether with or without perambulation.[4] The 11th of the Injunctions of 1554 restored the whole *Processionale*,[5] and the Rogations were observed in the old form throughout the reign of Mary.[6] The 18th Injunction of 1559,[7] in reviving the 24th of 1547, expressly excepted 'the perambulation of the circuits of parishes in the days of rogations' from the general prohibiton of perambulations; and the 19th prescribed a provisional rite, giving a twofold interpretation of the traditional observance, as, on the one hand, an act of thanksgiving for

[1] For the names by which the Rogation Days were known in the reign of Elizabeth, see Frere *Injunctions and Visitation Articles* i. p. 339.

[2] *Liturgical Services in the reign of Elizabeth*, Parker Soc., pp. 440, 443.

[3] Above, p. 69.

[4] *Grey Friars' Chronicle*, p. 77, 'this yere (1553) was very fewe cherches in London that had anny procession in the Rogacion dayes in London this yere for lacke of deuocion.'

[5] Gee and Hardy *Documents*, p. 382.

[6] *Diary of Henry Machyn*, May 3 1554 (Camden Soc. p. 61).

[7] Cardwell *Doc. Ann.* i p. 187.

the fruits of the earth, and, on the other hand, a 'beating of bounds.' In the next year was published a Homily 'for the dayes of Rogation Weeke,'[1] written, it appears, by Mat. Parker, on the text Rom. xi 36 and the thesis 'That all good things commeth from God' and the consequent duty of thanksgiving; divided into three parts, treating of the goodness of God respectively in the gifts of creation, the gifts of 'fortune,' and spiritual gifts and graces; intended apparently for use at three 'convenient places' or stations during the procession. The *Interpretations of the Bishops* in 1560[2] added to the rite of 1559 Ps. civ and the Litany, by the letter restoring the traditional intention and character of the Rogations. The later text of the *Interpretations* (1561)[3] prescribed Parker's Homily as the stational 'sermon, or homily.' This Homily was included in *The Seconde Tome of Homelyes* of 1563, with an added fourth part,[4] expanding the 'sentences' of 1559 against the violation of landmarks, and entitled 'An exhortation to be spoken to such Parishes where they vse their Perambulations in Rogation weeke, for the ouersight of the boundes and limits of their Towne'; which explains that, while the primary purpose of the Rogation is prayer and thanksgiving for the divine bounty, it has also 'secondarily' the purpose of preserving the knowledge of boundaries, and dissuades the hearers from all violation of 'meeres and balkes' and other people's rights, from all avarice and encroachment; and incidentally gives some interesting information about the conditions of the moment. The *Advertisements* of 1566,[5] repeat the prescriptions of the *Interpretations*, but enjoin the expanded Homily, and forbid 'any superstitious ceremonies heretofore used.'

From 1560 down to the beginning of the 18th cent., in the Injunctions and Visitation Articles of bishops and archdeacons, the observance of the Rogation is treated of.[6] During the

[1] Above, p. clxxiv. [2] Above, p. clxxi sq. [3] *Ibid.*
[4] Above, p. clxxiv. [5] Above, p. clxxii.
[6] See Frere *Visitation Articles and Injunctions* iii pp. 160, 164, 177, 208, 264, 290, 308, 334, 378: *Second Report of the Ritual Commission* 1868 append.

reign of Elizabeth, some of the prelates are as much concerned to suppress 'superstitious ceremonies,' like banners, surplices, lights, hand-bells, staying at crosses, as to enforce the positive prescriptions.[1] In the 17th cent. this ceases to be the case. But meanwhile both rite and ceremony were in fact developed. Already in Elizabeth's reign Gospels were read at the stations, surplices were used and 'crosses' were 'made'[2]; and this was continued in the 17th cent. The Rogations also received their share of puritan criticism: complaint was made that not only the 'substantial men' of the parish, as directed by the Elizabethan Injunction, but women also took part in the processions[3]; the 'superstitious ceremonies' provoked comment, and even the surface of *The Saints Everlasting Rest* is ruffled by Baxter's reproachful allusion to the popularity of 'crosses and surplices, processions and perambulations, reading of a Gospel at a cross way'[4]; and in short 'the observation of *Gangdayes*, or *rogation weeke*, is wholly *Popish*, invented by *Hillarius the great Antichrist* in the yeare 444.'[5] Of bishops and archdeacons, on the other hand, though some listened to the puritan complaint and enjoined that only the male substantialities should go in procession,[6] Jo. King, arch-

E, where some 42 of the sets of Injunctions and Visitation Articles of 1561-1730 deal with the Rogations, the last being those of Ch. Trimnell of Norwich in 1716; J. W. Legg *English Church Life* p. 230 also quotes those of Martin Benson of Gloucester, 1750.

[1] See most of the references to Dr Frere in the last note; and add *Second Report* p. 449 (Wm. Chaderton of Lincoln 1604). Banners had still been used locally in the Rogations of 1560 (*Machyn's Diary* p. 236).

[2] Strype *Parker* II xix (p. 153); *Hierurgia anglicana*, ed. Staley, i p. 257 (*View of popish abuses* p. 14). For Gospels at the Rogation stations see York *Manuale et processionale*, Surtees Soc., pp. 183 sqq.: cp. W. Tyndale *An Answere vnto sir Thomas Mores Dialoge* 1531, ed. Parker Soc. p. 62. 'Making crosses,' I imagine, means marking crosses on walls &c.: cp. Legg *English Church Life* p. 229.

[3] Strype *Parker* II xix (pp. 152 sq.).

[4] R. Baxter *The Saints Everlasting Rest* III v 4, 1650, p. 344.

[5] Quoted in Jo. Canne *A necessitie of separation from the Church of England, prooved by the Nonconformists Principles*, 1634, p. 111. The delicate personal reference is to S. Hilarus, successor of S. Leo in the See of Peter (461-468), whose contemporary, S. Mamertus of Vienne, instituted the Gallican Rogations.

[6] Frere *Visitation Articles* iii pp. 169 and note, 264, 378.

deacon of Nottingham, in 1599, and Jo. Bridges, bishop of Oxford, in 1604, directed that 'parishioners of all sorts, as well the elder, as younger sort' should proceed[1]; Jo. Bancroft, bishop of Oxford, in 1632 inquires whether the minister 'hath worn his surplesse, and read the prayers and Gospell as is required'[2]; and in 1686 Wm. Lloyd bishop of S. Asaph provided his diocese with a very highly-wrought rite for the Rogations.[3] As to the method of execution of the Elizabethan rite, the *Injunction* of 1559 seems clearly to contemplate the repeated recitation of the admonition, Ps. ciii, and the 'sentences,' at certain stations in the course of the procession. The *Interpretations* in their first form are more difficult to understand; but perhaps the reasonable interpretation of them is, that the Psalms and the Litany are to be sung while the procession is in motion, and the Sermon to be made at a station. The second form of the *Interpretations* leaves everything vague, and its directions would be satisfied by the recitation of the whole rite in church; and the same is the case with the *Advertisements*. In the 17th cent., Mat. Wren in 1636, Peter Gunning in 1679, and Wm. Lloyd in 1686, go into some detail. Wren directs that 'at some convenient places' the minister 'admonish the people to give thanks to God' for the produce, 'saying the ciii Psalm, and, as time and places shall admit, the civ Psalm, and at any special bound repeating this or such holy scriptures "Cursed be he that removeth away the mark of his neighbour's land,"' and 'returning at last to the church there they say the divine service.'[4] Similarly Gunning directs that at the perambulation the minister 'exhort the people to give thanks,' and 'when there appears any fear of scarcity' that he 'move them to pray unto God for his mercy and favour unto the land,' and then 'going into the church with them' say 'the litany and one part of the Homily

[1] *Second Report of Ritual Commission* pp. 435, 445.
[2] *Ibid.* p. 529.
[3] Bodleian MS Tanner 30 f. 23, printed in J. W. Legg *English Church Life* pp. 249 sqq.
[4] Cardwell *Doc. Ann.* ii p. 202.

set forth and appointed for that purpose of the Rogations.'[1] Lloyd's rite abandons the Elizabethan prescription, and, while making a very full provision of Psalms, Lessons and Gospels, Canticles and Collects, to be used 'at the severall standings,' besides directing that the Litany be said 'in one of the most remarkable Standings,' and 'where there is a more remarkable bound' that a child be catechised, makes no suggestion that anything be sung while the people are in motion.[2] In 1661, it was proposed in the first stage of the revision to provide a Collect, Epistle and Gospel for the Rogation Days, in the Book of Common Prayer, and a Collect, with S. James v 15-18 for Epistle and S. Luke xi 1-10 for Gospel, is entered in the 'Durham Book' and the 'Fair Copy'[3]; but these were rejected at a later stage and do not appear in the 'Convocation Book.'

For further illustration of Rogation observances and some picturesque survivals see *Hierurgia anglicana*, ed. Staley 1902-3, ii pp. 3 sqq.; E. G. C. Atchley 'Some notes on harvest thanksgivings' &c. in *Trans. St. Paul's Ecclesiological Soc.* v, 1905, pp. 59 sqq.; J. W. Legg *English Church Life from the Restoration to the Tractarian Movement* 1914, pp. 228 sqq.

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[1] *Second Report of Ritual Commission* p. 649.

[2] J. W. Legg *English Church Life* pp. 249 sqq.

[3] The Collect is a new one, of the 1661 type, being largely made up of passages of Holy Scripture (S. Mt. v 45, xi 25, Acts xiv 17, xvii 28, Ps. lxxi 7): the Epistle and Gospel are adaptations of Sarum (S. James v 16-20, S. Luke xi 5-13). Among the alterations proposed in 1689 was one for a new Collect on Rogation Sunday, with Deut. xxviii 1-9 as Lesson and S. Mat. vi 25-34 as Gospel. See Procter and Frere pp. 212 sq.

c. 1400

Quando vero peruenerit processio ante magnam crucem . . . vertat se sacerdos ad populum et dicat in lingua materna sic.

Ye schullen stōte vp and bidde youre bedes to oure lord ihū crist, & to oure ladi seint marie, and to alle the compaine of heuene, for the stat of holi chirche and for oure modur chirche of Rome, ffor oure lord the pope, for the p̄iarke of ierlm, for the cardenals, for the archebischop of canturbury, for al archebischoppes and bischopes, and nomeliche for the bischop of N, for the patron of this chirche, ād for youre gostliche fadur, and for prestus and clerkes that herin serueth or haue i serued, for al men and wymmen of religion, and for al other men of holi chirche, and for al thilke that habbeth stat of holi chirche in kepinge, that god for his mercy graunte nem suche grace so hit meinteyne and kepe that god be therwith apaid. Ye schulleth bidde for the holi lond and the holi cros that god send hit in to criston men hond wē his wille is.

¶ Ye schulleth bidde also for the pees of this lond, and for oure lord the kīg and for the quene, and for dukes, erles, & barons, & for al thilke that habbeth the pees of this lond to kepe, that god for his merci send hem gode cōseil and grace ther aftur to worcke.

¶ Yee schulleth bidde for the meir of this toun, and for al the cōmunite and for our parchēs that beoth here or elles were ī watur or in lond that god for his merci graunt hem grace saf to goo and saf to come, & spede hem in alle here nedes.

¶ Yee schulleth bidde for the gode mon and the gode wif that this day brought the loof and the candul, and for alle thilk that furst hit bigan and lengust halt on.

¶ And for alle wymmen that bethe in oure lady byndes that god for his mercy so hem vnbynde as hit be best to lyf and to soule and for alle that doth trewliche her tythes and her offringes to god and to holichirche, and for alle thilke that doth nought that god for

1547-1548

The fourme of biddyng of the common prayers.

Fyrst yow shall pray for the whole congregatyon of *the true Chrysten and catholyke* churche *of* Chryste. And specyally for thys churche of Englande and Irelande.

Wheryn, fyrste, I commende to your deuote prayers *owr* moste *souerangne lorde* the kyng, supreme heade *yn earthe*, ymmedyatly onder God, of the spiritualtie and temporalty of the same churche *of England and Ireland, that God, for hys greate mercy, send hym grace so to gouerne and to rule thys realme, that God be pleasyd, worshyppyd, and to the profytt and saluacyon of thys londe.* And for quene Katerine dowagier. And also for my lady Mary, and my lady Elizabethe the kynges susters.

. . . . . .

Secondly, yow shall pray for *my* lorde protectors grace; *and for* [*the*] *lorde Archbyshoppe of Cantorbury owr metropolytane*, with all the reste of the kynges maiesties counsaill. for all the lordes *spirituall and temporall* of thys realme, and for the cleargie,

1604

Before all Sermons, Lectures, and Homilies, the Preachers and Ministers shall move the people to joyn with them in prayer, in this form, or to this effect, as briefly as conveniently they may:

Ye shall pray

for Christs *holy Catholick Church, that is, for* the whole Congregation *of Christian people dispersed throughout the whole world,* and especially for *the* Churches of England, **Scotland,** and Ireland.

And herein I *require you most especially to* pray *for* the **Kings** most excellent Majesty, *our Sovereign* **Lord JAMES,** *King of England,* **Scotland,** *France, and Ireland, Defender of the faith, and* supreme *governor* in *these* **his** *realms,* **and all other his dominions, over all persons,** *in* all *causes, as well ecclesiastical as* temporal:

ye shall also pray for our gracious queen **ANNE, the noble prince HENRY, and the rest of the king and queens royal issue:**

ye shall *also* pray

for the *ministers of Gods holy word and sacraments, as well archbishops and bishops, as other pastors and curates.* ye *shall also pray*

1688

Let us pray. ffor the whole race of mankind, for all Jews, Turks, Infidells & Hæreticks that God would make his ways known unto them his Saving health unto all nations more especially let us pray for Christs holy Catholick Church Particularly for that part of it to wch we belong the Church of England, that God would inspire it continually with the Spirit of truth unity & concord y^t^ all they that do confesse his holy name may agree in the truth of his holy word & live in unity & Godly **love.**

And that we of this nation may live quiet & peaceable lives in all Godliness & honesty, Let us pray for the kings most excellent majesty, James the Second by the Grace of God of England, Scotland, ffrance & Ireland King Defender of the faith & in all Causes & over all persons within these his majestys realms & Dominions supreme moderator & governour.

Let us pray likewise ffor his Royall consort our gracious Queen Mary Catherine Queen Dowager his Royall Highnesse the Prince of Wales their Royall highnesses Mary princesse of Orange the Princesse Anne of Denmark & the rest of the Royall family.

ffor the whole Clergy of these Realms by what names or Titles so ever dignifyd or distinguishd whether they be the Most reverend ffathers in God the Lords Archbishops the Right Reverend the Bishops [particularly Lord Bishop of this diocesse or any other

c. 1400

his mercy send hem grace to com to amendement.

¶ Ye schulleth bidde for alle the seke of this Pariche here or elles where, and principalliche for alle thilke that liggeth I dedly synne y bounde that god sēd hem suche helthe as hit beo best to lyf and to soule, and for alle tho that beoth in good lyf that god graunt hem gce to hold hem ther inne, & thilk that beoth not to turne hem to amendement.

¶ Ye schulleth also bidde that god for his mercy suche widdringes vs sende on erthe that the fruyt that is ther inne thriue and [that] is fort to don turne christen men to help

¶ Ye schulleth al so bidde specialliche for al that this chirche helputh with eny mañ thing wher God and seint .N. buth the feirur y serued and y worschepid.

¶ Ye schul also bidde for youre self that god for his merci graunt yow gce so youre lif here to lede, hym fort to queme oure soule to saue and that hit mot so be for yow and for us and for alle christen people suggeth a Pat' nr̄ and Aue maria par charite.

Deinde vertat se sacerdos & dicat istum psalmum.

[Ps. lxvi] Deus misereatur.

ex vtraque parte chori more solito sine nota ex parte chori principali incipiatur. Finito psalmo cum Gloria Patri & Sicut erat sequatur Kyrie eleyson. Christe eleyson. Kyrie eleyson. Pater noster.

Deinde dicat sacerdos in audientia sed sine nota.

Et ne nos.

Sed libera nos.

Ostende nobis Domine misericordiam tuam.

Et salutare tuum da nobis.

Sacerdotes tui induantur iustitia.

Et sancti tui exultent.

Domine saluum fac regem.

Et exaudi nos in die qua inuocaueri-mus te.

Saluum fac seruum tuum.

Deus meus sperantem in te.

Saluum fac populum tuum [et benedic hereditati tue].

1547-1548

and *the* commons of the same, besechyng allmyghtie God to geue euery of them, yn hys degre, grace to vse them selfes yn suche wyse, as may be to Goddes glorie, *to* the kynges honor, and *to* the weale of thys realme. *Also ye shall pray for all the nobilitie of thys realme, for master Mayre of thys cytie, with all hys brethern, and the commons of the same. Also ye shall pray for all them that ben sycke or deseasyd of thys paryshe, that God send to them helthe the rather for owr prayers. And for all the parysyoners of thys paryshe. Also ye shall pray for all women laboryng of chylde with yn thys paryshe, or any other, that God send to them fayre delyueraunce to the chylderns ryghtt shappe, name, and Chrystendome, and to the mothers puryfycatyon. Also ye shall pray for the peas bothe on londe and water, that God graunte loue and cherytie amonge all Chrysten people.*

1604

for the kings *most honorable* council, *and* for all the *nobility* **and magistrates** of this realm: *that all and* every of these, in *their* **several** *callings*, *may serve truly and painfully* to *the* glory *of* God, *and* **the** *edifying* **and well governing** *of his people, remembering the account that they must make: also ye shall pray for* the *whole commons of this realm, that they may live in the true faith and fear of God, in humble obedience* **to the king,** *and brotherly charity one to another.*

1688

dispensers of Gods holy word & Sacraments.

Let us pray for his majestys most Honorable Privy Council for the nobility & magistrates of these Realms [Particularly for ye right worshipfull the mayor of this Corporation together with ye Aldermen &
y^t^ all & every of these may serve truly & painfully to ye glory of God & ye edifying & well governing of his people remembring the great account they must one day make

And y^t^ there may never be wanting fit & able men to do God service both in Church & State Let us beg a blessing upon all Schools & nurserys of True religion & sound learning especially ye two famous Vniversitys of this land y^t^ in them & all other places dedicated to Gods service Religion & virtue & whatsoever is praisworthy may ever flourish & abound.

Pray we likewise for ye whole cõmons of these Realms y^t^ they may live in true faith & feare of God in humble obedience to ye King & in brotherly love & Charity one towards another.

ffinally Let us beseech Almighty God of his infinite goodnesse & mercy to comfort & succour all them who in this transitory life are in trouble, sorrow, need, sicknesse or any other adversity

c. 1400

Et rege eos & extolle illos vsque in eternum.
Domine fiat pax in virtute tua.
Et abundantia in turribus tuis.
Domine exaudi orationem meam.
Et clamor meus ad te veniat.
Dominus vobiscum.
Et cum spiritu tuo.
Oremus. Deus qui charitatis dona per gratiam sancti Spiritus tuorum cordibus fidelium infundis: da famulis & famulabus tuis pro quibus tuam deprecamur clementiam salutem mentis & corporis, vt te tota virtute diligant. & que tibi placita sunt tota dilectione perficiant, & pacem tuam nostris concede temporibus. Per christum dominum nostrum.

Item conuersus ad populum dicat sacerdos lingua materna . . .

¶ Yee schulleth kneling bidde for youre fadres soules for oure modre soules, for youre brothur soules, for sustur soules, for youre god fadur soules for godde modur soules and for alle youre kinnes soules.
¶ Ye schul also bidde for alle the soules whos bones restuth in this chirche or chirchehey, or in any othur holi place, and for alle the soules that habbeth gife in her lyf or by quethe eny manere good to this place wher for godes seruice is the feiror y do in this holy stede.
¶ Ye schulleth also bidde for alle the soules that ben in payn of purgatorie that god for his merci for youre bedus the rathur brīge hem to blisse and to reste and for alle the soules ye han hed of her godus wher fore yeo beoth in dette fort bidde and for alle christen soules. Pat' nr̄ & Aue.

1547-1548

Thyrdly, yow shall pray for all them that be departed out of thys worlde, yn the faithe of Chryste,

that they with ws, and we withe them, at the day of Iudgement, may reste boithe body and soule, with Abraham, Isaac, and Iacob, yn the kyngdome of heauen. *And of your cherytie pray for the soules of my father and mother, and for all the soules that we ben bonde to pray for. And of your cherytie for the soules off*

¶ Master Iohn Colman.
Elizabethe hys wyffe.
Master Thomas Bele.
Alys hys wyf.

¶ Richard Knepe
quondam rect.
huius ecclesie
Richard Warren.
Iohn Dyxon.

And for all Christen sowles. Amen.

1604

Finally, let us praise God for all *those* which *are* departed out of this *life* in the faith of Christ, *and pray unto God, that we may have grace to direct our lives after their good example: that, this life* ended, we may *be made partakers* with them *of the glorious resurrection in the life everlasting.*

1688

And least our unthankfulnesse for mercys received should hinder the current of Gods future favours frō descending upon us. Let us praise his holy name for our Creation Preservation & all the Blessings of this life. But above all Let us laud & magnify Gods great & glorious name for ye Mysterious Jncarnation & Birth, The holy Life and doctrine, The meritorious death & Passion The glorious Resurrection & Ascension & The powerful Intercession of ye Blessed Jesus for ye Mission of the Holy Ghost to comfort us. ffor the blessed examples of all holy men & women departed this life in ye faith and fear of God humbly beseeching him to give us grace so to follow them as they followed Xt y^t^ we together wth them may be made ꝑtakers of a joyfull Resurrection.

ffinally let us offer up our prayers & Praises in ye name & thro the mediation of our Lord and only Saviour Jesus Xt always concluding with y^t^ absolute form of prayer wch he himselfe hath taught us. Saying

c. 1400 1547-1548

& postea vertat se sacerdos & dicat psalmum
[Ps. cxxix] De profundis.
supradicto modo [sine] Gloria Patri cum Kyrie eleyson. Xp̄e eleyson. Kyrie eleyson. Pater noster. Et ne nos.
Sed libera.
Requiem eternam dona eis domine.
Et lux perpetua [luceat eis].
A porta inferi.
Erue domine animas eorum.
Credo videre bona domini.
In terra viuentium.
Dominus vobiscum.
Et cum spiritu tuo.
Oremus. Absolue quesumus domine animas famulorum tuorum pontificum & sacerdotum: & animas famulorum famularumque tuarum parentum, parrochianorum amicorum, benefactorum nostrorum: & animas omnium fidelium defunctorum ab omni vinculo delictorum, vt in resurrectionis gloria inter sanctos electos tuos resuscitati respirent. Per.
Requiescant in pace. Amen.

He preces predicte dicuntur supradicto modo omnibus dominicis per annum: siue de dominica siue aliquo festo fit seruitium nisi duplex fuerit et nisi in sexta die a natiuitate domini & in die sancti siluestri si in dominica euenerit: et nisi in dominica palmarum. Ita tamen quod in ecclesiis parrochialibus non ad processionem sed post euangelium et offertorium supradicto modo dicuntur ante aliquod altare in ecclesia vel in pulpito ad hoc constituto: tamen psalmus De profundis. cum versu et oratione Absolue quesumus domine. semper in statione ante crucem in ecclesia supradicto modo: nisi in duplicibus festis [&c.] v supra diximus.

1604

always concluding with the Lords Prayer.

1688

Our father [. . .] for ever and ever. Amen.

1559. Injunctions 18, 19

18. . . . But yet for the reteining of ye perambulation of the Circuites of paryshes, they shal ons in the yere at the time accustomed with the curate and the substancial mē of the parish, walke about their paryshes as they were accustomed, & at their returne to the church make their cōmon praiers.

19. Prouyded that the curate in their sayd common perambulatyons vsed heretofore in the daies of rogations at certen conuenient places shall admonyshe the people to gyue thanckes to god in the beholdynge of gods benefittes for thencrease and aboundaunce of his fruites vpon the face of therth, wyth the sayenge the .103. Psalme *Benedic anima mea* .&c. or such lyke, at whych time also the same minister shall Inculke these or such Sentences. *Cursed be he whiche translateth the boundes and dolles of hys neighboure*, or such other order of prayers as shalbe hereafter appoynted.

Interpretations of the Bishops

1560

That in the procession they singe or say the two psalms beginning Benedic anima mea dn̄o, with ye letanye and suffrages there to with some sermond, or an homilie of thankesgivinge to God, and moving to temperancie in their drinkings.

1561

Item that in the Rogation daies of procession they singe or saye in englishe the ij psalmes begynnyng Benedic aīa mea dn̄o etc. with the letanye and suffrage therto, with an homilie of thanksgevinge to god, alredye devised and devided into thre parts.

1566. The Advertisements

Item, that in the Rogation daies of procession, they singe or saye in Englishe the twoo Psalmes beginnynge, *Benedic anima mea, &c.* with the Letanye and suffrages there vnto, with one Homelye of thankesgeuinge to God, alreadye deuised and diuided into foure partes, without addition of anye superstitiouse ceremonyes heretofore vsed.

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